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CONTENTS

ARTICLES

EDITORIAL..... 5

GUEST EDITORIALS

GANE, ROY E. The Gospel According to
Moses and Elijah..... 7

PLANTAK, ZDRAVKO. For the Healing of the
Nations: Repairers of Broken Walls and
Restorers of God's Justice..... 17

NEW TESTAMENT

BALDWIN, CLINTON. Factor Analysis: A New
Method for Classifying New Testament
Greek Manuscripts..... 29

THEOLOGY

GLANZ, OLIVER. Investigating the Presuppositional
Realm of Biblical-Theological Methodology,
Part III: Application and Comparison..... 55

RELIGIOUS EDUCATION

BEAGLES, KATHLEEN. Growing Disciples in
Community: A Review of Scripture
and Social Science..... 81

DISSERTATION ABSTRACT

| | |
|--|-----|
| HA, KYESANG. Cultic Allusions in the Suffering Servant Poem: (Isaiah 52:13–53:12)..... | 109 |
| MAZANI, PATRICK. The Book of Daniel in Light of the Ancient Near Eastern Literary and Material Finds: An Archaeological Perspective | 111 |
| MUNYENGWE, COSTER SHIMBABA. The Pluriformity of the Alexandrian Text-type in the Catholic Epistles | 112 |
| ZUKOWSKI, JEAN CARLOS. The Role and Status of the Catholic Church in the Church-State Relationship within the Roman Empire from A.D. 306 to 814 | 113 |

BOOK REVIEWS

| | |
|--|-----|
| Blomberg, Craig L., and Miriam J. Kamell. <i>James</i> , Zondervan Exegetical Commentary on the New Testament (PEDRITO U. MAYNARD-REID)..... | 114 |
| Chilton, Bruce. <i>Abraham's Curse: Child Sacrifice in the Legacies of the West</i> (CHARLES SCRIVEN) | 115 |
| Collins, Adela Yarbro, and John J. Collins. <i>King and Messiah as Son of God: Divine, Human and Angelic Messianic Figures in Biblical and Related Literature</i> (GILBERT OKURO OJWANG)..... | 118 |
| Crawford, Sidnie White. <i>Rewriting Scripture in Second Temple Times</i> (TERESA REEVE)..... | 121 |
| D'Elia, John A. <i>A Place at the Table: George Eldon Ladd and the Rehabilitation of Evangelical Scholarship in America</i> (CHANGYOUNG LEE) | 123 |
| DeMaris, Richard E. <i>The New Testament in Its Ritual World</i> (TERESA REEVE)..... | 126 |
| Gorman, Michael J. <i>Elements of Biblical Exegesis: A Basic Guide for Students and Ministers</i> , revised and expanded (VICTOR M. REYES-PRIETO) | 128 |
| Hackleman, Douglas. <i>Who Watches? Who Cares? Misadventures in Stewardship</i> (LEONARD GASHUGI AND ANN GIBSON) | 130 |
| Harvey, Susan Ashbrook, and David G. Hunter, eds. <i>The Oxford Handbook of Early Christian Studies</i> (JOHN W. REEVE)..... | 134 |

| | |
|--|-----|
| King, E. Marcella Anderson, and Kevin L. Morgan. <i>More Than Words: A Study of Inspiration and Ellen White's Use of Sources in The Desire of Ages</i> (MICHAEL W. CAMPBELL)..... | 136 |
| Logos Bible Software 4: Portfolio Edition (LE). (ENRIQUE BAEZ)..... | 137 |
| Long, Thomas G., and Lenora Tubbs Tisdale. <i>Teaching Preaching as a Christian Practice: A New Approach to Homiletical Pedagogy</i> (CLIFFORD JONES) | 138 |
| MacDonald, Nathan. <i>What Did the Ancient Israelites Eat? Diet in Biblical Times</i> (JAN ÅGE SIGVARTSEN) | 140 |
| Schloen, J. David, ed. <i>Exploring the Longue Durée: Essays in Honor of Lawrence E. Stager</i> (JEFF HUDON) | 143 |
| Skarsaune, Oskar, and Reidar Hvalik, eds. <i>Jewish Believers in Jesus: The Early Centuries</i> (JACQUES DOUKHAN)..... | 146 |
| Sloane, Andrew. <i>At Home in a Strange Land: Using the Old Testament in Christian Ethics</i> (ANDY LAMPKIN) | 151 |
| Terian, Abraham. <i>The Armenian Gospel of the Infancy with Three Early Versions of the Protoevangelium of James</i> (GREGORY E. STERLING)..... | 152 |
| Tickle, Phyllis. <i>The Great Emergence: How Christianity Is Changing and Why</i> (LEO RANZOLIN, JR.)..... | 154 |

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

**THANK YOU, JERRY MOON AND
LEONA G. RUNNING**

Since the first volume of *Andrews University Seminary Studies* was published in 1963, there has been thoughtful, scholarly leadership behind every issue. I have served as coeditor with Jerry Moon for the last five years and can attest that he has continued this tradition of thoughtful, scholarly leadership. Jerry joined the *AUSS* staff as associate editor and book review editor under Nancy Vyhmeister in 1994. He brought with him a decade of experience as a pastoral minister, a Ph.D. in Adventist Studies, and the gift of excellent teaching in the Church History department. During his years at *AUSS* he became both editor of the Journal and chair of his department. Jerry's expertise as editor has made him the go-to-guy for major editing jobs at the Seminary, including the editorship of the recent accreditation report. He has now stepped aside from *AUSS* to other scholarly and administrative activities within the Seminary, including his continuing duties as chair of the Church History department and the massive task of editing the Ellen G. White encyclopedia. Thank you, Jerry, for your fifteen years with *AUSS*.

Jerry follows a select group of individuals who have served as editors and coeditors of the Journal, including:

- Siegfried Horn, editor (1963-1974)
- Kenneth Strand, editor (1974-1988), coeditor with George Knight (1988-1991), and coeditor with Nancy Vyhmeister (1991-1994)
- Nancy Vyhmeister, editor (1994-2000), coeditor with Jerry Moon (2000)
- Jerry Moon, editor (2000-2005), coeditor with John Reeve (2005-2009)

Through the years there have been many other excellent scholars on the *AUSS* staff acting as associate editors, managing editors, book review editors, copy editors, and editorial assistants. One stands out above all others not only for her length of service, but also for her level of commitment to the success of *AUSS*. Leona G. Running served with Siegfried Horn from the first as editorial assistant, then as associate editor. She has been involved with every issue of *AUSS* from 1963 to the present, although her involvement with one issue was as subject rather than as editor. The Spring 1987 edition was a *Festschrift* in her honor. Even after officially retiring from teaching, Running has continued serving as copy editor, editing this very issue at the age of ~~94~~. (For her memories of both *AUSS* and the Seminary, see her recent biography entitled *My Journey*.) Thank you, Dr. Running, for your first forty-eight years with the Journal.

<Still 93!

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THE GOSPEL ACCORDING TO MOSES AND ELIJAH

Adventist Theological Society
Presidential Address 2009

ROY E. GANE
Andrews University

Introduction

The last prophet of the Hebrew Bible concluded his appeal with these words:

Remember the teaching of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel. Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes. He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse (Mal 4:4-6; NRSV here and in subsequent quotations).

Malachi pointed back to Moses and forward to a future prophetic ministry like that of Elijah. Moses and Elijah represent Torah (“Teaching”) and Prophets. But Moses was also a great prophet, and later prophets brought their people back to his covenant and Torah. Thus Torah is prophetic and the Prophets are Torah. The Writings portion of the Hebrew Bible also builds on Torah (e.g., Ezra 3:2; Neh 8:1, 14; 9:14). So Isaac Kikawada, a Japanese scholar at the University of California, Berkeley, aptly referred to the three parts of the Hebrew Scriptures as Torah, Torah, Torah.¹

The New Covenant/Testament also builds on Torah. Quoting Deut 6:5 and Lev 19:18, Jesus stated that all the Torah and the Prophets hang on love (Matt 22:37-40), which he reaffirmed as the principle to govern his followers (John 13:34-35; 14:15, 21). On the road to Emmaus, the risen Christ queried, “Was it not necessary that the Messiah should suffer these things?” Then he showed how Moses and the other prophets revealed him and his role (Luke 24:26-27).

Unity between Torah, Prophets, and New Covenant was affirmed when their living representatives appeared together on a mountain. There the transfigured Christ conversed with the glorified Moses and Elijah regarding his *exodus* (“departure”; Luke 9:28-31; cf. Mark 9:2-4; Matt 17:2-3). Here are Moses and Elijah in the Gospel narrative, in historical time. Jesus and the NT writers believed their stories and witness to God, or their appearance on the Mount of Transfiguration would be meaningless. Moses and Elijah had been grand ministers of the gospel in their times, so they also ministered to the Son of God when he needed encouragement to offer the sacrifice on which the gospel is based.²

¹Presidential address, annual meeting of the Pacific Coast region of the Society of Biblical Literature, Santa Clara, California, 1986.

²Moses and Elijah knew about departures and mountains (Exod 12–13, 19, 24;

Moses' Gospel of Deliverance

Moses' gospel concerned deliverance from Egypt (Exod 3–15; cf. Rev 15:3–4) to a new, better society, guided and blessed through a covenant with God. Rather than forming and regulating this society according to a neat, abstract rule-book that could be applied with equal ease to any community throughout history, God demonstrated his dream for the Israelites in ways they could better understand: by interacting with them in their own historical context. God reaches out to people where they are, not in a cultural vacuum.³ Like taking care of a child, the approach is a bit messy, but it is more successful than limiting nurture to systematic proclamation of magisterial maxims.

Accordingly, Christopher Wright urges that we allow the OT

to say what it says 'warts and all', and refrain from sprinkling our moral disinfectant around its earthiness or wreathing its human characters in stained-glass hagiography. Yet at the same time we receive the Old Testament as the Bible of Jesus Christ and his church. Since it renders to us the God whom we acknowledge and worship as the Holy One of Israel, the God and Father of our Lord Jesus Christ, it is ultimately the Old Testament that claims and judges us, not we who judge, convict or exonerate it.⁴

Much of God's teaching through Moses is recorded in narratives, which show how the Lord treated his people and how they responded. Even laws, which were crucial for the success of the infant nation, are embedded within the narrative framework, which tells a story of deliverance. The laws were not merely God's way to assert or maintain control; rather, they were a vehicle for further progress in delivering faulty, damaged, formerly victimized people to a better life.

There are several kinds of connections between pentateuchal laws and the narrative theme of deliverance:

1. God's laws were for grateful people who had already experienced deliverance from the pharaoh's oppressive rule (Exod 20; Deut 5); they were not to help the Israelites earn redemption.⁵

2. Pentateuchal laws reflect the character of the divine deliverer, whose holy moral character is love, which includes both justice and mercy (Exod 34:6–7; cf. Ps 85:10–11 [Heb. vv. 11–12]).⁶ By teaching and empowering people

Deut 34; 1 Kgs 19; 2 Kgs 2), and they had powerfully interceded for their people (Exod 32; Num 14; 1 Kgs 18:36–37). If Christ did not die for everyone, including them, they would lose the glorified lives they were already enjoying.

³Cf. Christopher J. H. Wright, *Old Testament Ethics for the People of God* (Downers Grove: InterVarsity, 2004), 48.

⁴*Ibid.*, 445.

⁵Compare the fact that God delivered Noah and his family from the flood (Gen 7–8) before giving them covenant stipulations (chap. 9).

⁶Cf. Roy Gane, *Leviticus, Numbers*, NIV Application Commentary (Grand Rapids: Zondervan, 2004), 286–287; *idem*, *Cult and Character: Purification Offerings, Day of Atonement, and Theodicy* (Winona Lake: Eisenbrauns, 2005), 320. On the unity of love and justice in the character of God, see Hermann Cohen, "The Day of Atonement

to live in harmony with his love, the Lord enables them to become holy in character as he is holy (Lev 19:2, 18; cf. 1 Pet 1:14-16; cf. 1 Thess 3:12-13). So nothing less than God's character is the authority for his law: "the reality of YHWH's character implies the authority for an ethic of imitation and reflection of that character in human behaviour. We ought to behave in certain ways because that is what YHWH is like, and that reality is sufficient authority."⁷

3. Having redeemed the Israelites from the Egyptian "god-king" (Exod 12-13; Deut 7:8), the truly divine king and protector of Israel resided among them and accepted their homage (e.g., Exod 25:8; 29:38-46; Num 23:21; 28:1-8).⁸ He made provision to forgive them through sacrifices, thereby delivering them from condemnation when they violated his laws (e.g., Lev 4-5). Such expiatory sacrifices showed how God remedies sin with complete love by extending mercy with justice.⁹

4. God's laws are in harmony with the principles of cause and effect that he has set up, so they are for the good of his people (Deut 10:13), delivering them from nasty results of ignorance. Their distinctive society, favored by God, is a paradigm for the service of other communities (Exod 19:4-6). When his people are blessed through sensible living, others notice their connection to him because of their prosperity (4:6-8).¹⁰ Thus all peoples can be drawn to him so that they, too, can receive his blessings (cf. Gen 12:2-3; 22:17-18). This could be called evangelism through excellence for the healing of the nations. "Keeping the law, then, was not an end in itself for Israel, but related to their very reason for existence—God's concern for the nations."¹¹

5. Because God had delivered his people, they were responsible for passing the kindness of his justice and mercy on to others, including vulnerable poor persons and debt-slaves, widows, orphans, and resident aliens (e.g., Lev 25; Deut 10, 15, 16, 24; cf. Matt 18:21-35). Divine laws even protected vulnerable animals and trees (e.g., Deut 20:19; 22:6-7, 10).

6. Pentateuchal laws delivered Israelites from social instability caused by injustice or conflict, even when this legislation may appear chauvinistic to us. For example, God gave suspected adulteresses the unique right to trial at his sanctuary Supreme Court in order to protect innocent women from

II," *Judaism* 18 (1969): 84.

⁷Wright, 460.

⁸In a depiction at Abu Simbel, the tent of Pharaoh Ramesses II (thirteenth century B.C.) is in the center of his war camp, but the Israelite camp was arranged around the Lord's sanctuary (Kenneth Kitchen, "The Tabernacle—A Bronze Age Artifact," *Bible and Spade* 8 [1995]: 36).

⁹Gane, *Leviticus, Numbers*, 284-288; idem, *Cult and Character*, 318-323.

¹⁰James Watts has pointed out that pentateuchal law shows YHWH's use of and adherence to internationally recognized ideals of justice (*Reading Law: The Rhetorical Shaping of the Pentateuch*, BSem 59 [Sheffield: Sheffield Academic Press, 1999], 96-98).

¹¹Wright, 64.

false condemnation by all-male human courts (Num 5:11-31).¹² There is no corresponding suspected adulterer ritual because men did not need this level of protection. Another example is that God freed females from their vows to him when these solemn promises conflicted with the interests of their fathers or husbands, who controlled the property that women could offer to God (Num 30).¹³ Thus the Lord preserved domestic harmony within the existing patriarchal culture, rather than overturning the culture through social engineering.¹⁴ Patriarchal culture was not a divinely instituted, timeless norm. It was not the message, but part of the background, the imperfect ground that God tilled to accomplish his purposes.¹⁵

7. Divine laws separate right from wrong in a way that can provide vindication and profound emotional deliverance to those who are innocent and victimized. Minnie Warburton searingly describes how Lev 18 brought her healing:

I remember very clearly the moment. Sunlight coming in the window onto my desk . . . and the pages . . . the words leaping out at me. . . . “You shall not have intercourse with . . .” Incest taboos. One after another. I slammed the book shut. I was shocked. I had no idea *that* was in the Bible. I never imagined it might be mentioned there. I was reeling. . . .

It didn’t matter that my father by now was six years dead. Nor did it matter that long before he’d died, I’d confronted him on all the things he’d done to me. Nor did it even matter that he’d continued to deny them until the day he did die. . . . I never knew that what he did was condemned by *his* God before he ever did it. I never knew he was breaking God’s law. But there it was, clear as anything. . . .

I will never be able to explain what that moment was like, that discovery of Leviticus 18. I wanted to call up everyone I knew and say, “It was wrong. What he did was wrong. It says so right here, in the Bible.” Therapists had told me, my own instincts told me, everything had told me—yet *nothing* told me the way Leviticus told me. Wrong. Condemned. Hateful in the eyes of

¹²Cf. Herbert C. Brichto, “The Case of the Šōṭā and a Reconsideration of Biblical ‘Law,’” *HUCA* 46 (1975): 67; Jacob Milgrom, *Numbers*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1990), 350; idem, “A Husband’s Pride, a Mob’s Prejudice,” *BRev* 12 (1996): 21.

¹³Gane, *Leviticus, Numbers*, 764.

¹⁴As communism has attempted to do, with catastrophic results.

¹⁵Within the patriarchal society, it made good sense that hereditary priests (restricted to Aaron and sons) be male. Undoubtedly there were other practical reasons for this limitation, e.g., to avoid defiling sancta due to internal (and therefore not always discerned) onset of female impurity, distancing from fertility cults, and the need for priests to guard the sanctuary. None of these carry any weight in limiting Christian ministry to males. Our ministers belong to the priesthood of all believers (1 Pet 2:9). Christians have no elite mediatorial priesthood aside from that of Christ in heaven (cf. Heb 4:14-16). Like all Israelite sacrificial animals, female victims (e.g., Lev 4-5; Num 15, 19) represented Christ (cf. John 1:29), ruling out the notion that a female could not represent him (Gane, *Leviticus, Numbers*, 375-377).

God. Even as I wanted to yell out, I was struck dumb, speechless. It was wrong, truly truly wrong. And for the first time I felt utterly and absolutely vindicated. For the first time, I felt clean. For the first time I felt that what had happened was between him and his God and he'd have to make his expiation however he did it. I felt absolved. I felt released.

What is striking to me now, even as I write this, is that what I am describing is precisely the effect that scripture should and can have. That if scripture is in any way the word of God then it is an awesomely powerful agent. We need to be judicious when reading scripture . . . but we also need to remain open to hearing, because the voice of scripture can indeed heal, can absolve, can cleanse and purify.¹⁶

Elijah's Gospel of Deliverance

Like Moses' role, that of Elijah involved deliverance. God used him at Mount Carmel to deliver his people from the confusion of apostasy and from false religious leaders who refused the kingdom of heaven and prevented others from entering it (1 Kgs 18; cf. Matt 23:13). Like Moses, Elijah was concerned with social justice. When Ahab and Jezebel abused their royal power to seize the ancestral inheritance of Naboth through judicial murder, it was the prophet who issued divine condemnation (1 Kgs 21).

Most striking about Elijah was his deliverance from death itself, which he had earlier craved (1 Kgs 19:4),¹⁷ when he vanished into the sky (2 Kgs 2). The facts that he did not die and that Malachi prophesied a future Elijah ministry (Mal 4:5-6) spawned hope that he might return (Mark 6:15; 8:28; John 1:21).

Malachi's Elijah is also a deliverer, but not in the way we would expect. After the words, "Lo, I will send you the prophet Elijah before the great and terrible day of the LORD comes" (4:5), we anticipate something dramatic like: "As at Carmel, he will call consuming fire down from heaven to show that the Lord alone is God" (1 Kgs 18:36-39; cf. 2 Kgs 1:9-12—consuming enemies). For Israelites and Seventh-day Adventists, that would be a satisfying way to end the OT.¹⁸ Instead, we hear a kind of "still small voice"¹⁹ anticlimax: "He will turn the hearts of parents to their children and the hearts of children to their parents, so that I will not come and strike the land with a curse" (Mal 4:6).

Reconciling parents and children is an important example of restoring relationships. Elsewhere, Malachi is concerned about other relationships, such as between husbands and wives (2:13-16), his people and their ancestors (2:1-12), and the people and their divine father (1:6). Lest we entertain the notion that reconciliation is of trifling significance, the Hebrew word for "curse" in

¹⁶Minnie Warburton, "Letting the Voice of Leviticus Speak," *Sewanee Theological Review* 37 (1994): 166-167.

¹⁷Cf. discouraged Moses' death wish (Num 11:15).

¹⁸But note that the Hebrew Bible ends with 2 Chronicles.

¹⁹Or "soft whisper" (קול דממה חרם קול דממה); 1 Kgs 19:12).

4:6 is none other than the terrifying *מִרְחָק*, which refers to sacril devotion to total destruction (e.g., Num 21:2-3; Josh 6:17, 21; cf. Mal 4:1).

The angel who announced the birth of John the Baptist as a fulfillment of Malachi's prophecy more fully described "Elijah" ministry:

he will be filled with the Holy Spirit. He will turn many of the people of Israel to the Lord their God. With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord (Luke 1:15c-17).²⁰

Here God's Spirit empowers return to God, relational reconciliation, and character transformation to prepare for the Lord's coming. From Paul, we learn the secret of the Spirit's power: This divine personality pours unselfish love, the basis for reconciliation and transformation, into the hearts of those who have peace with God through faith in Christ (Rom 5:1, 5). Growth in this kind of love is growth in holiness (sanctification), which also prepares Christians for Christ's Second Coming:

And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints (1 Thess 3:12-13).

Ongoing Benefit of Divine Ethical Teaching

In Mal 4:4-6, there is a tight connection between the "Elijah" message of reconciliation (vv. 5-6) and the laws of Moses that God's people are to remember (v. 4): Both are about God's kind of unselfish love in relationships.²¹ Loyalty to God is expressed through ethical treatment of other people.

The appeal of Malachi ("My Messenger") to remember divine teaching mediated through Moses, the founder of Judeo-Christian ethics, is echoed by an angel/messenger in Rev 14 during a judgment before Christ's Second Coming (v. 7): "Here is a call for the endurance of the saints, those who keep the commandments of God and hold fast to the faith of Jesus" (v. 12).²²

As a group with eschatological self-awareness, Seventh-day Adventists know how to evangelize with vivid graphics of apocalyptic beasts, identifications of Antichrist, predictions of Armageddon, and by upholding the law of God. These are important. But have we fully grasped the importance of receiving love through faith in Jesus and following his example of life and

²⁰Also Jesus identified John the Baptist as a fulfillment of Malachi's Elijah (Matt 11:12-14; 17:12-13).

²¹This love is the only principle on the basis of which "intelligent beings with free choice can live in harmony and not destroy each other" (Roy Gane, *Altar Call* [Berrien Springs: Diadem, 1999], 88).

²²On the parallel between these requirements (keeping God's commandments and holding Jesus' faith) and the Israelite expressions of loyalty to God on the Day of Atonement—humbling through self-denial and keeping Sabbath by abstaining from work (e.g., Lev 16:29), see Gane, *Leviticus, Numbers*, 413.

faith as the basis for obedience to the commandments and reconciliation with one another?

Principles contained in God's paradigmatic pentateuchal teaching continue their usefulness as guides to practical love and reconciliation.²³ Christians have tended to limit timeless moral law to the Ten Commandments. These are paramount examples, but elsewhere there are other straightforward statements of moral principles that similarly lack cultural limitations (e.g., Lev 18, 20; cf. 1 Cor 5).

Christians routinely dismiss the "civil laws" of Moses as obsolete and irrelevant. But beneath their cultural garb and apart from their ancient penalties, much of this neglected body of divine legislation incarnates valuable and timeless moral principles that are subprinciples of God's overarching principle of love, which can and should guide the interpersonal growth of modern Christians. For example, Exod 23:4 commands: "When you come upon your enemy's ox or donkey going astray, you shall bring it back." The principle is respect and care for another's property, the opposite of stealing (20:15), even if the owner has not treated you well in the past. This law shows one practical way to fulfill Jesus' teaching: "Love your enemies" (Matt 5:44).²⁴

God does not ask for "knee-jerk," unthinking obedience that thumps the Bible and intones the mantra: "Just read and do!" If he did, we would need massive reform to reinstitute levirate marriage (Deut 25:5-10). No, there is an intermediate step of analysis and reflection to handle the word of truth accurately (2 Tim 2:15): "Read, think, and then do." It is timeless principles, not culture, that are authoritative for us. But differences in culture must be taken into account in the process of identifying biblical principles and applying them to our contexts.

²³On the relationship between a total paradigm and principles embodied in it, see Wright, 70-71.

²⁴I have tentatively concluded that any given biblical law "should be kept to the extent that its principle can be applied unless the New Testament removes the reason for its application." The exception clause accommodates Acts 15, which has removed the reason and therefore the requirement for circumcision, which we could otherwise keep (Gane, *Leviticus, Numbers*, 310). Thus I agree with Gordon Wenham that "the principles underlying the OT are valid and authoritative for the Christian, but the particular applications found in the OT may not be" (*The Book of Leviticus*, NICOT [Grand Rapids: Eerdmans, 1979], 35). A considerable number of biblical laws have limited or no application for modern Christians because the institutions or situations they were designed to regulate no longer exist. E.g., without the sanctuary/temple, we cannot keep the biblical festivals and their required sacrifices (Lev 23; Num 28-29), and we do not need deacons and deaconesses at the doors of our churches asking personal questions to exclude the ritually impure (cf. Lev 15). Without ancestral land tenure we cannot observe the Jubilee (Lev 25), and without levirate marriage we should not urge married men to marry their widowed and childless sisters-in-law additionally (Deut 25:5-10). Without the ancient theocratic judicial system we should not think of stoning anyone or even knocking out one of their teeth (e.g., Lev 24:13-23).

When Jesus embodied the law of Lev 19:18 (“you shall love your neighbor as yourself”) in a paradigmatic case through the parable of the good Samaritan (Luke 10:30-37), he concluded with the words, “Go and do likewise” (v. 37).

Jesus did not mean that the young lawyer who had asked him the question should hire a donkey, buy some bandages, oil and wine, keep some change for friendly inn-keepers, and set off immediately on the road to Jericho to look for victims of robbery with violence. Jesus’ words did not mean ‘Go and do *exactly the same*’. They meant ‘Go and live your life in a way which expresses the same costly and barrier-crossing neighbourliness that my story illustrates—that is what it will mean to obey the law (since you asked).’²⁵

A Community of Love from the Spirit

The eschatological messages of Mal 4 and Rev 14 concerning relational, ethical restoration to harmony with God and his principles are basically the same. Also relevant to people living before “the great and terrible day of the Lord” is Joel’s promise of a special outpouring of God’s Spirit (2:28-32 [Heb. 3:1-5]), who empowers relational growth by providing love (Rom 5:5).²⁶

The Spirit does not simply perform seismic signs or overwhelm the populace with the indisputable correctness of our theological argumentation. The Spirit accomplishes a more powerful witness for Christ by enabling his community to be loving and united (John 17:20-23), as his praying disciples became after his resurrection (Acts 2). The greater the challenges to unity in the church and in the world, the greater the opportunity for the “fruit of the Spirit” (Gal 5:22-23) to stand out.

As modern Christians, we have focused on individual salvation by faith in Christ. That is basic, but perhaps we have overlooked the evangelistic role of communal sanctification through growth in love. The church is not only to provide people with mutual support and to combine their outreach efforts; it should be a haven of divinely empowered social love to reveal God’s character. When the early church was such a haven, its growth was exponential (Acts 2).

As the “body of Christ” (1 Cor 12), the Christian community extends the incarnate Word ministry of Jesus, which simultaneously upholds God’s ideal, draws all kinds of sinners to desire it, and welcomes all who will come and enjoy the forgiveness and transformation that he offers (e.g., Matt 9; Mark 2). This balance between ideal and acceptance, law and grace, “the commandments of God” and “the faith of Jesus” (Rev 14:12), is impossible to achieve without wisdom, humility, and compassion provided by the Spirit.

It is easy to accept or condemn people the way they are. But to befriend all fallen sons and daughters of Adam and Eve and to walk together through Jesus’ miracle of “new birth” to a better life (John 3; cf. 1 Cor 6:9-11; Titus

²⁵Wright, 72.

²⁶David W. Baker has pointed out an intertextual parallel between Joel 2:31 and Mal 4:5, both of which speak of a time “before the great and terrible day of the Lord comes” (*Joel, Obadiah, Malachi*, NIV Application Commentary [Grand Rapids: Zondervan, 2006], 301).

3:3-7) is the real challenge, one that Christians have not always met. We could profitably ponder the following observation by Philip Yancey:

I view with amazement Jesus' uncompromising blend of graciousness toward sinners and hostility toward sin, because in much of church history I see virtually the opposite. We give lip service to "hate the sin while loving the sinner," but how well do we practice this principle?²⁷

Conclusion

Jesus' way with sinners did not make sense to Simon the Pharisee. He saw a woman who had lived a sinful life bring Jesus an alabaster jar of ointment, bathe his feet with her tears, wipe them with her hair, kiss his feet, and anoint them. The remarkable display of love only excited Simon's suspicion that Jesus must not be a prophet (Luke 7:36-39).

Just as the Shekinah Lord in Num 5 received a gift on behalf of a woman whom he judged at the sanctuary regarding sexual immorality, whose hair was also let down, and who contacted something holy, the incarnate Lord in Luke 7 accepted the woman's gift and contact with him. She was not suspected by her husband in this situation, but inwardly condemned by another man. As the Lord himself judged a suspected adulteress, Jesus miraculously answered Simon's thoughts to deliver a divine verdict: guilty as charged, but forgiven (Luke 7:47-48). "And he said to the woman, 'Your faith has saved you; go in peace'" (v. 50).²⁸

Jesus' forgiveness did not mean that he was lowering Moses' standard (cf. Matt. 5:27-28). It is not that his morality is weaker, but that his "new covenant" forgiveness, based on his own self-sacrifice, is stronger (cf. Acts 13:38-39). Thus Jesus' gospel culminates the deliverance messages of Moses and Elijah and points to our role: If we love Christ a lot because he has forgiven us a lot (Luke 7:40-47), we will find no greater joy than reconciling precious people to one another and to him before the great day of his return.²⁹

²⁷Philip Yancey, *The Jesus I Never Knew* (Grand Rapids: Zondervan, 1995), 259.

²⁸Gane, *Leviticus, Numbers*, 526-528.

²⁹"Malachi and John's third angel call us to repent of our uncooperative unlove that fragments our unity and thereby dilutes our witness for Christ in the world. There is one God, one Savior, one faith, one baptism, and one church body of fellowship (see Eph 4:4-6). It is time to return to the Messiah who has brought us together, to put aside our differences, to revel in our God-given diversity, to pull toward the banner of the uplifted Christ (see John 12:32) at the center of our faith, and to march victoriously through the end of the great war to the great peace on the other side!" (Roy Gane, *Who's Afraid of the Judgment? The Good News About Christ's Work in the Heavenly Sanctuary* [Nampa, ID: Pacific Press, 2006], 128).

**FOR THE HEALING OF THE NATIONS:
REPAIRERS OF BROKEN WALLS AND
RESTORERS OF GOD'S JUSTICE**

Adventist Society for Religious Studies
Presidential Address 2009

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Angela and God's Healing Justice

I will begin with the story of my mother's childhood. Angela Loesching was born in 1931 in Eastern Europe to two blind parents—a father blind from birth and a mother who lost her sight as a consequence of the Spanish flu at the end of World War I. Together they raised Angela and her sister Victoria on their own, which meant that Angela had to grow up quickly; her parents could not even teach her to walk. When she was three years old, Angela would go to the neighbors to fetch the milk that her mother would then give her to drink as her main diet. Her father, a teacher of Esperanto, and her mother, a poet, also owned a small brush-making company. Eventually they purchased a street-corner shop that raised them out of abject poverty to survival levels.

As a seven-year-old child, Angela noticed that everyone in school had ironed clothes except for her, so she learned to iron so as not to appear different from the others. Academically, she was a gifted child, learning Hungarian, Modern German, and old Gothic, Esperanto, and Serbo-Croatian. Her school planned to send her to Budapest to study at the University as an exceptional child, but World War II interrupted this adventure and she was sent instead to Austria with her family as a refugee during the Russian surges in 1944. During the seven-day train journey the Russians and Germans bombed the train several times. In one instance, God placed Angela in a position to save the entire train of refugees. The train had stopped in Mursko Sredisce, now a part of Slovenia, and while they were waiting Angela went to play in the woods nearby. A partisan woman with a machine gun approached and told her to tell the engineer to let another train go ahead of them. The train that passed by was bombed and as a result many perished. However, Angela and her fellow passengers were saved and continued on their journey to the refugee camp.

For the rest of the war, Angela was "safe" in the refugee camp situated deep in the Austrian Alps. However, the lack of food and clothing meant that the entire family was starving and freezing. One day, some of the refugee children, including Angela, went sledding and skiing in the Alps. Even though

she was barefoot, she enjoyed the adventure. Kind people, however, took pity on her and gave her a pair of shoes.

In July 1945, the Löesching family was sent back to the former Yugoslavia, where they were settled for eighteen months in a camp for German *Folksdojcers* in Gakovo, a foul place not unlike the concentration camps of the previous war years. From a beginning population of 18,000 only 9,000 survived this death trap. They were treated with hatred and contempt physically, emotionally, and mentally.

During their internment, Angela was often seriously ill. She first contracted stomach typhus. Though she survived, her father died from the same disease. Angela, just under fifteen years of age, had to prepare her dear daddy's body by wrapping it in a sheet, putting it into a wheelbarrow, and taking it to a pit with 500 other bodies for mass burial. She even climbed down after the corpse to lay it out in an orderly manner. In the blackness of that night, she then had to struggle for several hours to climb up the wet, steep walls of the pit to avoid being buried alive. Soon after her father's burial, she contracted an epidemic typhus, with excruciating headaches that would not stop for days. Her mum also suffered from typhus at the same time. Then her eleven-year-old sister Victoria contracted "water sickness," swelling until she died in horrific pain after five weeks of suffering. During the last stages of her sister's illness, Angela developed a third typhus called "Pjegavac," or what is now known as Scrub Typhus or *Boutonneuse Fever*. This one was the worst of the three, and she had to go into isolation. Out of 361 patients only two survived; she was one of the two. On the night Victoria lay dying, Angela could hear her mother call for her to come and be with them, but Angela was delirious and could not stand up to go to her younger sister.¹ The next day she had to pull herself out of bed to bury her sister, and then a neighbor who, out of desperation, had killed her newborn twins with needles and then committed suicide.

Not only did Angela survive disease, but three times she also avoided being sent to Siberia by sleeping in a chicken shed or inside the bread-baking oven or by hiding all night in the top of a leafy oak tree. All these things happened before Angela married my father, when she was just two months shy of seventeen.

My father shared his Christian faith with Angela and her mother and she became a Seventh-day Adventist. She found that somehow, miraculously, this Adventist faith was a balm to heal her open wounds; *that* faith, pregnant with hope and shalom-like leaves for the healing of the nations, soothed her open sores and bleeding wounds that were so deep that, even though now healed on the surface, they continue hurting yet today.

¹As I spoke to her today on her 78th birthday, my mum told me that because of that inability to comfort her mum and sister, in the moments of her dying, terrible feelings of guilt persist until the present time.

No, Angela's life was not suddenly brilliant and rosy following her marriage and acceptance of Christianity. A year after they married, and six weeks after my mother delivered my sister, my father was called up to serve for three years in the army in an unknown territory more than 600 miles away on the Macedonian, Greek, and Bulgarian borders. This was 1948, the tensest time of the Stalin-Tito conflict when Yugoslavia refused Russian control of the Balkans. Angela was just shy of eighteen years old when she was left penniless with a newborn baby and a blind mother in the aftermath of World War II. So she took her newborn baby on her back, went to the *kolleboz* of the Communist agricultural company called Ekonomija and, falling on her knees, begged for work so that the family could have some food. She worked with a small baby on her back until my dad returned from the service.

The Adventist Church helped her at that time by giving her milk for the baby and providing her with wood to burn during the bitterly cold winters. Our church community, with all its faults, became the body of Christ. It became in a small, but tangible way what Isaiah describes in chapter 58: "a well-watered garden, a spring whose waters never fail, . . . a repairer of broken walls and restorer" of social justice. Indeed this became the Sabbath of delight for a broken young girl who experienced a community that acted as leaves for the healing of wounds—a community that practiced the fasting that was loosing the chains of injustice, untying the cords of the yoke, sharing food with the hungry, providing the poor with shelter, clothing the naked, spending itself on behalf of others, and satisfying the mental, emotional, and yes, even physical and material needs of the oppressed.

Why this personal story? I believe that our stories shape us and they give us theological center and meaning. If Angela could be healed out of the utmost despair and pain of the horrors of this sinful world—horrors that are almost unimaginable to my generation—and if she could persist in raising all three of her children (and four grandchildren) to work in the Seventh-day Adventist ministry today, then God's restoration and reparation of the world are real. That is the point that I would like to share with you today.

Prophetic Living

I have argued elsewhere² that today's church must have a much more prophetic role in the present age and that looking more closely at the biblical prophets

²Zdravko Plantak, *The Silent Church: Human Rights and Adventist Social Ethics* (New York: St. Martins, 1998); idem, "Adventist Basis for Human Rights," *Spectrum* 27 (1999): 16-29; idem, "A People of Prophecy: Recovering the Biblical Role of the Prophets," in *The Peacemaking Remnant: Essays and Historical Documents*, ed. Douglas Morgan (Silver Spring, MD: Adventist Peace Fellowship, 2005): 21-34; and idem, "The Role of the Biblical Prophets: ADRA in the Midst of the Prophetic Community," *Adventist Development and Relief Agency International Reflections: A Journal for Study and Reflection on Development Issues from a Christian Perspective* 1/1 (2002): 33-48.

would give us a much-needed clarification as to how that prophetic role must be accomplished: less through our apocalyptic and time-line warnings and chart-ticking (in)securities, and more in the way that the biblical prophets accomplished their tasks—through imaginative visioning and social activism in the socioethical, political,³ and economic senses, especially as they fought for the poor, the alien, the widow, and the orphan, for the least of the social, political, and economic strata that suffered the worst injustices. Furthermore, I have made in several places a strong call for our two major theological tenets—the Sabbath⁴ and the soon coming of Christ—to become significantly more socioethically relevant, and have argued that the richness of this theological heritage should give us much greater interest in the “other,” whose human dignity, human rights, and human aspirations should be supported. Our Sabbatical attitude should include not only weekly Sabbaths that equalize us all before God, but also annual Sabbaths that specifically call for social justice and are a moral call toward that great jubilee year that not only the Levitical and Deuteronomistic texts point to, but that Jesus of Nazareth furthermore utilizes in explaining his mission in the inaugural messianic proclamation.⁵ The teaching of the Second Coming is indeed about the hope that we, in the time between the first and the last coming, proclaim not only by evangelism, but by occupying until Jesus returns and, as referenced at the end of his Olivet Discourse (Matt 25), by doing to the least of his sisters and brothers in social and moral terms what we would do if it were Jesus himself on the receiving end of those actions.⁶

Eschatological Living as Prophetic Living

There is one further point with which I have wrestled for several years now and through which I have, I believe, found a more helpful and satisfying conclusion. So far, I have been calling for more imaginative prophetic living, and I continue to think that this is a special calling for any prophetic community, especially a remnant prophetic community.⁷ However, I also

³Political theology that is not politicizing or getting involved into party politics but a theology of the market place or what is also known by the phrase “public theology.”

⁴Zdravko Plantak, “There Should Be No Poor,” *Adventist Review* 179/44 (2002): 10-11.

⁵See, e.g., Deut 15 and Lev 25. Also compare with Jesus’ announcement of “the year of the Lord’s favor” in his Nazareth manifesto in Luke 4:18-21.

⁶A similar point was often raised by Mother Theresa, who claimed that she could never have worked in the slums of Calcutta with the poorest of the poor if she did not think that when she was washing the sores of the lepers or holding a dying child, she was actually doing this to Jesus.

⁷For further discussion, see Zdravko Plantak, “A Prophetic Community Today:

now advocate for what I term “eschatological living.” The seer in the book of Revelation receives a vision of how the new world looks, directing our eyes to the lush garden with plenty of water springing and flowing freely and energizing the trees that give fruits in frequent cycle and produce leaves that are so therapeutic and homeopathic that they serve for the healing of the nations (Rev 21–22, see esp. 22:2). My difficulty with this picture was that I always thought of it in terms of the post-Eschaton and therefore did not try to reconcile it with the invitation to the moral community of Christ here and now. Yet eschatological living urges us to take seriously the aspirations of the New Jerusalem and project it to the eschatological living of today: *that* living now is informed by what is soon to come.⁸ In some way, as South African scholar Adrio König argued in his remarkable book, *The Eclipse of Christ in Eschatology: Towards a Christ-Centered Approach*, our view must reject on one hand “a completed and [on another] a one-sidedly futuristic eschatology in favor of an eschatology in the process of being realized.”⁹ He suggests that “full eschatological reality requires . . . a realized eschatology (“for us”), an eschatology being realized (“in us”), and an eschatology yet-to-be-realized (“with us”).”¹⁰ König then unpacks what he means by this middle stage of “eschatology being realized” between the first and the second coming of Christ:

In the New Testament, God’s children are sometimes called strangers and pilgrims in the world (Heb 11:13ff; 1 Pet 2:11). It is even said that their citizenship (Phil. 3:20-21) and treasure (Matt. 6:20) are in heaven, and that they aspire to a realm above (Col. 3:2). But this estrangement between God’s children and the world is due to the fact that God’s children are already (at least partly) renewed, while the earth is still old and “lies in the power of the evil one” (1 John 5:19). Our alien status on earth is therefore temporary. It implies not that we are destined for some place other than earth, but rather that the old, unrenewed earth does not suit us yet. That is why the expectation of a new earth is a living hope for the faithful.¹¹

Imaginative Visionaries and Social Activists for the Third Millennium,” in *Exploring the Frontier of Faith: Festschrift in Honour of Dr. Jan Paulsen—Congratulatory Edition*, ed. Reinder Bruinsma and Borge Schantz (Lueneburg: Advent-Verlag, 2010), 139-155.

⁸For further discussion, see Charles Scriven, *The Promise of Peace: Dare to Live the Advent Hope* (Nampa: Pacific Press, 2009), 20-33 and 72-84. A similar point is raised by Sigve K. Tonstad, “For the Healing of the Nations” (unpublished paper presented at the Adventist Society for Religious Studies, New Orleans, November 20, 2009). Tonstad, 9, concludes: “In this text [Rev 22:2] the healing that belongs to the lush land of the future has broken in on the arid land of the present.”

⁹Adrio König, *The Eclipse of Christ in Eschatology: Towards a Christ-Centered Approach* (Grand Rapids: Eerdmans, 1989), 147.

¹⁰Ibid.

¹¹Ibid., 236.

And that is why, having been born into a new life¹² and renewed by the living waters of the Holy Spirit (John 7:38-40),¹³ we are already living the life that we are hoping for. Thus we implement the principles of the kingdom of grace because we soon expect there to be a new earth and a New Jerusalem in the kingdom of glory.¹⁴ Jürgen Moltmann expresses it succinctly, noting that “Time after the [first] coming of Christ must be seen as ‘fulfilled but not yet completed time.’ It is no longer the time of pure expectation, nor is it as yet the eternal present of the time of completion. That is why Christians live between the ‘now already’ and the ‘not yet.’”¹⁵ This “future-made-present” creates new conditions for possibilities in history, it becomes the ultimate in the penultimate, and creates a reflection of the possibilities of the “future of time in the midst of time.”¹⁶ N. T. Wright, in his book, *Surprised by Hope*, speaks similarly, proposing that there is

a sense of continuity as well as discontinuity between the present world (and the present state), and the future, whatever it shall be, with the result that what we do in the present matters enormously. . . . It was people who believed robustly in the resurrection . . . who stood up against Caesar in the first centuries of the Christian era. A piety that sees death as the moment of “going home at last”, the time, when we are “called to God’s eternal peace” has no quarrel with power-mongers who want to carve up the world to suit their own ends. Resurrection, by contrast, has always gone with a strong view of God’s justice and of God as the good creator. Those twin beliefs give rise not to a meek acquiescence to injustice in the world but to a robust determination to oppose it.¹⁷

¹²E.g., Rom 6:4, and other NT texts, on “new life,” “life in the Spirit,” being “in Christ.”

¹³Jürgen Moltmann suggests that, through his Spirit, “God now already sets present and past in the light of his eschatological arrival, an arrival which means the establishment of his eternal kingdom, and his indwelling in the creation renewed for that indwelling” (*The Coming of God: Christian Eschatology* [Minneapolis: Fortress, 2004], 23).

¹⁴These two phrases about the Kingdom of Grace and Kingdom of Glory are borrowed from Ellen G. White and are based on the biblical concepts of the “Kingdom of God being at hand” and the “Kingdom of God being in you.” For more on this topic, as well as the larger discussion regarding the theological richness of the debate in the larger Christian and Adventist communities on the concept of the kingdom of God and its two realities, see Zdravko Plantak, *The Silent Church: Human Rights and Adventist Social Ethics* (New York: St. Martins, 1998), 168-184.

¹⁵Moltmann, 11.

¹⁶Ibid., 22.

¹⁷N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008), 26-27. Wright, 192, furthermore, suggests that “to work for that intermediate hope, the surprising hope that comes forward from God’s ultimate future into God’s urgent present, is not a distraction from the task of mission and evangelism in the present. It is a central, essential, vital, and life-giving

I have become fully convinced that the biblical imagery of the leaves that are given for the healing of the nations in Rev 22:2 are indeed leaves that must be applied to our eschatological living here and now. I have no doubt that this image is linked to previous passages in the prophetic and wisdom literature and to several other metaphors used to call a community of God-fearers to prophetic living laden with social justice and concern for the underprivileged and the most vulnerable.

Echoes of the wisdom poetry of Ps 1 penetrate the vision of the seer: “He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever [the righteous] does prospers. Not so the wicked! They are like chaff that the wind blows away. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.” The righteousness that we strive for in this life is similarly described as the final righteousness of the new world order that God establishes when his will is finally enacted on earth as it is already fully realized in heaven. The tree in Ps 1, whose “leaf does not wither,” seems to bear some connection to the original Edenic Tree of Life: “As the tree situated in the garden of God served to confer everlasting life to the primal couple, so the psalmist’s tree is the sign and symbol” of blessedness and happiness for the individual.¹⁸ Similarly, Pss 52 and 92:12-13 and Prov 11:30 and 15:4 explicitly associate the Tree of Life with righteousness and the healing properties of speech. Willem A. VanGemeren indicates that “Psalm 1 is a wisdom psalm, and shares many features common to the Book of Proverbs.”¹⁹ On numerous occasions in Proverbs, righteousness and wickedness are described with powerful imagery, thereby becoming terms that contain such essential “elements of the psalmic vocabulary”²⁰ that we cannot neglect the contrast that, for instance, Prov 29:7 paints about them: “The righteous care about justice for the poor, but the wicked have no such concern.”²¹ The righteous, who are planted like trees with deep roots and nourishing supplies of ever-flowing water, are the

part of it.” See also Scriven, 25, who suggests that if Jesus “was the root meaning of a faith lived in the light of hope, then *radical* hope requires attention to the needs of today.” In other words, “the future has *present* relevance—it colors my life right now.” (ibid., 76).

¹⁸William P. Brown, *Seeing the Psalms: A Theology of Metaphor* (Louisville: John Knox, 2002), 60.

¹⁹Willem A. VanGemeren, “Psalms,” in *The Expositor’s Bible Commentary with the New International Version: Psalms, Proverbs, Ecclesiastes, Song of Songs*, 5 (Grand Rapids; Zondervan, 1991), 52.

²⁰James Luther Mays, *Psalms: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville: John Knox, 1994), 46.

²¹For further discussion, see Zdravko Plantak, “Wisdom Tradition on Poverty,” *Adventist Development and Relief Agency International Reflections: A Journal for Study and Reflection on Development Issues from a Christian Perspective* 1/1 (2002): 48-65.

kind of people who care for the socially and economically disadvantaged. They are not like Isaiah's "oak tree with fading leaves, like a garden without water" that will be so dry that it will burn "with no one to quench the fire" (Isa 1:30-31). William P. Brown suggests that tree symbolism in Psalms "underscores YHWH's creative power to bless, recalling the shalom of the primordial garden."²² It appears that Isaiah develops this metaphor further and adds additional parallel similes to paint a fuller theological canvass of the community that is watered by God and which, consequently, produces God's justice and enacts God's righteousness.

The community of Isa 1, which is called to repentance from meaningless worship and evil Sabbath assemblies (vv. 10-15) because they do not "seek justice, encourage the oppressed, defend the cause of the fatherless, plead the case of the widow" (vv. 17, 22-23), becomes "like an oak with fading leaves, like a garden without water," so dry that it burns without being able to be halted (vv. 30-31). The anger of God is against those who have ruined God's vineyard (God's people, Isa 5:7), because "the plunder of the poor is in [their] houses [because they are crushing God's] people and grinding the faces of the poor" (Isa 3:14-15). As a viculturist and botanist, God plants his vineyard on a fertile hillside, takes care of it, and expects its fruit to reflect the gardener's loving touch and restorative powers. However, those of the spiritual vineyard and "the garden of his delight" (Isa 5:7) lack social justice and do distressful things. They are so materially possessed and commercially driven that they add "house to house and join field to field till no space is left," and they stay alienated and alone in their "fine mansions" (vv. 7-9).

Then a shoot comes from the stump of Jesse and from his root a Branch bears fruit. The Spirit of the Lord is on the Branch in order to judge the needy with righteousness and to give to the poor of the earth with justice (Isa 11:1-2:4-5). "Righteous branch' wields power to implement justice and, thereby, bring about peace and prosperity for his people"²³ and for the nations.²⁴ The prophet proclaims that "a remnant [is called to once more] . . . take root below and bear fruit above" (Isa 37:31-32), an invitation to deep-rootedness that results in fruit-bearing trees and ever-green branches.

Isaiah's most elaborate explanation of these metaphors is found in chapters 58 and 61. Here again is a reminder of how, in a sun-scorched

²²Brown, 74. Brown explores the significance of the metaphor of "tree" in Psalms and its significance at the beginning of the Psalter, comparing it to other biblically significant passages throughout the Jewish Scriptures. See also Sylvia Keesmaat, "The Beautiful Creatures: Trees in the Biblical Story," *TheOtherJournal.com* (July 16, 2009) (<<http://theotherjournal.com/article.php?id=837>>).

²³Ibid., 69.

²⁴Tonstad, 5-7, makes important connections between Isa 11 and Rev 22, especially in the context of the plural term "nations."

land, YHWH satisfies the need of his community and strengthens their frame. He makes his Sabbath-keepers to “be like a well-watered garden, like a spring whose waters never fail. Your people will rebuild the ancient ruins, and will raise up the age-old foundations, you will be called repairers of broken walls and restorers of streets with dwelling” (Isa 58:11-12). Just like the tree in the New Jerusalem that expresses God’s magnificence, Isa 61:3-4 describes the community of believers, who “will be called oaks of righteousness, a planting of the Lord for the display of his splendor. They will rebuild the ancient ruins and restore the places long devastated.” This indeed is the splendid picture of the community of faith serving as leaves for the healing of the world, as those who loose the chains of injustice and share their food with the hungry; who provide the poor vagabonds with shelter and clothe the naked.²⁵ Their light will break forth like the dawn and their healing will quickly appear. The healing of the well-watered garden and the spring whose waters never fail (vv. 7 and 11) is identified in terms of “spending yourself on behalf of the hungry and satisfying the needs of the oppressed” (v. 10).²⁶ This behavior is also the way the sheep on the right hand at the entrance to the celestial Jerusalem are told that the deeds they have done for others are considered as being done to Christ himself, who was on the receiving end with “the least of his brothers and sisters” (Matt 25). Isaiah’s called community is not dissimilar to Jeremiah’s righteous person, who “will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green” (Jer 17:8). Nor is it unlike Jesus’ proposal that “whoever believes in me, as the Scripture has said, the living water will flow from within him” (John 7:38).²⁷ It is like Ezekiel’s vision “of a great river [that] is depicted issuing from the temple to fructify the land”²⁸ that the seer of Patmos replicates with modifications in Rev 22.

²⁵See the excellent discussion on justice and righteousness in Abraham J. Heschel, *The Prophets: An Introduction* (New York: Harper Torchbooks, 1962), 1:195-221; and Steve Monsma, *Healing for a Broken World: Christian Perspectives on Public Policy* (Wheaton, IL: Crossway, 2008), 46-61.

²⁶Similar metaphors abound in the prophets such as Amos 5:24, where “justice rolls on like a river and righteousness like a never-failing stream.”

²⁷Verse 39 adds “By this he meant the Spirit, whom those who believed in him were later to receive,” further showing how the healing of the nations through the well-watered gardens and trees rooted in God could and should give its effect between Jesus’ first and second comings. The elements of Jesus as our temple, from whom the living waters flow, and the role of the Holy Spirit in that process after Jesus’ resurrection are important themes that need to be further unpacked in a future study on eschatological pneumatology.

²⁸Brown, 68.

Conclusion

G. K. Chesterton once wrote, “If small seeds in the black earth can become such beautiful roses, think what the heart of a human being can become on its long journey to the stars.”²⁹ In our present eschatological living, we must live as resurrection people between Easter and the Eschaton, when Easter will become completed in the final coming of Christ. In view of this, the present-day followers of Christ, motivated by the vision of the seer of Patmos, do not passively wait for Jesus to return to the earth and establish a just society. Rather we become in the present moment the hands and feet of Christ, acting in such a way that we are already doing the bidding of Christ by becoming that well-watered garden envisioned by the poet, prophet, and the seer. We act here and now as righteous, green-leaved trees that work for justice on behalf of the poor. We are called today to be watered by the Holy Spirit that flows from under the temple of Ezekiel’s prophecy—the temple that we no longer need because Jesus became our temple after the first Easter. We become, with the help of the Spirit, streams of ever-flowing waters of justice and in so doing God accomplishes through us the reparation of broken communities and the restoration and rebuilding of justice.³⁰ In simple terms, our prophetic calling and living must also become our eschatological living. In what way will we become leaves for healing in our ailing national and international communities? At the closing program of the World Council of Churches in Porto Alegre in 2006, Robina Marie Winbush asked, after noting that “God is transforming the world,”

Are you willing to be a leaf on the tree of life, whom God uses for the healing of the nations? Are you willing to resist bowing down to the temporal gods of exploitation and domination and allow your life and your churches to be used for the healing of the nations and transformation of the world? Remember that the power and strength to be a leaf does not belong to you. It is a result of being attached to the tree of life whose roots are watered by the river of life that flows from the throne of God and of the Lamb.³¹

²⁹G. K. Chesterton, cited in Maisie Ward, *Return to Chesterton* (London: Sheed & Ward, 1952), 137.

³⁰Scriven, 77, refers to this type of living as “the practice of hope,” “a hope grand and daring enough to motivate adventurous action today.” See also Douglas Morgan, “Identity Without Insularity: Lewis Sheafe, Matthew Strachan, and the Threeness of African American Adventists” (unpublished paper presented at the Adventist Society for Religious Studies, New Orleans, November 20, 2009); and Roy Branson, “Healing of the Nations: Mission of the Adventist Pioneers” (unpublished paper presented at the Adventist Society for Religious Studies, New Orleans, November 20, 2009).

³¹Robina Marie Winbush, “For the Healing of the Nations” (www.oikoumene.org/en/resources/documents/assembly/porto-alegre-2006/4-messages-other-statements-sermons/sermons/robina-marie-winbush-closing-sermon.html).

C. S. Lewis comes to a similar conclusion, noting that “In our world today Jesus Christ [the Lion] is on the move. He is real; he is present. His redeeming, reconciling, healing work is progressing. But he had also not yet come in his full power and glory. That lies in the future. Until that day Christians are called to be Christ’s instruments for reconciliation and healing in a broken world.”³²

That God is “on the move” is clearly obvious in many stories that surround us. My mum’s story is just one example that God is healing individuals and communities throughout the world. Angela still hurts both physically and emotionally; she is not fully healed. Neither is our world fully healed, but the Divine Mover is seeking to heal the entire world with his grace and love. He especially calls his people to help bring healing to the wounded of his beloved community. Thus we are called to pray and eschatologically live Jesus’ radical prayer: “Thy kingdom come and Thy will be done on earth as it is [already] in heaven” (Matt 6:10).

³²Monsma, 42.

FACTOR ANALYSIS: A NEW METHOD FOR CLASSIFYING NEW TESTAMENT GREEK MANUSCRIPTS

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The task of classifying NT Greek manuscripts is an important function in the practice of NT textual criticism because none of the approximately 5,746¹ manuscripts of the Greek NT is an autograph. Collectively, these manuscripts contain approximately 300,000² variant readings, amounting to more variants than there are words in the NT. Although most of these are insignificant, the percentage that are significant pose a challenge to textual critics in determining the earliest form of the text.³ In an effort to deal with this problem, textual critics since the eighteenth century⁴ have classified manuscripts into groups

¹According to the official register kept by the Institut für neutestamentliche Textforschung in Münster, Germany, as of May 2006, there are 118 Papyri, 318 Uncials, 2,877 Minuscules, and 2,433 Lectionary manuscripts (Kurt Aland, *Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments* [New York: Walter De Gruyter, 1994], 7:16, 44, 370). For updates, see <http://www.unimuenster.de/NTTextforschung/KgLSGH06_03>.

²Eldon Epp, "The Multivalence of the Term 'Original Text' in New Testament Textual Criticism," *HTR* 92 (1999): 277.

³Most textual scholars no longer speak of finding "the definitive original text" of the NT, but of uncovering the earliest form(s) of the text. For substantial discussions on this extensive issue, see Epp, 245-281; Bart D. Ehrman, *The Orthodox Corruption of Scripture: The Effects of Early Christological Controversies on the Text of the New Testament* (New York: Oxford University Press, 1993), xii, 188-194, 275, 280; idem, "The Text as a Window: New Testament Manuscripts and Social History of Early Christianity," in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, ed. Bart Ehrman and Michael W. Holmes (Grand Rapids: Eerdmans, 1995), 365; D. C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997), 1-213; idem, "Scripture Is Tradition," *Theology* 94 (1991): 11-17; Helmut Koester, "The Text of the Synoptic Gospel in the Second Century," in *Gospel Traditions in the Second Century: Origins, Recensions, Text, and Transmission*, ed. William L. Peterson (Notre Dame: Notre Dame University Press, 1989), 19-37. For a sweeping discussion of scholars prior to these, see Peter Head, "Christological and Textual Transmission: Reverential Alterations in the Synoptic Gospels," *NovT* 35/2 (1993): 105-109.

⁴According to Bruce M. Metzger, Johann Albrecht Bengel (1687-1752) was the first textual critic to have divided the majority of NT manuscripts into text-types. Before Bengel, scholars merely counted the number of Greek and versional witnesses supporting a particular variant reading, thereby allowing the majority of witnesses to dictate the reading of the text. For a survey of the history of NT textual criticism, see Bruce M. Metzger, "The Lucianic Recension of the Greek Bible," in *Chapters in the*

called text-types, “a text-type being the largest identifiable group of related New Testament manuscripts”⁵ that serve as the basis for determining the earliest original.⁶ Almost all textual critics recognize three main text types: Alexandrian, Western, and Byzantine, with the Alexandrian and Byzantine further divided into subgroups.⁷

By assembling manuscripts into text-types, the task of dealing with variants is made more manageable as one needs contend primarily only with those that are representative of a particular group or groups. These significant variants are usually derived from the leading manuscripts of particular text-types.⁸ Therefore, the task of classifying manuscripts into groups is fundamental to the process of NT textual criticism

History of New Testament Textual Criticism: New Testament Tools and Studies (Leiden: Brill, 1963), 4:15-24; Rodney Reeves, “Methodology for Determining Text Types of New Testament Manuscripts” (Ph.D. dissertation, Southern Baptist Theological Seminary, Fort Worth, Texas, 1986), 15-72; Kirsopp Lake, *The Text of the New Testament*, 4th ed. (London: Rivingtons, 1908), 62-72.

⁵Ernest Cadman Colwell, *Studies in Methodology in Textual Criticism of the New Testament*, New Testament Tools and Studies, 9, ed. Bruce Metzger (Leiden: Brill, 1969), 45.

⁶J. K. Elliott writes: “Only by classifying collations and comparing alternative texts can one build up a thesaurus of readings from which editors can then try to establish the original texts” (“Why the International Greek New Testament Project Is Necessary,” *Restoration Quarterly* 30 [1988]: 202). Eckhard Schnabel, “Textual Criticism: Recent Developments,” in *The Face of New Testament Studies: A Survey of Recent Research*, ed. Scot McKnight and Grant R. Osborne (Grand Rapids: Baker, 2004), 69-70.

⁷For a general discussion on text-types, see Keith Elliott and Ian Moir, *Manuscripts and the Text of the New Testament: An Introduction for English Readers* (Edinburgh: T. & T. Clark, 1995), 24; Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, 2d rev. ed. (Grand Rapids: Eerdmans, 1995), 50-52; Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption and Restoration*, 3d ed. (Oxford: Oxford University Press, 1992), 213-216.

⁸Bart D. Ehrman summarizes the purpose of classification into text-types: (1) the avoiding of the “impossible task of consulting each and every NT document before coming to a textual decision;” (2) “readings attested to by groups of witnesses can be ascertained simply by consulting the group’s best representatives;” (3) “textual alignments naturally lead to an assessment of the relative quality of each group text. That is to say, the kinds of variant readings that characterize textual groups are frequently those that are judged, on other grounds, to be more likely authentic or corrupt.” (4) “The combined support of certain textual groupings frequently indicates true rather than corrupt readings (e.g., when Western and early Alexandrian witnesses agree against all others)” (“Methodological Development in the Analysis and Classification of New Testament Documentary Evidence,” *NovT* 29 [1987]: 22).

Three methods of manuscript classification are currently in use: quantitative analysis, profiles, and test passages (*Teststellen*):

1. Quantitative Analysis, as advanced by Ernest C. Colwell and Ernest W. Tune, stipulates that manuscripts belong to the same group if they agree seventy percent of the time, with a ten-percent difference from other groups of manuscripts.⁹

2. The Claremont Profile Method, developed by Paul McReynolds and Frederik Wisse in 1968, classifies manuscripts based on the profile of their unique and shared readings.¹⁰ Manuscripts belong to the same group when they share two-thirds of certain readings of whatever tentative group one begins with.

3. The *Teststellen* Method, created in the 1960s and 1970s by Kurt Aland and Barbara Aland at the Institut für neutestamentliche Textforschung in Münster, Germany, by which a previously unexamined manuscript could be examined in only a few “carefully selected” test passages (*Teststellen*). By this process, the value or category of the manuscript is determined.¹¹

A number of scholars have demonstrated that there are weaknesses with these methods and have made valuable contributions toward their improvement.¹² For example, Quantitative Analysis and the Claremont

⁹Ernest C. Colwell, “Method in Locating a Newly-Discovered Manuscript,” in *Studies in Methodology in Textual Criticism of the Testament* (Leiden: Brill, 1969), 26-44. See also Ernest C. Colwell and Ernest W. Tune, “Method in Established Quantitative Relationships Between Text-types of New Testament Manuscripts,” in *Studies in Methodology in Textual Criticism of the New Testament*, ed. Bruce M. Metzger (Leiden: Brill, 1969), 56-62.

¹⁰Their method is outlined in their respective dissertations: Paul R. McReynolds, “The Claremont Profile Method and the Grouping of Byzantine New Testament Manuscripts” (Ph.D. dissertation, Claremont Graduate School, 1968); Frederik Wisse, “The Claremont Profile Method for the Classification of Byzantine New Testament Manuscripts: A Study in Method” (Ph.D. dissertation, Claremont Graduate School, 1968).

¹¹The results of their work is summarized in Aland and Aland, 159-162, 317-337. These passages can also be found in Kurt Aland, *Text und Textwert der Griechischen Handschriften des Neuen Testaments: die Katholischen Briefe. Arbeiten zur neutestamentlichen Textforschung*, vols. 9–11 (New York: Walter De Gruyter, 1987). The Alands claim that their primary objective is not to classify manuscripts, but simply to identify the Byzantine manuscripts so as to eliminate most of them from consideration in the critical apparatus. Their work, however, is unavoidably a form of classification.

¹²See, e.g., W. Larry Richards, “The Textual Relationships of the Greek Manuscripts of the Johannine Epistles: Establishment and Classification of the Manuscript Groupings” (Ph.D. dissertation, Northwestern University, 1974), 43; Bart D. Ehrman, “A Problem of Textual Circularity: The Alands on the Classification of New Testament Manuscripts,” *Bib* 70 (1989): 377-388; Eldon Epp, “New Testament Textual Criticism Past, Present and Future: Reflections on the Aland’s Text of the

Profile Method continue to be practiced in a modified form, particularly as reformulated by W. Larry Richards and Bart D. Ehrman.¹³ However, the situation regarding *Teststellen* is largely unknown, as its founders have held key aspects of its methodology from inclusion in the debate/discussion on classification methods.

In response to the perceived weakness of current classification methods, a fourth method, referred to as Factor Analysis, has been developed.

*Factor Analysis: A New Method
of Classification*

Factor Analysis is a data-reduction technique that groups variables into clusters and seeks to detect structure in the relationships among variables.¹⁴ These clusters are formed based on the shared commonality of variables, called a factor. The formation of factors represents the linear combinations of the original variables. For example, if a thousand people comprise a population, some would have red hair, others black, and some would be blond; some would have blue eyes, others brown, and still others black. It is then possible to group these people based on factors of hair or eye color. Thus, based on these two factors, different combinations (clusters or groups) of people could be formed.

Factors will be formed by the variables that are most highly correlated on a particular characteristic. The most dominant factor will be selected out first, to be followed by the second most dominant factor, and so on down to the least dominant factor until there is no longer any correlational residue.¹⁵ Usually the most dominant factor will attract the largest number of variables and each successive factor will have more variables in its group than the next in line.

Factor Analysis is of two basic types:

1. Exploratory Factor Analysis refers to the formulation of factors from a given data set without any restrictions on the number of factors to be extracted in the initial solution output.¹⁶ In this stage, a scree plot (Figure 1) is

New Testament,” *HTR* 82 (1989): 226.

¹³W. Larry Richards, “A Critique of a New Testament Text-Critical Methodology—The Claremont Profile Method,” *JBL* 96 (1977): 555-556; Bart Ehrman, “The Use of Group Profiles for the Classification of New Testament Documentary Evidence,” *JBL* (1987): 447-468.

¹⁴For a discussion of Factor Analysis, see <<http://marketing.byu.edu/htmlpages/books/pcmds/FACTOR.html>>. This technique is made more efficient with the use of the computer program SPSS.

¹⁵“Principal Components and Factor Analysis,” *Electronic Textbook Statsoft*, 1984-2003 (<www.statsoft.com/textbook/stfacan.html>).

¹⁶L. R. Fabrigar et al., “Evaluating the Use of Exploratory Factor Analysis in

created. The scree plot provides a graphical representation of the number of factors in which the data set can be grouped.

2. With the indicators provided by the scree plot, the Confirmatory Factor Analysis is done. In this process, the exact number of factors to which the data is to be restricted is indicated.¹⁷

Factor Analysis employs two primary operations for arriving at data-output results: extraction and rotation.¹⁸ There are several methods of extraction, namely, the principal-components method, unweighted least squares, generalized least squares, maximum likelihood, principal-axis factoring, alpha factoring, and image factoring.¹⁹ The method of extraction selected for this study is the principal-components method, which was selected because it analyzes the total variance in the data set, a practice that is of primary importance to textual criticism. In this process, 100 percent of the variance²⁰ is treated as common or shared among the variables, without distinguishing between similar and dissimilar variances.²¹

As in a Cartesian coordinate system, there are axes and points in Factor Analysis. The axes represent the factors and the points represent the variables. The variables are held constant and the factors are rotated around the axis to achieve the highest level of correlation possible in the factor output.²²

As the term suggests, rotation refers to turning around on an axis.²³ There are five methods of rotation: Direct Oblimin, Promax, Varimax, Quartimax, and Equamax.²⁴ The Direct Oblimin and Promax methods of rotation are regarded as the best methods for computing factor solutions where the extracted factors are correlated (oblique).²⁵ These methods are most applicable to the classification process in textual criticism. The methods of Varimax, Quartimax, and Equamax compute factor solutions in which the

Psychological Research,” *Psychological Methods*, 1999 (<<http://core.ecu.edu/psyc/wuenschk/StatHelp/EFA.html>>).

¹⁷G. David Garson, “Confirmatory Factor Analysis,” *Factor Analysis*, 1 October 2006, (<www2.chass.ncsu.edu/garson/pa765/factor.html>).

¹⁸G. David Garson, “Topics in Multivariate Analysis: Factor Analysis,” North Carolina State University, Raleigh, NC (<www2.chass.ncsu.edu/garson/pa765/statnote.htm>).

¹⁹*SPSS 12.0 Software Help* (Chicago: SPSS, 2003).

²⁰Which, in the case of textual criticism, equals the individual variant readings.

²¹“Factor Analysis: Definitions” (<<http://marketing.byu.edu/htmlpages/books/pcmds/FACTOR.html>>).

²²*Ibid.*

²³Garson, “Topics in Multivariate Analysis.”

²⁴*SPSS 12.0 Software Help*.

²⁵*Ibid.*

extracted factors are independent of each other (orthogonal) and the degree of correlation between factors is zero and is synonymous to a 90-degree angle in a Cartesian coordinate system.²⁶

Application to Textual Criticism

When Factor Analysis is applied to Greek manuscripts, the manuscripts become the variables. The variant readings of each manuscript are the data items (variants) from which the factors are formed with the results arranged in a matrix suitable for the computer program, Statistical Package for Social Scientists (SPSS) (Table 1). SPSS compares every single variant reading of each manuscript with every variant of all other manuscripts (rotation) and by this process determines the factors, that is, the shared commonality of these variant readings.

Once the factors have been determined, all manuscripts are compared with each factor, and the manuscripts that have the highest correlation coefficients are clustered or grouped together around these factors. Once a factor and its accompanying manuscripts are clustered, SPSS automatically removes it from further iterations, and the next highest factor is selected with its accompanying manuscripts. The process continues until there is no longer any correlation residue (i.e., no more factors to be processed).

The strength of the principal of component-based Factor Analysis as a technique for classifying manuscripts lies in the fact that all variability in the data set is considered in the analysis. Since the factors around which the manuscripts are grouped are determined from the individual variant readings, and since these variants are both similar and dissimilar, then the manuscripts are grouped on the basis of both the similarity and dissimilarity of actual variant readings. As is well known in the field of textual criticism, this is a critical criterion for grouping manuscripts.

Richards and Ehrman²⁷ have recognized that it is beneficial first to form tentative groups by a thoroughgoing method of quantitative analysis so as to ascertain the proportional relationships of manuscripts to one another in their total amount of variation, and manuscripts with highest level of relationship to each other, not just in some areas where they show a two-thirds agreement. McReynolds and Wisse, on the other hand, did not do this in their application of

²⁶“Principal Components and Factor Analysis.” The principle of rotation is applied to textual criticism in the ensuing discussion.

²⁷Richards, “A Critique of a New Testament Text-Critical Methodology,” 555-566; Ehrman, “The Use of Group Profiles,” 465-468. In Richards’s words, “merely having some group readings that are supported by two thirds of manuscripts that have been bunched together is not enough. We must look for the combination of manuscripts that yield the highest number of group readings” (Richards, “A Critique of a New Testament Text-Critical Methodology,” 564).

the Claremont Profile Method, but rather relied on the previous groups formed by von Soden. The reliance on von Soden's groups, however, was demonstrated by Richards as a shortcoming of the method. One of the Claremont Profile Method's criteria is the elimination of the readings found in one-third of the manuscripts of a tentative group. However, according to Richards, when these one-third readings are placed in combination with the readings of other manuscripts, they could alter the classification of manuscripts. While a reading may be found in one-third of a particular group of manuscripts, the same reading could also be a two-thirds reading (or more) when placed in combination with still other readings of other manuscripts, which thus alters the groups of those manuscripts. Therefore, to overcome this shortcoming, manuscripts are first grouped quantitatively in a scientific manner (Factor Analysis) that places them into groups based on their total amount of variation and their highest proportion of agreement with each other.

Once the factors have been determined, all manuscripts are compared with each factor and the manuscripts that have the highest correlation coefficients are clustered, or grouped together, around these factors. As noted above, once a factor and its accompanying manuscripts are clustered, SPSS automatically removes it from further iterations, and the next highest factor is elected (with its accompanying manuscripts), and the process continues until there is no longer any correlation residue; in other words, until there are no more factors (with accompanying manuscripts) to be so processed.

The strength of Factor Analysis (particularly the principal-components method) as a technique for classifying manuscripts lies in the fact that every variable in the data set is used in the analysis. The factors (around which the manuscripts are grouped) are determined from the individual variant readings. Since these variants are both similar and dissimilar, the manuscripts are grouped based on both the similarity and dissimilarity of actual variant readings. As is well known in the field of textual criticism, this is a critical criterion for grouping manuscripts. An additional strength of Factor Analysis is that it is extremely fast and accurate. Once the data is entered into the computer, it takes only seconds to classify any number of manuscripts. This is unprecedented.

Classification of James by Factor Analysis

In order to test the principal-components method, the collation of 86 manuscripts of James were arranged according to the matrix illustrated in Table 1 and then subjected to the process of Factor Analysis. Table 1 illustrates the arrangement of the variant readings for the factor-analysis process within the SPSS program. The "Units" column displays the units of variation. "MS" (for manuscript) is prefaced to each Gregory number. A "1" indicates the reading of the *Textus Receptus*,²⁸ while a "2," "3," or "4" shows

²⁸The 1873 Oxford ed. of the *Textus Receptus* was used as the collating base.

the different non-TR readings and “O” indicates where (for one reason or another) a reading has to be neutralized.²⁹ First, the exploratory step was done in which a scree plot was produced.

According to the scree plot³⁰ (Figure 1), between one and eight factors could be used to classify the manuscripts of James. This is indicated on the scree plot by the distinguishing points that range from “1” to “8” on the X-axis. As is illustrated in the scree plot, after point “8” on the X-axis, the remainder of the data points/factors are hardly distinguishable. This undefined portion is called the scree or rubble. After experimenting with a number of factors (between one and eight), it was seen that eight factors best classify the manuscripts of James. The number of formed groups is equivalent to the number of factors used to classify the total data set.

The composition of all the groups is displayed in a pattern matrix as illustrated in Table 2. In addition to the physical layout of the different groups, the pattern matrix also displays the coefficient of agreement between manuscripts. Therefore, with this physical display of how the manuscripts cluster, based on the number of factors used, along with the coefficient of agreement between each manuscript, it can easily be determined how many groups are realistic and practical for classifying the total data set. The computer is then programmed to produce the required number of groups/factors. Once the data is coded into the computer, the entire process of forming these eight groups occurs in a matter of nanoseconds.

One Alexandrian (factor 3), six Byzantine (factors 1, 4, 5, 6, 7, 8), and one mixed group³¹ (factor 2) resulted from the process. Having formed these groups, it becomes necessary to test their validity. This was done by applying a modified version of the Claremont Profile Method. The Claremont Profile Method, as used by McReynolds and Wisse, groups manuscripts based on the

²⁹Richards labels such readings with the acronym SOUL: “S” stands for singular readings and “O” for omissions. These are singular omissions as opposed to omissions found in four or more mss. The latter are used as legitimate variants. “U” stands for “unavailable,” that is, whenever a reading cannot be determined. “L” stands for “lacunae,” which signify a missing portion of the ms due to deterioration or because that portion of the text is no longer extant (*Classification*, 28).

³⁰Note, the scree plot is the graphical representation of the number of factors in which the data set can be grouped. This is formed automatically by SPSS once the data is supplied and this function is selected. My use of Factor Analysis was guided by Jerry Thayer, Andrews University.

³¹This group was described as “mixed” as further examination revealed that these manuscripts did not fit the profile exactly for either the Alexandrian or Byzantine, but displayed characteristics of both. For a detailed analysis of this group, see my “The So-called Mixed Text: An Examination of the Non-Alexandrian and Non-Byzantine Text-type in the Catholic Epistles” (Ph.D. dissertation, Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, 2007).

profile of certain readings found only in sample chapters of the book(s) being classified. For example, in order to classify manuscripts of Luke, McReynolds and Wisse created their profiles from Luke 1, 10, and 20. Ehrman observed that this practice of creating profiles only from certain chapters constituted a fundamental weakness of the Claremont Profile Method in that it minimizes the prospect of detecting a possible shift in a manuscript's text-type due to "block mixture." Therefore, failure to recognize block mixture can allow manuscripts to be classified in the wrong groups. In my study, I eliminated this potential weakness by using a modified version of the Claremont Profile Method as described by W. Larry Richards. In this adapted method, the profiles were formed from all chapters of the books being studied, instead of only from selected chapters. This eliminated the weaknesses associated with block mixture, as all manuscripts were collated in their entirety and all sections of the books being analyzed were involved in the process.

Using all chapters of the book being studied (not just the sample chapters) also gives another advantage over the Claremont Profile Method as used by Reynolds and Wisse. The advantage is that both the unique readings of each tentative group and, in Ehrman's words, "the total amount of agreement of group witnesses in all units of genetically significant variation" are used. It is well established in the field that the unique readings of a group need to be considered in establishing groups as they highlight the distinguishing features of each group.

This refinement of Factor Analysis by the Claremont Profile Method is necessary, for, as was mentioned earlier, the intent of Factor Analysis is only to form tentative groups. Factor Analysis is a quantitative method that groups manuscripts based on their percentage of relationships. On the other hand, the Claremont Profile Method groups manuscripts based on actual readings and, therefore, is more precise.³² Table 3 illustrates the status of the groups before and after the Claremont Profile Method process. The results show that five of the eight groups formed by Factor Analysis (groups 2, 5, 6, 7, and 8) remained exactly the same after they were reclassified by Claremont Profile Method. Group 1 lost one manuscript, and groups 3 and 4 lost two manuscripts respectively. Thus only a total of five manuscripts changed groups after the Claremont Profile Method was applied to manuscripts grouped by Factor Analysis.³³ This registers a 94-percent accuracy of the Factor Analysis

³²Bart D. Ehrman, "The Use of Group Profiles for the Classification of New Testament Documentary Evidence," *JBL* (1987): 447-468; Richards, "Classification," 43-71, 131-38, 206-209.

³³The formula for the Claremont Profile Method process indicates that manuscripts belong to the same group by sharing two-thirds of the primary readings of the group. The primary readings are the readings found in two thirds of all the manuscripts of the initial tentative group. Based on this principle, the manuscripts that did not qualify for their initial groups were 491 from Group 1/Factor 1; mss 323 and

process. It should be noted that no Alexandrian manuscript was classified as Byzantine; neither was any Byzantine manuscript grouped as Alexandrian.

Thus the validity of Factor Analysis for classifying manuscripts is confirmed by the Claremont Profile Method. Certainly, this method deserves to be tried with other parts of the NT, for it presents a quick and accurate alternative for classifying NT Greek manuscripts.

2298 from Group 3/Factor 3; and mss 226 and 2423 from Group 4/Factor 4. Group 1/Factor 1 has 7 primary readings. Manuscript 491 has only 4 of these 7 readings. Group 3/Factor 3 has 28 primary readings. Manuscript 323 had only 9 of those 28 readings, while 2298 has 17 of those 28 readings. Group 4/Factor 4 has 16 primary readings. Manuscript 226 has 8, while manuscript 2423 has 9 of those 16 primary readings. All these manuscripts, therefore, were placed in other groups, the details of which can be found in my doctoral dissertation.

Table 1. Sample Data Set for Factor Analysis of James

| Units | MS 01 | MS 02 | MS 020 | MS 044 | MS 5 |
|-------|-------|-------|--------|--------|------|
| 7 | 1 | 2 | 1 | 1 | 1 |
| 10 | 4 | 0 | 1 | 1 | 0 |
| 20 | 2 | 1 | 2 | 2 | 2 |
| 30 | 1 | 2 | 4 | 4 | 1 |

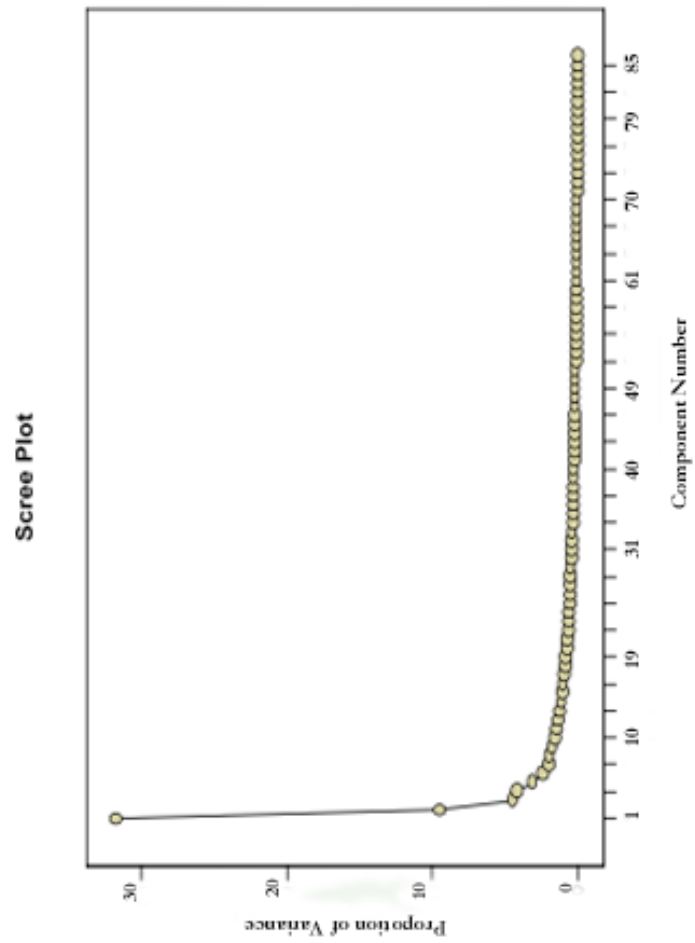


Figure 1. Scree plot of James.

Table 2. Patten Matrix of James to Show Tentative Groups Using Factor Analysis

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 337 | 0.804 | | | | | | | |
| 177 | 0.804 | | | | | | | |
| 1738 | 0.752 | | | | | | | |
| 491 | 0.720 | | | | | | | |
| 2143 | 0.600 | | | | | | | |
| 263 | 0.591 | | | | -0.304 | | | |

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 203 | 0.579 | | | | | | | |
| 020 | 0.550 | | | | | | | |
| 1424 | 0.536 | | | | | | | |
| 6 | 0.492 | | | | -0.376 | | | |
| 917 | 0.475 | | | | | | | |
| 209 | 0.466 | | | | | | | |
| 1827 | 0.440 | | | | | | | |

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 927 | 0.425 | | | | | | | |
| 1240 | 0.424 | | | | -0.351 | | | |
| 1597 | 0.418 | | | | -0.322 | | | |
| 383 | 0.394 | | | | -0.311 | | | |
| 38 | 0.391 | | | | -0.387 | | | |
| 489 | 0.377 | | | | | | | |
| 319 | 0.363 | | | | | | | |

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 104 | 0.355 | | | | | | | |
| 378 | 0.342 | | | | | | -0.335 | |
| 642 | 0.335 | | | | | | -0.308 | |
| 1610 | 0.326 | | | | | | | |
| 2412 | | 0.885 | | | | | | |
| 1505 | | 0.872 | | | | | | |
| 1799 | | 0.859 | | | | | | |

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 1739 | | | 0.892 | | | | | |
| 1241 | | | 0.858 | | | | | |
| 2298 | | | 0.711 | | | | | |
| 1243 | | | 0.706 | | | | | |
| 1175 | | | 0.687 | | | | | |
| 03 | | | 0.651 | | | | | |
| 1735 | | | 0.506 | | | | | -0.375 |

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 01 | | | 0.506 | | | | | |
| 02 | | | 0.472 | | | | | -0.397 |
| 323 | | | 0.389 | | | | | |
| 044 | | | 0.365 | | | 0.326 | | -0.316 |
| 479 | | | | -0.985 | | | | |
| 1248 | | | | -0.971 | | | | |
| 1249 | | | | -0.938 | | | | |

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 1503 | | | | -0.935 | | | | |
| 201 | | | | -0.933 | | | | |
| 1892 | | | | -0.927 | | | | |
| 1876 | | | | -0.851 | | | | |
| 1247 | | | | -0.671 | | | | |
| 2423 | | | | -0.0511 | -0.369 | | | 0.316 |
| 226 | | | | -.380 | -0.370 | | | |

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 1245 | | | | | -0.786 | | | |
| 1022 | | | | | -0.703 | | | |
| 385 | | | | | -0.599 | | | |
| 547 | | | | | -0.543 | | | |
| 1854 | 0.384 | | | | -0.530 | | | |
| 049 | 0.389 | | | | -0.526 | | | |
| 1889 | | | | -0.413 | -0.514 | | | |

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 1874 | 0.317 | | | | -0.491 | | | |
| 483 | | | | | -0.486 | | | |
| 1829 | | | | | -0.485 | | | |
| 467 | | | | | -0.454 | | | |
| 1898 | | | | | -0.438 | | | |
| 920 | 0.407 | | | | -0.427 | | | |
| 424 | | | | | -0.426 | | -0.418 | |

| MSS | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 | Factor 8 |
|------|----------|----------|----------|----------|----------|----------|----------|----------|
| 1891 | 0.408 | | | | -0.421 | | | |
| 1888 | | | | | -0.420 | | | |
| 1319 | 0.356 | | | | -0.389 | | | |
| 1845 | | | | | | 1.009 | | |
| 623 | | | | | | 1.007 | | |
| 5 | | | | | | 0.953 | | |
| 1315 | | | | | | | -0.811 | |

**INVESTIGATING THE PRESUPPOSITIONAL
REALM OF BIBLICAL-THEOLOGICAL
METHODOLOGY, PART III:
APPLICATION AND
COMPARISON**

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3.1 Introduction

In my first two articles,¹ I have illustrated the pioneering work of Hermann Dooyeweerd and Fernando Canale as they analyzed the realm and operation of human rational activities. An understanding of Dooyeweerd's analysis of theoretical thought and Canale's phenomenological investigation into human Reason sets a starting point for a much-needed critical investigation into the field of academic methodologies in general and the multifarious exegetical methods as they are applied in the field of today's biblical studies in specific.²

In order to gain better insight in the structural understanding of theoretical thought/Reason, the third article of this series will examine Dooyeweerd's and Canale's work from a different angle: on one side, I will show how their frameworks have been used as an analytic tool to critically inquire into theory building and data interpretation; on the other, I will describe the differences of their focus and analysis. Both the focus on the use-oriented benefit and the focus on comparing Dooyeweerd's and Canale's philosophical thinking will set the stage for a meaningful critique of their work. Such a critique will be part of my fourth and final article where I try to enhance and unify both works into a meaningful format, in which this format will not only function as an expedient framework for an in-depth criticism of biblical methodologies, but also as a grid for the development of a biblical methodology that does justice to both the complexity of the biblical data and the biblical hermeneutical horizon.

*3.2 Application of the Analysis of Theoretical
Thought/Reason*

3.2.1 Dooyeweerd

Using his critique of theoretical thought, Dooyeweerd extensively analyzed various philosophical traditions and scientific trends, but did not spell out in

¹Oliver Glanz, "Investigating the Presuppositional Realm of Biblical-Theological Methodology, Part I: Dooyeweerd on Reason," *AUSS* 47 (2009): 5-35; idem, "Investigating the Presuppositional Realm of Biblical-Theological Methodology, Part II: Canale on Reason," *AUSS* 47 (2009): 217-240.

²See the introduction of Glanz, "Part 1: Dooyeweerd on Reason."

detail how it can be used as a methodology for critical analysis in detail. In his article, "De verhouding tussen wijsbegeerte en theologie en de strijd der faculteiten" (the relation between philosophy and theology and the controversy between the departments) we can gain an idea of how Dooyeweerd himself applied his structural analysis in his critique of theology. As theology is also a discipline of theoretical thought, its place in Dooyeweerd's article can be exchanged for any other science. Here his article will serve as a starting point for revealing the methodological steps such a transcendental critique demands.

In his article, Dooyeweerd shows that theology is characterized by the attitude of theoretical thinking like any other science.³ Thus one implication is that theology must choose an Archimedean standpoint⁴ just as any other science must do. Therefore, the content of its Archimedean standpoint is not of a theological, i.e., theoretical character, but a religious character.⁵ A second implication is that theology reflects one of the many *Gegenstand*-relations: the opposition of the logical modal aspect and the modal aspect of faith.⁶ In Dooyeweerd's structural analysis of theoretical thought, theology cannot be understood as a means to come to true knowledge of God and the self as traditionally believed. Such knowledge is of a supratheoretical character and can only be obtained by reading the Holy Scriptures with the involvement of the human heart, which is of supratemporal character. This reading process is further in need of the guidance of the Holy Spirit.⁷ Therefore, theology as bound to man's temporal theoretical thinking cannot claim infallibility or superiority over any other science. Between the central biblical starting point and the scientific discipline of theology as dogmatic theology, a necessary philosophical expression of a starting point that functions as a foundation is to be found, guaranteeing a theoretical, total view for all the possible *Gegenstand*-relations that man can involve himself in with his attitude of theoretical thinking.

From this Archimedean standpoint, it is possible to formulate an idea of the totality of meaning by which philosophical thought receives an insight into the totality of the modal diversity of coherence. This insight gives all the special sciences, among which is theology, their proper place and sphere. Thus to be able to do biblical theology, we are in need of a biblical philosophy

³H. Dooyeweerd, "De Verhouding Tussen Wijsbegeerte En Theologic En De Strijd Der Faculteiten," *Philosophia reformata: organ van de Vereniging voor Calvinistische Wijsbegeerte* 23 (1958): 1-2.

⁴An explanation of the term can be found in Glanz, "Part I: Dooyeweerd on Reason," 31.

⁵Dooyeweerd, 19.

⁶An overview of the different modal aspects and the *Gegenstandsrelation* can be found in Glanz, "Part I: Dooyeweerd on Reason," 19-20, 29-30, §§1.2.3 and 1.3.2.1.

⁷Dooyeweerd, 3.

that is fully dependent on the biblical ground-motive the self identifies with.⁸ Giving insight into the modal diversity is the object of philosophical thinking, not of any specific science, which is unable to look beyond its own sphere. Since good science can only be done when the total temporal horizon and its inner relation is laid bare, without philosophy the performance of nonreductionistic relative science is impossible, as all sciences are in danger of finding their transcendental idea within its *Gegenstand*-relation.

According to Dooyeweerd, philosophy is thus not a "vakwetenschap" (i.e., specific scientific discipline), which searches its object of study within a certain aspect, but "Zij is veeleer de wetenschap der wetenschappelijke principia" (She [philosophy] is rather the science of the principles of science).⁹

Continuing in this line of thought, a methodological analysis of thought should investigate the following specific levels of content:

1. the level of the religious starting point that contains the three transcendental ideas of coherence, unity, and origin;
2. the level of the expression of the philosophical total view of reality;
3. the level of a specific science characterized by its *Gegenstand*-relation. In a critical analysis of thought, one can structure different expressions according to these three levels, while still being aware that thought constructions can be complex and not always reducible to these categories.

Total-view thoughts enable the transcendental analysis to uncover the content of the transcendental ideas because total-view thoughts determine the understanding of the structural datum. To be able to uncover the total-view perspective, the transcendental idea of origin needs to be found. As the *first* and *second ways* of Dooyeweerd's transcendental critique have shown, theoretical thinking, including theoretical synthesis, must assume a transcendental idea of origin. Since, I believe, the discovery of the radical dependence of philosophy on an idea of origin is most fruitful and will also give access to the idea of coherence and unity in the critical analysis of theoretical concepts, I will focus on the idea of origin. Along with Roy A. Clouser, a philosopher in the Dooyeweerdian tradition, I understand the idea of origin as a primary belief and as a tool for methodological analysis. Clouser detects a noetic and an antic sense of primary beliefs as the starting point of theoretical thinking. The *noetic sense* concerns the order of beliefs. A belief is primary when it functions as a necessary presupposition of another belief and does not itself presuppose yet another belief.¹⁰ The *ontic sense* concerns the

⁸Ibid., 15.

⁹Dooyeweerd, 84.

¹⁰Roy A. Clouser, *The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories*, rev. ed. (Notre Dame: University of Notre Dame, 2005), 15-16.

order of reality: "In this sense one belief is primary with respect to another when the object of the secondary belief is taken to depend on the object of the primary belief for its reality?"¹¹

The two senses of primacy (noetic and ontic) show that the idea of origin functions as an argumentative axiom and as generating a concept of reality. Noetic and ontic primacies are respectively responsible for the order of arguments and the order of the being-diversity.

The source of the multitude of different theoretical understandings is found in the different primary beliefs. A transcendental critique must therefore search for that which is supposed to exist independently from everything else, having "unconditional independent reality."¹²

There are two types of hypotheses occurring in science and philosophy that can help to uncover implicit primary beliefs. One is the "entity-hypothesis," an intellectual guess that postulates the existence of an underlying hidden reality that fills in the missing links in the observational data and that helps to make sense of the data.¹³ Most helpful, however, is the "perspective-hypothesis," a proposed perspective on the arrangement of all structural data.¹⁴ Hypotheses are helpful because they are our own inventions and therefore inspired by the understanding of ourselves in our sharing in a specific idea of origin, that functions as primary unconditional independent reality

The hermeneutical questions of a critique of theoretical thought should therefore be What kind of relations can be found in the presentation of the structural data? and How do properties of one kind produce properties of another kind in this theory? By means of these questions, thinkers have made so-called priority assignments that reveal the idea of origin a thinker has chosen.

3.2.2 Canale's Application of the Structural Analysis of Reason

In Canale's view, the diversity of interpretations of a certain subject matter does not necessarily result from faulty reasoning or evidence. The structure of Reason makes us understand that the differently chosen dimensionalities of Reason partly determine the specific interpretational result. Thus truly understanding and overcoming disagreement requires an analysis and evaluation of the deeper presuppositions behind interpretations.

On the basis of his formal structure of Reason and the resulting description of the hypotheticality of Reason, Canale wrote various articles on

¹¹Ibid.

¹²Ibid. 23.

¹³Ibid., 72-76.

¹⁴Ibid., 76-78.

the methodological application of his structural analysis. Here I will give a short description of his suggested procedure to analyze interpretations.

3.2.2.1 *The Subject-Object Relation*

As Point of Departure

The subject-object relation, as the most foundational structure of Reason, functions as the point of departure for the analysis of different interpretations.¹⁵ Human understanding moves from the interpreting subject to the issue or thing that is interpreted. The human act of interpretation therefore has a beginning, a movement, and an end. The beginning is represented by the subject and its chosen interpretational perspective (presuppositions); the end is represented by the issue (contained or expressed by the object) or object.¹⁶ Consequently, the movement is the process by which the subject interprets the issue or object.

3.2.2.2 *Method*

Canale understands the subject-object relation as a methodological one.¹⁷ All knowledge, structured by the subject-object relationship, is thus the result of method as action. Method as action implies that method has the basic structure of action involving cause and condition. Action cannot take place without being caused or without certain conditions.¹⁸ The "cause" of the hermeneutical method is found in the subject. The subject's causation is however not autonomous but dependent on and conditioned by the object. Canale detects three aspects that condition any method-action: the material, the final, and the formal. The *material aspect* represents the data that are to be researched to understand a certain subject matter. The material aspect is the material object under study; it is the object's condition of the method-action. The *final aspect* represents the specific subject matter that the subject tries to understand. Different subject matters can be approached with the study of a single object.¹⁹ The formal *aspect* deals with the hermeneutical patterns that are

¹⁵Fernando Luis Canale, "Evangelical Theology and Open Theism: Toward a Biblical Understanding of the Macro Hermeneutical Principles of Theology?" *Enfoques* 26/1 (2004): 5.

¹⁶Ibid.

¹⁷Fernando Luis Canale, "Interdisciplinary Method in Christian Theology? In Search of a Working Proposal," *Neue Zeitschrift für Systematische Theologie and Religionsphilosophie* 43/4 (2001): 370-371.

¹⁸Ibid., 370-375.

¹⁹Using Dooyeweerd's terminology, one could say that the subject matter can be both of naive (the object of the subject would be the object as thing in its entirety) and of theoretical character (the object of the subject would be an aspect of the object as *Gegenstand*).

used in order to process the material or data. The formal side is the subject side's condition of the method-action.

The variety of methods (ways) stems from the aspects of methodological conditioning (material, final, and formal). For the sake of clarity, Canale distinguishes two categories of variety: structural variety and hermeneutical variety. The structural variety of methods is needed in order to do justice to the diversity of objects (material aspect) and subject matters (final aspect). The hermeneutical variety of methods points to the formal aspect of any act-condition. The formal aspect as the hypothetical character of Reason's structure lies fully on the subjective side as the subject's contribution to the subject-object relation. The hermeneutical variety originates from the different interpretations of hermeneutical principles. One could say that the formal aspect does not specifically belong to the essence of a scientific discipline, but to the very essence of human thinking.

Consequently, the formal aspect of act-condition does not only include the interpretation of Reason's frameworks, but also the understanding of the ground of Being as a dimensionality of Reason. Canale calls this foundational ontological level "system," the broadest and all-encompassing concept, which is synonymous with the "ground of Being." The system is the ultimate horizon and ground for the development of any paradigm. Canale, Küng, and others understand "paradigm" to be the interpretation of Reason's frameworks. There are thus two important theoretical distinctions, referring to two presuppositional levels, to be made in the formal aspect: the formal level of system and the formal level of paradigm.²⁰

On the level of the system, i.e. foundational ontology, there is the formal condition of Reason, i.e., "systematism," and the material interpretation of this formal condition, i.e., "system." The formal condition of Reason expresses the systematic nature of Reason as Reason's dimensionality. We are confronted with this systematic nature at the very moment we arrange the available data into a system according to a principle. The systematism of Reason expresses its formal side by the need for a principle of arrangement and by the arrangement of a coherent view of the data observed. In order to arrange the experience of the subject-object relation into a coherent system, the articulation of a grounding Idea (i.e., a concept of Being) is needed.

On the level of the paradigm, we also find the formal condition, i.e., "methodological matrix," and a material interpretation of this formal condition, i.e., "paradigm."

The formal condition of the paradigm needs an understanding of how knowing functions (epistemology), what can be known (ontology), and what creates coherence between the two (theology), in order to have a clear viewpoint for the interpretational endeavor. This formal side or matrix needs

²⁰Ibid., 204-205.

a realization or interpretation out of which methodologies can be developed for the different subject-object relations.

In analyzing any understanding, whether of a scientific, philosophical, or naive character, one needs to distinguish the three conditional aspects of method.²¹ The relation between the final and the material aspect is of great importance. The chosen object of study provides a specific subject matter that can give a hint about what kind of formal aspect is involved.²² Further, awareness of the two different levels of the formal aspect, system, and paradigm, provides orientation in the analysis of scientific results.

The hermeneutical analysis must first uncover the final and material aspects and then search for the underlying paradigm of the methodology.²³ Understanding the epistemological, ontological, and theological perspectives of the paradigm and their deterministic influence on the data within the conditions of the final and material inputs, the analysis proceeds by searching the foundational ontology that undergirds the paradigm.

According to Canale, the various sciences with their various subject matters need to share the same interpretation of systematism and matrix if they want to create real unity within structural diversity." This call for presuppositional unity is urgent, as the differentiations and specializations of scientific disciplines increase." The urgency of an interdisciplinary matrix built upon the same understanding of systematism and matrix intensifies in the face of growing ideological diversity due to scientific fragmentation. As the ideological diversity increases, the structural diversity is in danger of losing its independence and justification. A unified basic ontological foundation is needed in order not to lose the coherent structural diversity, i.e., the interdisciplinary connections between the different scientific enterprises.

3.2.3 Summary

We can see that according to both Dooyeweerd and Canale, any understanding, but here explicitly scientific and philosophical understanding, has a hermeneutical nature that hints at the presuppositional levels brought by the subject or self. No science is able to use philosophy uncritically for its development of methodologies, since philosophical thinking needs to involve itself in a transcendental idea (Dooyeweerd) or the interpretation of the formal conditions of Reason (Canale). Similarly to Canale, Dooyeweerd

²¹Canale, "Interdisciplinary Method in Christian Theology?" 371-375.

²²Fernando Luis Canale, *Back to Revelation-Inspiration: Searching for the Cognitive Foundation of Christian Theology in a Postmodern World* (Lanham, MD: University Press of America, 2001), 11-17.

²³Canale, "Interdisciplinary Method in Christian Theology?" 387-389.

²⁴Ibid., 375-387.

²⁵Ibid., 389.

can therefore say: "Theology is in need of a radical self-critique as to its philosophical fundamentals."²⁶ To both thinkers, the question is not whether theology should have a philosophical foundation but whether the philosophical foundation of theology has a biblical or nonbiblical nature.

3.3 Comparison between Dooyeweerd and Canale

A comparison between Dooyeweerd and Canale on all levels is not possible. The reason is that Canale has not yet developed a complex philosophy such as Dooyeweerd's in his *New Critique*.²⁷

Canale's philosophical work focuses on the phenomenological analysis of Reason and a biblical interpretation of foundational ontology. Aside from a short outline in his dissertation, Canale has not yet developed an actual interpretation of Reason's frameworks, especially an ontology and epistemology, within the setting of a temporal foundational ontology.

Thus the area of comparison is limited and much of Dooyeweerd's work cannot be included in a comparison. Still, a comparison on the level of transcendental presuppositions promises to be very fruitful as both Dooyeweerd and Canale accept transcendental presuppositions as basic and determinative.

3.3.1 The Necessity of Discovering Transcendental Presuppositions

Both Dooyeweerd and Canale try to find the most important reasons for the diversity of philosophical and theological schools within the formal structure of the philosophical and scientific thought-activity itself. On one hand, this formal structure reveals the supratemporal character of the necessary transcendental ideas (Dooyeweerd) and, on the other, the formal structure reveals the hypotheticity of Reason's hermeneutical presuppositions (Canale). Both thinkers unite in the claim that an understanding of the inner structure of humanity's intellectual activity (theoretical thought/Reason) is promising as it delivers a deeper understanding of the diversity of positions. Insight in this inner structure, they believe, can lead to mutual understanding and dialogue between different schools and traditions of thought.²⁸

The discovery of the presuppositional structure of man's intellectual activity leads both Dooyeweerd and Canale to the conclusion that neither

²⁶Dooyeweerd, 21. Cf. Canale, "Evangelical Theology and Open Theology and Open Theism," 68-70.

²⁷H. Dooyeweerd, *A New Critique of Theoretical Thought*, 4 vols. (Lewiston, NY: Edwin Mellen Press, 1997).

²⁸Canale, *A Criticism of Theological Reason*, 400.

theoretical thought/Reason nor any other human faculty can be considered autonomous.

3.3.1.1 Reason and Thinking—Knowledge

Whereas Canale analyzes Reason, Dooyeweerd analyzes theoretical thought. While Canale understands Reason as all-encompassing, Dooyeweerd considers theoretical thinking as limited in scope. Canale understands Reason as basic Knowledge that springs from a subject-object relation, Dooyeweerd understands theoretical thought as an act that strives for theoretical synthesis to dissolve the antithetical character of the *Gegenstand*-relation.

While Canale makes the generation of any knowledge (specific and general) central to his analysis, Dooyeweerd critically inquires about the generation of theoretical concepts. As Canale does not offer an elaborate insight into the difference between scientific and naive thinking, a comparison with Dooyeweerd's understanding of theoretical thought is difficult. Nevertheless, an interesting comparison on the understanding of the term "knowledge" is possible and helpful.

Although Dooyeweerd does not explicitly conceptualize knowledge, N. G. Geertsema tries to uncover which concept may be assumed on the basis of Dooyeweerd's thought.²⁹ On the basis of Geertsema's study, further points of agreement and disagreement regarding the understanding of knowledge of the two thinkers can be found.

As explained, Dooyeweerd and Canale do not see the subject-object relation as problematic. They do not see a fundamental gap between subject and object or between the human being and the thing to be understood. Dooyeweerd understands the subject-object and subject-subject relations as meaningful, i.e., interdependent. Meaning-being implies living in relationship in a horizontal and vertical sense. In Canale's thought, there is no meaning outside of a subject-object relationship, since it is only on the basis of a subject-object relationship that meaning can be generated. To Canale, this fact is not grounded in an interpretation of the phenomenological structure, but is a structural necessity of the phenomenological structure itself. In Canale's work, the contribution of the subject is the interpretational framework that guides the creation of an image of the object, while the object contributes its lines of intelligibility. On the basis of his biblical-temporal interpretation of the phenomenological structure, the gap between the subject and object is annihilated. The biblical conception of Being does not allow for a dualism between being and appearance in the classical sense, but implies that being is appearance and that appearance already implies Knowledge.³⁰ Appearance

²⁹H. G. Geertsema, "Dooyeweerd on Knowledge and Truth," in *Ways of Knowing: In Concert*, ed. John H. Kok (Sioux Center: Dordt College Press, 2005), 85-100.

³⁰Canale, *A Criticism of Theological Reason*, 367.

implies knowledge because appearance is only appearance at the moment it is known, i.e., a subject-object relation exists.³¹ Thus knowledge does not need to overcome an ontological gap by means of abstraction.³² Both the subject's interpretational framework and the object's lines of intelligibility have temporal character.

In Dooyeweerd's philosophy, knowledge is closely related to experience.³³ Different experiences can be differently qualified. Nevertheless, the analytic aspect is present in all experience.³⁴ Knowledge does not necessarily need to be qualified by the analytic aspect in order to be knowledge. Because of this understanding, Dooyeweerd's concept of knowledge always emphasizes two aspects. The first aspect is that any thing, entity, event, or human is subject to the modal laws. Therefore, any act is characterized by all modal aspects. The other aspect is that all being is meaning-being and does not therefore have any existence in itself, but is interdependent. In the integral cosmic coherence, things cannot exist by themselves, but are dependent on other things to realize their subject- and object-functions.

Connecting knowledge closely to experience, Dooyeweerd rejects the idea that analytic or logical knowing is the one true way of knowing. The idea that logical knowing is the only reliable way of knowing is built upon the dogma of the autonomy of theoretical thought. To Dooyeweerd, analytic knowing is only one valid way of knowing among many others. He explains that besides logical knowing, there is also social knowing or instinct, as knowing that is qualified by the psychic aspect. Every knowing is legitimate and has its purpose within meaning-being. This does not mean that all subject-object relations are establishing knowledge. There are also subject-object and subject-subject relations that have only ontic and not epistemic character. In his transcendental critique of theoretical thought, however, Dooyeweerd especially focuses on the analytic way of knowing.

Since any kind of knowing is part of meaning-being, there is no knowledge that is absolute. All knowledge is relative, and "there is no truth in itself."³⁵ Knowledge as the integral experience of meaning-being is therefore always dependent on the relation of the knowing subject to a known object. Any object that we "perceive is related to and dependent on our perceptual apparatus."³⁶ This again stresses the radical meaning of meaning-being: the entirety of an object does not exist independently of a subject, and a subject

³¹Ibid.

³²Ibid., 386.

³³Geertsema, 87.

³⁴René van Woudenberg, "Theorie Van Het Kennen," in *Kennis En Werkelijkheid*, ed. René van Woudenberg (Amsterdam- Buijten & Schipperheijn, 1996), 34-35.

³⁵Dooyeweerd, *A New Critique of Theoretical Thought*, 2:577.

³⁶Geertsema, 89.

cannot fully realize itself when it is not related to an object. A further important point to understand about Dooyeweerd's conception of knowledge is that in the systase (i.e., existing in relationship together)³⁷ of the subject-object relation, the object is not a construction of the mind. Geertsema writes:

There are actual subject-functions of the thing that are objectified in the perceptual image. Therefore, the objective sensory perceptual image and the subjective image of my perception are not identical. . . We might even say that there should be a correspondence between the objective perceptual state of affairs and the subjective perceptual image (cf. 441). The one is the norm of the other.³⁸

Since subject and object are under the same creational law, the subject-object relations cannot be consumed by either objectivism or subjectivism, but have a basic normative character. As the logical object-function of an object is related to the logical subject-function, it is the responsibility of the subject to disclose the object in a logical concept that does justice to the logical objective-function of the object as it corresponds with it.³⁹

While both thinkers agree that meaning is established by the contribution of both subject and object and that the subject-object relation is considered temporal and thus nondualistic, Dooyeweerd's understanding of the subject-object relation and the distinct contribution of both sides creates a much clearer picture than Canale's. As far as I can see, Canale cannot be that clear in his explanation, because he has not yet developed an ontology that helps to explain how the subject-object relation takes place in the temporal horizon, and he does not introduce the biblical idea of the law to which all creation is bound. The latter demonstrates the strength of Dooyeweerd's interpretation of the subject-object relation.

In conclusion, Canale's understanding of Reason has much in common with Dooyeweerd's understanding of knowledge. While Canale finds Reason to include the many ways of knowing,⁴⁰ Dooyeweerd concentrates on an analysis of logically qualified knowing.

3.3.1 .2 Method

Canale does not choose a distinct religious position in his analysis of the structure of Reason, but works explicitly from phenomenology. Later we will return to the question of whether a phenomenological analysis does not in and of itself already imply a standpoint, rendering it nonneutral.

³⁷Dooyeweerd's understanding of "systase" is described in Glanz, "Part I: Dooyeweerd on Reason," 28.

³⁸Geertsema, 90.

³⁹Dooyeweerd, *A New Critique of Theoretical Thought*, 390-391.

⁴⁰Canale, *Back to Revelation-Inspiration*, 132.

A practical advantage of a phenomenological analysis could be that it is likely to be more acceptable and accessible for non-Christian thinkers and schools of philosophy. Canale clearly distinguishes between the formal structure of Reason and the possible interpretations thereof. This means that the nonneutrality of human thinking is not defended on the basis of a Christian interpretation of the phenomenological structure of Reason, but on the analysis of the phenomenology of Reason itself. It does not imply that Canale does not have any assumptions, but only that his assumptions do not necessarily have a Christian background and promise to be shared by different philosophical schools — especially by those that take the subject-object problem as their point of departure. One such broadly acknowledged assumption is that knowledge is established in the structure of a subject-object relation. A connected assumption is that no understanding can be found outside of Reason.

In opposition to Canale, Dooyeweerd chooses an expressly Christian starting point. This starting point finds its expression in the modal theory that functions as a basis for especially the *second way* of his transcendental critique. Still, the modal theory is not only based on religious beliefs, but is provided with substantial and persuasive philosophical arguments. Therefore, the theory should not be unacceptable *per se* to non-Christian thinkers. Nevertheless, Dooyeweerd's entire analysis is strongly influenced by the assumption that God is the only absolute sovereign and that all creation, including all faculties of humanity, must be understood as relative toward the creator-God. By means of this religious presupposition, Dooyeweerd can uncover the inner structure of theoretical thought and reveal that thinking always has religious presuppositions.

That Dooyeweerd takes a clear ideological position in his structural analysis can be seen in the fact that in his whole thinking he assumes the temporal-supratemporal-[non-Greek]timelessness framework⁴¹ and locates his entire critique of Western philosophy within this framework. Canale understands the interpretation of this framework to be the result of an act of faith whose content does not belong to the phenomenological structure of Reason, but to the interpretation of the phenomenological structure. Canale's biblical interpretation of the presuppositional structure of Reason, however, reveals the temporal-supratemporal distinction as problematic because it is nonbiblical.

Thus Canale's understanding that a concept is basically religious on its transcendental level builds upon two assumptions: first, Reason is identified with that which makes knowledge or meaning possible, and knowledge is identified with that which makes the expression of meaningful words possible;

⁴¹See Glanz, "Part I: Dooyeweerd on Reason," 22, n. 58.

second, Reason's basic structure is the subject-object relation, since there is no knowledge outside of this relationship.

One could say that Canale proceeds from a structural abstraction of the subject-object relationship of knowledge to the presuppositional level of foundational ontology. Dooyeweerd's understanding of the subject matter builds upon the claim that thinking is not absolute, but dependent on a relationship with God. Here one could say that Dooyeweerd proceeds from the content of his religious belief in the Christian God to the presuppositional level of transcendental ideas.

With this basic distinction in mind, we must clearly distinguish the Dooyeweerdian and Canalian use of the term "structure." To Dooyeweerd, the structure of thinking can only be uncovered by the radical biblical ground-motif of creation-fall-redemption. His structural understanding thus already includes a religious interpretation and is most likely not achievable without this religious standpoint. To Canale, the structure of any thought-act is not uncovered on the basis of an explicit *a priori* religious standpoint, but on the basis of a phenomenological analysis. Consequently Canale's uncovered structure of Reason still needs an interpretation on the basis of a choice on the level of foundational ontology, while Dooyeweerd's uncovered structure of thinking is only possible on the basis of a religious choice that has transcendental character.

3.3.1.3 *The Transcendental Presuppositions*

Dooyeweerd and Canale use different terms to refer to the transcendental presuppositions of thinking. Foundational ontology as the underlying structure of all three frameworks of Reason especially refers to the idea of coherence mediated by the conception of theos to which foundational ontology is attributed. In Dooyeweerd's terminology the idea of coherence is coupled with the ideas of origin and unity to constitute the transcendental ground idea. Thus, when it comes down to the idea of coherence, foundational ontology and transcendental ground idea seem to be equivalent. To Canale, however, the time-supratime-[non-Greek] timelessness framework does not refer to the idea of origin (which can be found in the theological framework of Reason's structure), but to the idea of coherence. To Canale, the idea of coherence has structural priority over the concept of theos/origin. This distinction is important, since it can be helpful to see a structural distinction between Being and origin, although a philosophical understanding of foundational ontology implies necessarily a concept of origin. Thus Canale would consider a transcendental ground idea that includes origin, unity, and coherence problematic, since it hides the important phenomenological finding that the framework of the theos already implies a foundational ontology. As I have tried to show before, foundational ontology conditions the interpretation of the theological

framework without conditioning the onticity of the origin. Dooyeweerd has a timeless conception of God because of a specific interpretation of Being. From a Canalian perspective, Dooyeweerd makes his idea of origin coappear with a timelessness interpretation of foundational ontology. To Dooyeweerd, God is beyond created time and created supratemporality, and as creator of time is himself timeless. Though Dooyeweerd tries to distance himself from the Greek conception of timelessness, it is questionable whether he really frees himself from the classical onto-theo-logical paradigm.⁴² The fact is that Dooyeweerd connects his understanding of God with a conception of timelessness. All of his thinking is attributed to this temporal-supratemporal[non-Greek]timelessness framework. This framework represents the ground of his argument for coherence and unity. Dooyeweerd's interpretation of coherence and unity is therefore not simply rooted in the idea of origin as the one absolute sovereign God (which is a true biblical belief), but also in the timeless ground of Being that underlies this idea. This latter cannot be defended by biblical writings.⁴³

Further, the ideas of coherence in Canale's foundational ontology and Dooyeweerd's transcendental ground idea have different degrees of complexity. The ideas of unity and coherence in Dooyeweerd's transcendental ground idea are elaborate. To Canale, the development and elaboration of Dooyeweerd's transcendental ideas of unity and coherence should be understood as developed interpretations of a basic foundational ontology. By this, I mean that the developed Dooyeweerdian concepts of unity and coherence belong to the interpretation of Canale's framework of ontology rather than to the underlying structure of foundational ontology. Attributing time to created reality, supratime to the self, and timelessness to God takes place as interpretation of the frameworks of Reason within timeless Being as ground.

While the interpretation of God is partly determined by a chosen ground of Being, the choice for a specific theos is not. In conclusion, besides the presuppositional choice for an interpretation of Being, a second presuppositional choice is required: a specific theos.

⁴²Oliver Glanz, "Time, Reason, and Religious Belief: A Limited Comparison, Critical Assessment, and Further Development of Herman Dooyeweerd's Structural Analysis of Theoretical Thought and Fernando Canale's Phenomenological Analysis of the Structure of Reason and Its Biblical Interpretation" (master's thesis, Vrije Universiteit, Amsterdam, 2006), nn. 20 and 35.

⁴³On this issue, see, e.g., Oscar Cullmann, "Immortality of the Soul or Resurrection of the Dead?" in *Immortality*, ed. Terence Penelhum (Belmont, CA: Wadsworth, 1973), 53-85; Thorleif Boman, *Das Hebräische Denken im Vergleich mit dem Griechischen*, 5, neubearb. und erw. Aufl. ed. (Göttingen: Vandenhoeck & Ruprecht, 1977), 31-39, 131- 133; Canale, "Basic Elements of Christian Theology," §§33-40; James Muilenberg, "The Biblical View of Time," *The Harvard Theological Review* 54 (1961): 225-252.

The different methods of analyzing theoretical thought/Reason (Christian-philosophical versus phenomenological) can be found back in the different understandings of "transcendental" and "faith." Based on the slight but influential difference between the terms "foundational ontology" and "transcendental ideas," the structural need for a faith-act is differently interpreted. To Canale, the act of faith by the spontaneous subject is still an act of Reason.⁴⁴ To Dooyeweerd, the act of faith is beyond thinking and of supratemporal character, taking place in the supratemporal heart.⁴⁵ I have explained in the first article why Dooyeweerd places the starting point of theoretical thought outside of thought. Canale understands faith differently because of his universalization of Reason. Reason always functions actively and is present any moment we try to understand or even misunderstand. Since foundational ontology belongs to the structure of Reason, the structure of Reason also includes the transcendental primordial presupposition as ground for any conceptualization of theos, ontos, and the epistemic.

The spontaneity of the subject that chooses for an interpretation of the ground of Being belongs to the necessary structure of Reason, since it has a foundational function for the generation of meaning. Faith then belongs to the structure of Reason, and is therefore an act of Reason.⁴⁶

These different understandings of the term "faith" give birth to different characterizations of the term "transcendental" in the thought of the two thinkers. To Dooyeweerd, "transcendental" refers to that which has supratemporal function, while Canale understands "transcendental" as the necessary content of foundational ontology contributed by the act of faith. This content does not have to be of supratemporal origin or function, but can also be of temporal character, depending on which foundational ontology is chosen.

At this point, we can see that Canale would understand Dooyeweerd's faith-act as a secondary faith-act. This is because Dooyeweerd can only arrive at his understanding of faith on the basis of a timeless ground of Being, which is the chosen content of the primary faith-act. Thus Dooyeweerd's understanding of faith is based on and strongly influenced by his choice of a distinct foundational ontology (primary faith-act).

As Canale reveals a primordial presuppositional level that goes beyond the transcendental level of Dooyeweerd, I suggest there are two structurally distinguished faith-acts that need to take place in order to establish a theoretical total view on reality. In the first faith-act, content is given to foundational ontology, while in the second faith-act the choice for a theos (e.g., the biblical

⁴⁴Cf. Glanz, "Part 2: Canale on Reason," 226-230.

⁴⁵Glanz, "Part 1: Dooyeweerd on Reason," 31-32.

⁴⁶Glanz, "Part 2: Canale on Reason," 226-230.

creator-God, survival-of-the-fittest principle, physical-energy principle) is expressed within the chosen ground of Being.

The awareness of this distinction in faith-acts helps to identify the foundational ontological structure that underlies the frameworks of theos, ontos, and logos and helps to criticize the foundational ontological framework from the perspective of the chosen theos.⁴⁷

The comparison thus far shows that a division between the phenomenological structure and the interpretation of the phenomenological structure helps to discern what content was given to Reason's frameworks in the course of interpreting them, and to criticize this content from the perspective of one's own interpretation of Reason's frameworks (as Dooyeweerd does).

3.3.2 Being of God—Created Being of Humanity

There are several similarities between Canale's interpretation of being and Dooyeweerd's understanding of meaning-being. To both Dooyeweerd and Canale, the biblical account does not problematize the relation between God's being and humanity's being. There is a difference between God's being and men's being, but not a gap that would make true understanding impossible. Therefore, neither dualism nor tension can be found in God's creation and its relative relation to him.

The fact that the difference between the source of being (God) and being (meaning-being) is not situated in dualism is in need of explanation. Such an explanation is not only of religious interest, but also of philosophical interest as the diversity of reality needs a coherent explanation rooted in the idea of origin. Such an explanation can be found in the terminology of the two thinkers. Canale speaks of the relation between the rational ground of Being and being as structural relation discovered through phenomenological analysis. The interpretation of God's being and creational being, i.e., theology and ontology, can be understood as "regional" interpretations placed within universal Reason. Being is, however, revealed by God (in Scripture), which makes a rational understanding of God's being (theology) possible. Dooyeweerd speaks of the relation between being and meaning-being ("zin-zijn"). Both thinkers try to point to the continuity-discontinuity relation between God and creation through their terminology. Their different interpretations of the transcendence of God constitute the core motif of their explanations of the fundamental relation between God and humanity.

In order to understand better the two approaches to this relation, I will summarize the classical Thomistic explanation of this relation (4.2.1) and the Dooyeweerdian and Canalian critique thereof (4.2.2).

⁴⁷Canale, *A Criticism of Theological Reason*, 386.

3.3.2.1 Analogia entis

Dooyeweerd and Canale basically agree on the following description and analysis of the *analogia entis*:⁴⁸

To Thomas, the perfection of God finds its expression in his creation. This means that we can only grasp the eternal timeless perfection of God through the diversity of reality. The temporal diversity of reality as a whole reflects and expresses the perfection of God. On the side of time, there is diversity, and on the side of God's divine timelessness, there is perfection. In a certain sense, the diversity points to the divine perfection within time. There are different levels of diversity that express the perfection of God in different degrees. Human beings express the being of God more exactly than any other creatures. These varying degrees of expression are crucial for understanding the Thomistic *analogia entis*. The diversity of being is located in the dualistic tension between being and nonbeing. The diversity of being is correlated to the diversity in intensity of taking part in the divine being. Every level of being thus expresses the perfection of God, but can be hierarchically organized in terms of exactness. Lower levels of being are more distant from the perfection of God and head toward nothingness.

The tension between God and nothingness forms the background of the classic understanding of the position of reason: the immortal soul as the substantial form of the body is understood as *anima rationalis*.⁴⁹ The *anima rationalis* is the closest to God and itself of timeless character. By this interpretation, reason received an absolutistic interpretation and position within the human scope of being. Reason is the central expression of humanity as *imago dei*. The absolutization of reason in classical thought and its accompanying dualism causes various ontological and epistemological problems.

3.3.2.2 Ways of Overcoming

Contrary to Thomas, both Dooyeweerd and Canale try to ground their philosophical understanding of the relation between God and humanity in Scripture (and more specifically in Exod 6).⁵⁰ Dooyeweerd and Canale also agree that a true, i.e., biblical understanding of meaning-being/being, can only

⁴⁸Cf. H. G. Geertsema, "Transcendentale Opeilheid: Over Het Zinkarakter Van de Werkelijkheid in De Wijsbegeerte Van H. Dooyeweerd," *Philosophia reformata: organ van de Vereiging voor Calvinistische Wijsbegeerte* 35 (1970): 25-32; Canale, *A Criticism of Theological Reason*, 164-208.

⁴⁹Hans Joachim Storig, *Kleine Weltgeschichte der Philosophie* (Frankfurt am Main: Fischer Taschenbuch Verlag, 2003), 288-289.

⁵⁰See Geertsema, "Transcendentale Openheid"; Canale, *A Criticism of Theological Reason*, 285-289, 364-366.

be derived from an understanding of God, as he is the origin of meaning being/being.

Although both choose the biblical God as the radical origin of all creation, they clearly differ in the characterization of God's being. Canale views Being as radically connected with YHWH's being in Exod 6.⁵¹ He characterizes the being of God as temporal since in Exod 6, YHWH explains his own being within a temporal ground of Being. With this background, Canale arrives at his foundational ontological interpretation of Reason's dimensionality that is contrary to Dooyeweerd.⁵²

According to Canale, the Bible knows the being of God through the temporal extensions of past, present, and future. In Canale's exegetical discovery, YHWH is both the subject that causes the action and the object on which the action is accomplished.⁵³ Therefore, the appearance of God as object of his action is his being itself:⁵⁴ God's being and appearance are one and therefore express the covenant-trustworthiness of a personal God. There is no analogical gap between appearance and being as both are grounded in the same temporal ontological foundation.⁵⁵ In order to prevent misunderstanding, Canale stresses that the being-appearance identification is presenting itself as a dynamic one within the biblical text. God himself is in the fire, but he is not fire. To understand this fact, new epistemological categories need to be developed, since all the categories we use and know are placed within and understood from a timeless framework.⁵⁶

According to Canale's interpretation of the phenomenological structure of Reason, the epistemological framework needs to be understood within temporality. This idea seems to harmonize with Dooyeweerd's conclusion that thinking is of nonsupratemporal character, bound to the horizon of time. Still, Canale characterizes the temporal-cognitive process differently as he disconnects it from a supratemporal heart. To Canale, the human soul/heart is as temporal as the self's thinking. In order to discover the meaning of the temporally extended subject matter, cognition must go through a "tension" (gathering) process. The classical idea of the *analogia entis* is overcome, as there is nothing behind the phenomenon: the phenomenon is everything. Only the coappearance of Being enables God, man, and other entities to appear. The denial of the *analogia entis* idea does not refuse an analogical procedure, but calls for a redefinition. The choice for a temporal dimensionality of Reason will lead to the concept that the analogical procedure does not require a

⁵¹Canale, *A Criticism of Theological Reason*, 373.

⁵²*Ibid.*, 338.

⁵³This is expressed in the Hebrew use of the reflective Nifal verb. ⁵⁴Cf.

Glanz, "Part 2: Canale on Reason," 235-236.

⁵⁵Canale, *A Criticism of Theological Reason*, 358-359.

⁵⁶*Ibid.*, 361-362.

discontinuity with the intelligibility of what is given in the temporal realm of appearances, but does require the continuity of the meaning and intelligibility of what is given in the temporal realm of appearances with what is beyond the moment of presence, i.e., the temporal extension of being (past and future appearances). Consequently, the continuity between the relation of God and creation is found within time.

According to Dooyeweerd, the term "being" does not exist in the Thomistic way of understanding. To Dooyeweerd, the term "being" only exists as Being, i.e., only as God's Being. All creation exists as meaning, not as being. This idea is connected to the biblical idea that Being⁵⁷ is only expressed in relation to YHWH and his revelation of the meaning of his name. Being is therefore understood as "zelfgenoegzaamheid" (self-satisfaction). Meaning is understood as relative and "onzelfgenoegzame" (not self-satisfied) meaning-being.⁵⁸ Thus Dooyeweerd does not create a single terminology to describe the existence of God and the reality of creation. He does not locate the cause of meaning-being in the being of God as such, but in his will. Thus Dooyeweerd seems to try to place the problem of continuity and discontinuity in a realm other than the ontological, since the will of God cannot be identified with the Being of God.⁵⁹

This strategy suggests that the *analogia entis* no longer needs to bridge an ontological discontinuity. Nevertheless, the problem is not solved while the answer to the question of how we can come to an understanding of God remains completely mysterious. First, one might ask whether knowledge of God's will is itself not already knowledge about God's being. Second, there is the question of how an understanding of God is possible, if there is no basic naive conception of God's onticity. Such a naive understanding of God is crucial if Christian theoretical thought is to be possible. This question seems to lead Dooyeweerd back to a basic temporal ontological discontinuity between creator and creation in the end. This discontinuity finds expression in the importance of the time-supratime[non-Greek]timelessness framework that functions as the presupposition of his modal theory in his *New Critique*.⁶⁰ Still, this ontological discontinuity between God and man is not bridged by analogy, as Dooyeweerd argues for the radical dependence of all creation on God. Dooyeweerd solves the problem by placing the center of humanity in the heart and not in an *anima rationalis*.⁶¹ Biblical understanding

⁵⁷"Being" in this context should not be confused with Canale's use of the term. To Canale, "Being" is not equivalent to "existence." Cf. Glanz, "Part 2: Canale on Reason," §1.2.3.

⁵⁸Geertsema, "Transcendentale Openheid," 39.

⁵⁹Ibid., 53.

⁶⁰Dooyeweerd, *A New Critique of Theoretical Thought*.

⁶¹F1. Dooyeweerd, "Het Tijdsprobleem in De Wigsbegeerte Der Wetsidee,"

places the heart beyond any *anima rationalis*.⁶² Making the *anima rationalis* the center of humanity stems from an absolutization of rational capacity, which contradicts the biblical conception of relative and radically dependent creation, contradicts the biblical teaching of the all-encompassing fallenness of humanity, including the heart, and ignores the heart that is the center of human individuality and identity

Since Dooyeweerd identifies the heart with supratemporality and supramodality, he is able to prevent reductionistic tendencies when it shares in the biblical starting point of the only sovereign and independent God. By identifying the heart with supratemporality, Dooyeweerd needs to reinterpret the analogical idea as having temporal instead of supratemporal character. To Dooyeweerd, analogies were mistakenly used in classical thought to bridge the time-timelessness gap. In contrast, Dooyeweerd uses analogy to create inner coherence between the temporal diversity of modalities. These analogical moments do not bridge the gap between time and timelessness, but between the different modalities within time. Thomas, in contrast, uses analogy to relate the continuity and discontinuity between creation and creator.

We have seen that the critique of Dooyeweerd and Canale on the analogical understanding of Thomas does not destroy, but redefines analogical terminology. In the redefinition of analogical moments, Dooyeweerd and Canale, however, lose their conformity Dooyeweerd's critique targets the Thomistic misinterpretation of cosmic time, which is most centrally expressed in his idea that the human heart is the root-unity⁶³ of created reality. The two aspects, cosmic time and the heart as supratemporal root-unity, are the central focus of his critique. Canale focuses his critique of the analogical understanding much more on the time-timelessness framework that created the ontological gap between God and creation in the first place. If a biblical philosophy is to be developed, a reinterpretation of the relation between time and timelessness is not needed, but rather a reinterpretation of foundational ontology. Thus, while Dooyeweerd accepts the timeless interpretation of foundational ontology but reinterprets and modifies it in regard to the relation between creator and creation, Canale sees the need for a fully new foundational ontology that does justice to the biblical conception of God and thereby eliminates the specific ontological gap.

Both Dooyeweerd and Canale understand the classical epistemological problem as being ontological in nature. They, however, solve this ontological

Philosophia reformata: organ van de Vereniging voor Calvinistische Wijsbegeerte 5 (1940): 180-182.

⁶²Geertsema, "Transcendentale Openheid," 10.

⁶³Glanz, "Part 1" Dooyeweerd on Reason," 22-23, 23-25.

problem in different ways. Further, both argue that the concentration point and coherence of the ontic diversity is found in the thinking subject.

3.3.3 Understanding of the Subject-Object Relation

Dooyeweerd and Canale agree that the classical idea of correspondence between knowing and being is problematic, since its underlying metaphysical conception assumes a gap between subject and object.⁶⁴ The two thinkers locate the classical motives to problematize the subject-object relation, i.e., to recognize an ontological gap between subject and object, in presuppositions that were adopted by classical thinkers (cf. 1.3.1.1). Canale locates it in the classical timeless ground of Being, while Dooyeweerd locates it in the different unbiblical ground-motives that are characterized by the dogma of the autonomy of theoretical thought. The autonomy of theoretical thought leads to absolutizations of different possible *Gegenstand*-relations and misinterpretations of the modal kernel of the *Gegenstand* and its analogical relations as representing the content of transcendental ideas. Because of this the *Gegenstand*-relation has been mistaken for the subject-object relation in the history of philosophy. This led to the lack of awareness that theoretical thinking—being crucially different from naive thinking—has a necessarily religious starting point.

Because Dooyeweerd and Canale see that meaning-being/being always encompasses theoretical knowing/knowing, the theory of correspondence between knowing and being in its classical metaphysical sense is not acceptable. They come to similar conclusions by different arguments. Dooyeweerd grounds his argumentation in his ontology. Based on his modal theory, Dooyeweerd knows that theoretical and pretheoretical thought are always characterized by cosmic time. The analytic aspect does not have a supraposition in regard to the diversity of modalities, but is itself a part thereof. Analytic thinking is therefore one aspect of meaning-being and thus cannot correspond with being. Further, the conception of reality that undergirds the correspondence theory is contrary to Dooyeweerd's philosophy. As explained, in our naive state of being, we experience the subject-object or subject-subject relations integrally intertwined. Things do exist in relationship (systasis). Things cannot exist by themselves: this would contradict the central character of meaning-

⁶⁴Canale puts emphasis on the fact that from a rational perspective the adherents of the correspondence theory have overcome most of the epistemological problems and provide coherent explanations. Therefore, Canale does not consider the correspondence theory as necessarily problematic from a rational perspective, but from the perspective of biblical ontological and dimensionality. To him, it is not necessary to challenge the coherence or viability of classical or modern philosophy, but to point out that they have difficulties to integrate the phenomena and claims of Scripture. See Canale, *Back to Revelation-Inspiration*, 127.

being. Creation as meaning-being is defined as expressing radical dependence on its creator as relative being, and expressing inner interdependence and therefore uniformity in being subject to the same law.⁶⁵ Canale arrives at the conclusion that Being encompasses knowing without depending on an ontology. To him, the interrelation between Being and knowing is a structural necessity uncovered by the phenomenological analysis.

In contrast to Dooyeweerd, Canale shows that metaphysical abstractions like "form and matter," "grace and nature," or "freedom and nature" are necessarily determined by the presuppositional acceptance of a timeless dimensionality of Reason. Flowing from timeless Being, the time- timeless dualism as a basic framework of Reason has often functioned as an interpretative tool of philosophical thinking. Identifying the two poles has led to different absolutizations. The timeless conception has often been identified with reason and the existentiality of emotions. In the case of such identification, an idea of reality in itself was considered attainable by rational or emotional abstraction. In the absence of such identification, knowledge or reality in itself was considered unattainable. This conclusion was only possible because of the distinction between reality in itself and reality as it appears, which is based on the timeless dimensionality of Reason. Consequently, in Canale's critique there are two levels that account for the dualism within the subject-object relation: the chosen dimensionality of Reason that opens the structural possibility for dualistic interpretations, and the content of the different dualistic interpretations, varying in terms of which human faculty (if any at all) is identified with the realm of timelessness. To Canale, a biblical-temporal interpretation of the ground of Being negates the idea of a metaphysical thing in itself.

Dooyeweerd shares Canale's second level. In fact, as Dooyeweerd is not laying bare the foundational ontological level, but concentrates much more on the different interpretations of the time-timeless framework, he offers a more detailed understanding of the necessary interpretational act in which a supratemporal standpoint is sought. He argues that any abstraction that identifies something modal with supratemporality has its roots in the logical *Gegenstand*-relation that assumes thought itself to be supratemporal and therefore interprets the logical analogies within the modal diversity as the essence of reality. Since he connects the dichotomy of "reality in itself" and "reality as it appears" to the absolutization of something temporal, thereby rendering it supratemporal, he locates the problem much more in this idealization than in the time-timeless framework. The question here is whether a new identification with the supratemporal realm, as Dooyeweerd proposes in the form of the human heart, will really solve the dualistic problem of the subject-object relation. If it is possible to solve the subject-

⁶⁵Dooyeweerd, *A New Critique of Theoretical Thought*, 1:4.

object dualism within a timeless ground of Being, a temporal dimensionality of Reason as a solution to the classical and modern subject-object problem would not be needed. Canale's argument that the time-timeless dichotomy is the cause of dualism would consequently be tremendously weakened. But to demonstrate that the subject-object problem is solved, Dooyeweerdian thinking would need to prove that the reidentification of the supratemporal with the human heart makes all dualism disappear.⁶⁶ Not only the classical *chorismos* between subject and object would need to be overcome, but also the *chorismos* between man and God that prevents a true understanding of temporal reality as it appears. I personally think that the latter problem will hardly be solvable if Dooyeweerdian thinking will hold on to its belief that thought and experience are temporal, the heart supratemporal, and God timeless.⁶⁷ But even if theoretically a dualism in Dooyeweerd's philosophy could be overcome, it does not necessarily mean that it proves to be biblical. In any case, Canale would stress that a truly biblical philosophy needs to work on the basis of a temporal dimensionality of Reason and establish a theory that does not overcome dualism within a time-timeless setting, but within a biblical-temporal setting. Christian philosophy does not accomplish its task when it reinterprets the widely accepted timeless interpretation of Being, but needs to be more fundamentally critical by investigating whether timeless Being is representing biblical foundational ontology at all. Canale can agree with Dooyeweerd's understanding of the erroneous absolutization or supratemporalization of the temporal, but he reaches beyond by challenging the very assumption that there is both a temporal and supratemporal world.

After having shown that Dooyeweerd and Canale argue against the autonomy of rational thinking, it can easily be pointed out that because they view Reason/theoretical thinking as being encompassed by being/Being, they agree that there is no absolute world and therefore no absolute knowledge.⁶⁸ Accordingly, both thinkers reject the idea of truth as agreement between thought and being. This rejection is based on the fact that such a definition implies a "thing in itself" that is timeless and requires a cognitive faculty that is able to participate in the supratemporal world in order to be

⁶⁶There is reason to doubt that there is not a dualism between the supratemporal "heart" and the temporal "body" remaining (see Gerrit Glas, "Filosofische Antropologie," in *Kennis En Werkelijkheid: Tweede Inleiding Tot Een Christelijke Filosofie*, ed. René van Woudenberg, Verantwoording [Amsterdam: Buijten & Schipperheijn, Kok, 1996], 109, 114-121). Further, one might wonder if the discontinuity between theoretical thinking and naive thinking (the latter does not abstract from temporal coherence, the first does) is not a relict of classical-dualistic thinking.

⁶⁷That there is a dualistic problem that would need to be worked out more clearly in order to be able to address it distinctively can be seen in the unclear explanation of how biblical revelation is communicated supratemporally to the human heart.

⁶⁸Geertsema, "Dooyeweerd on Knowledge and Truth," 85-86.

known. If absoluteness is therefore understood as timeless and immutable, both Dooyeweerd and Canale see the need to reject the idea of absolute knowledge.

3.3.4 Application of Analysis

The application of the analysis of Dooyeweerd and Canale shows that they agree that philosophy has an important role in setting the stage for any scientific discipline. Philosophy is concerned with the interpretation of systematism and matrix (Canale) or the theoretical construction of reality in its totality (Dooyeweerd). Since any scientific discipline shares a system/total view on reality that largely determines the outcome of understanding, the discipline that addresses this level is most essential.

Dooyeweerd's analysis of theoretical thinking is much more persuasive in its application than Canale's. The three transcendental ideas prove to be helpful hermeneutical tools to uncover the presuppositional level of scientific theories and philosophies.

Further, with help of the modal theory, the individual sovereignty of different scientific disciplines can more easily be justified. To Canale, such justification, on the basis of his understanding of "method" is rather difficult, even though he emphasizes that a structural variety of methods is needed to do justice to the diversity of objects and subject matters. This difficulty exists because his formal structure of Reason does not allow for a classification of the many possible subject matters. Such a classification would demand an ontology. An ontology is necessary to differentiate between naive and theoretical thinking in terms of the subject-object relationship and *Gegenstand*-relation. The development thereof would help to distinguish different classifications of subject matters and objects. The current state of development of Canale's structure of Reason finds its best application in the discipline of Christian theology, where it is often the different groundings of the concept of God that generate different theological understandings. However, I believe that Canale's application of the structure of Reason can also be a great analytical tool in the realm of the humanities. Canale's analysis cannot yet be of much value to the natural sciences, as it does not yet include a developed ontology.

In the Christian perspective of both Dooyeweerd and Canale, it is God who provides through revelation the starting point of philosophy. Humanity in its spontaneity (Canale) or freedom (Dooyeweerd) is not determined to choose this specific starting point, but is determined to make a specific choice that functions as the starting point. The consequences of rejecting the Christian starting point are characterized differently by the two thinkers. In Dooyeweerd's modal theory, any nonbiblical starting point will raise antinomies. In contrast, Canale does see the possibility that many different interpretations

of Reason are all coherent. I think this contrast stems from Canale's neglect in distinguishing between meaning and the rational expression of Meaning. I agree with Canale that there are many different or even opposing expressions of Meaning possible that are coherent. However, not all expressions of Meaning equally correspond to the experience of Meaning. I will come back to this point in my critique in the forthcoming fourth article.

3.4 Summary

On the basis of Dooyeweerd's and Canale's different analyses of presuppositions and a comparison of their thinking, we can see that Canale's analysis and biblical interpretation of the phenomenological structure provides a perspective to criticize Dooyeweerd's presuppositions. On the other hand, Dooyeweerd's modal theory is helpful for critically examining Canale's understanding of Meaning. In addition, the value of Dooyeweerd in contributing to a further development of the interpretation of Canale's frameworks of Reason lies in his inspiring modal theory, the clear distinction between theoretical and naïve thinking, and the central role given to the heart.

The fourth and last article will be dedicated to an integration of both thinkers into a meaningful system after a critique has revealed the weak or incomplete aspects of Dooyeweerd's and Canale's analysis and application thereof.

GROWING DISCIPLES IN COMMUNITY: A REVIEW OF SCRIPTURE AND SOCIAL SCIENCE

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General Overview

In the Christian world the word *discipleship* is discussed by many, but fully comprehended by few. By discipleship some people mean primarily a response to Jesus' call to "Come, follow Me" (Matt 19:21¹) or an invitation to a personal relationship with him. For others, it connotes the commission to "Go . . . make disciples" (Matt 28:19), bringing others to a similar belief in Jesus as they themselves have.

Still other Christians understand that, at a minimum, both following Christ and making other disciples are involved in the concept of discipleship, but they are not sure how either of those activities impacts their lives or even what the Christian life would look like if discipleship were practiced on a daily basis.

One author, attempting to take a biblical view of discipleship, poses three questions: "What is discipleship? How is discipleship accomplished? What is involved in prompting discipleship?"² J. G. Samra believes there are three reasons for the confusion over what discipleship is. The first reason he cites is that sometimes the Greek word *disciple* in the NT is used in a strictly intellectual sense, thus making discipleship "simply the process of being educated by a teacher," and at other times it "seems to involve life transformation . . . in which case discipleship is seen as the process of becoming like one's master."³

The second reason he gives for the confusion over the term is that, at times the focus is on the beginning of the process (Matt 27:57; Acts 14:21), in which case discipleship is *becoming* a disciple. At other times (and more frequently) the focus is on *being* a disciple (Luke 14:26-27), in which case discipleship is the process of becoming like one's master.⁴

The third reason Samra gives for confusion is that there are "different referents" for the term disciple. Sometimes the term refers to the masses who occasionally followed Jesus in order to learn about him. Other times it is used for the specific few selected to become "as much like Christ as possible through concentrated, focused life transference."⁵

¹Unless otherwise specified all references to Scripture are from the NASB.

²J. G. Samra, "A Biblical View of Discipleship," *Bibliotheca Sacra* 160 (April–June 2003): 219.

³Ibid.

⁴Ibid., emphasis original.

⁵Ibid., 220.

Samra cuts through the confusion and concludes that the term discipleship refers to both becoming and being—both evangelism and growth. “Therefore it is best to think of discipleship as the process of becoming like Christ.”⁶ “It encompasses both the entry into the process (salvation) and growth in the process (sanctification).”⁷ “All Christians are disciples and are called to participate in the discipleship process, both by receiving instruction and living out their faith for others to see and imitate.”⁸

The ideas in Samra’s simple definition and explanation of discipleship echo in S. W. Collinson’s meticulously crafted definition of discipling in the theological monograph *Making Disciples: The Significance of Jesus’ Educational Methods for Today’s Church*.

Christian discipling is an intentional, largely informal learning activity. It involves two or a small group of individuals, who typically function within a larger nurturing community and hold to the same beliefs. Each makes a voluntary commitment to the other/s to form close personal relationships for an extended period of time, in order that those who at a particular time are perceived as having superior knowledge and/or skills will attempt to cause learning to take place in the lives of others who seek their help. Christian discipling is intended to result in each becoming an active follower of Jesus and a participant in his mission to the world.⁹

Collinson gives the aim of discipling as “the attainment of maturity and development of the ability to become a teacher or discipler of others.”¹⁰ Combining ideas of both Samra and Collinson, discipleship and discipling seem to be inextricably linked in aim and process. “All Christians are disciples and are called to participate in the discipleship process, both by receiving instruction and living out their faith for others to see and imitate,”¹¹ including intentionally discipling others for the purpose or aim of their “attainment of maturity” and their “development of the ability to become a teacher or discipler of others,”¹² in part by simply “living out their faith for others to see and imitate.”¹³

Samra’s questions, “What is discipleship?” and “How is discipleship accomplished?” seem to be answered in the combined explanations of discipleship and discipling already discussed. Both discipleship and discipling involve participating in the processes of receiving instruction from God and others and living out one’s faith for others to see and imitate for the purpose of their spiritual maturity and their ability to disciple still others.

⁶Ibid.

⁷Ibid., 234.

⁸Ibid.

⁹S. W. Collinson, *Making Disciples: The Significance of Jesus’ Educational Methods for Today’s Church* (Eugene, OR: Wipf and Stock, 2004), 164.

¹⁰Ibid., 160.

¹¹Samra, 234.

¹²Collinson, 160.

¹³Samra, 234.

However, his third question—“What is involved in prompting discipleship?”—is a more complicated question to answer. Many dedicated disciplers and religious educators have offered theories, models, and personal praxis to attempt to answer that question.

Models of Discipleship

Since the mid-twentieth century in the United States, there have been “three streams of thought regarding discipleship.”¹⁴ B. Hull sees the rise of organizations such as The Navigators and Campus Crusade for Christ as the first of these streams, calling it “Classic Discipleship.” The characteristics of this approach to discipleship include mentoring, disciplined Bible study and memorization, and training in witnessing—personally and publicly. The strengths of the approach include focus, method, and measured performance. “The essential and lasting strength of classic discipleship is its commitment to Scripture and the importance of sequence and segmentation in training people well.”¹⁵ However, the weaknesses include a lack of addressing the disciple’s inner life and the tendency of the discipleship to last only as long as a program did.

The second stream of thought regarding discipleship that Hull reports is the spiritual formation movement. This movement recaptures “ancient exercises practiced by Jesus, his disciples, and the monastics.”¹⁶ Many of these “ancient exercises” were not embraced by the participants in the Protestant Reformation when they made their break from their Catholic heritage. Hull states:

By definition spiritual formation is a process through which individuals who have received new life take on the character of Jesus Christ by a combination of effort and grace. The disciple positions himself to follow Jesus. The actual process of reforming, or spiritual formation, involves both God’s grace and the individual’s effort.¹⁷

Hull believes that “the weakness of the spiritual formation movement—at least from an evangelical point of view”¹⁸—is that it is easily infiltrated by secular worldviews and other religions and philosophies. It is important to distinguish Christian spiritual formation from others. Hull believes that the greatest strength of this stream of discipleship is that it “causes us to slow down twenty-first-century life long enough to ponder what’s going on in us and around us.”¹⁹ But he also believes that “recently the spiritual formation movement has also incorporated the focused and ‘let’s get things done’ nature

¹⁴B. Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs: NavPress, 2006), 18.

¹⁵Ibid.

¹⁶Ibid.

¹⁷Ibid., 19.

¹⁸Ibid.

¹⁹Ibid.

of the classic discipleship movement, creating a richer and more thoughtful approach to transformation.”²⁰

The third stream of thought Hull calls “environmental discipleship”; however, it is also called “psychological discipleship” or “relational discipleship.” L. Crabb,²¹ J. C. Wilhoit,²² and J. A. Gorman²³ write about community or sometimes family. J. D. Jones²⁴ and C. E. Nelson²⁵ speak of congregation, “encompassing the ways people get along.”²⁶

Hull sees this third stream as addressing “one of the least-developed concepts in discipleship.”²⁷ That concept is “how the environment of a group determines what grows or dies within that environment.”²⁸ He considers this “least-developed concept” important for discussing discipleship because “the most important issues in spiritual transformation are the presence of acceptance, integrity of relationships, and trust.”²⁹

Looking at all three streams of discipleship, Hull sees the classic discipleship movement as having mandated trust: “You must be accountable to me.”³⁰ He sees the spiritual formation movement as having required submission: “If you want to be a part of our society, you must subject yourself fully to it. No negotiations.”³¹ But, he believes that

the therapeutic society we live in has developed its own environment, which accepts nearly anything, no matter how damaging it might be. . . . Fortunately, some thoughtful Christians have “spoiled” the therapeutic world, introducing some very important insights that create trust and allow disciples to flourish.³²

Some of the “very important insights” (among many others) that are in varying ways connected to the “therapeutic world” can be found in the work

²⁰Ibid.

²¹L. Crabb, *The Safest Place on Earth: Where People Connect and Are Forever Changed* (Nashville: W. Publishing, 1999).

²²J. C. Wilhoit, *Spiritual Formation as if the Church Mattered: Growing in Christ Through Community* (Grand Rapids: Baker Academic, 2008).

²³J. A. Gorman, *Community That Is Christian*, 2d ed. (Grand Rapids: Baker, 2002).

²⁴J. D. Jones, *Traveling Together: A Guide for Disciple-forming Congregations* (Herndon, VA: Alban Institute, 2006).

²⁵C. E. Nelson, *Growing Up Christian: A Congregational Strategy for Nurturing Disciples* (Macon, GA: Smith & Helwys, 2008).

²⁶Hull, 20.

²⁷Ibid.

²⁸Ibid.

²⁹Ibid.

³⁰Ibid.

³¹Ibid.

³²Ibid.

of H. Cloud and J. Townsend,³³ L. Crabb,³⁴ P. R. Holmes,³⁵ and P. R. Holmes and S. B. Williams.³⁶

Hull believes that “these three movements—classic discipleship, spiritual formation, and environmental discipleship—are now converging to create a new, full-bodied discipleship, with the potential to transform the church in the next twenty-five years.”³⁷

P. Hertig sees the great commission recorded in Matt 28:18-20 as a “post-resurrection declaration of God’s universal reign.”³⁸ He points out that to “make disciples (*mathēteusate*) is the main verb, and thus the focal point of Jesus’ mission. ‘Going,’ ‘baptizing,’ and ‘teaching’ are parallel participles subordinate to ‘make disciples.’”³⁹ Hertig continues:

The resurrection of Jesus led to the final mission mandate which involved more than proclaiming, but also demanded the surrender to Jesus’ Lordship through the making of disciples. . . . Disciples are urged both to understand Jesus’ words and to apply them without compromise (Matt 7:24-27). . . . Disciple making is not a performance; it is total submission to God’s reign.⁴⁰

Hertig claims that what prompts discipleship is a sense of holistic mission (to bodies and souls in social contexts)—“the central expression of the Christian faith.”⁴¹ E. M. Jacob says that “Christian mission is the response of Christians to the presence of God, and their participation in God’s action to liberate all people.”⁴² The explanation considered previously—that both discipleship and discipling seem to be participating in the processes of receiving instruction from God and others and living out one’s faith for others to see and imitate for the purpose of their spiritual maturity and their ability to disciple still others—is a strong corollary to Jacob’s “Christian mission,” if not the same thing.

³³H. Cloud and J. Townsend, *How People Grow: What the Bible Reveals about Personal Growth* (Grand Rapids: Zondervan, 2001).

³⁴L. Crabb, *Connecting: Healing Ourselves and Our Relationships* (Nashville: W. Publishing, 1997).

³⁵P. R. Holmes, *Trinity in Human Community: Exploring Congregational Life in the Image of the Social Trinity* (Tyrone, GA: Paternoster, 2006).

³⁶P. R. Holmes and S. B. Williams, *Becoming More Like Christ: A Contemporary Biblical Journey* (Colorado Springs: Authentic Media, 2007); idem, *Church as a Safe Place: A Handbook Confronting, Resolving, and Minimizing Abuse in the Church* (Colorado Springs: Authentic Media, 2007).

³⁷Hull, 20.

³⁸P. Hertig, “The Great Commission Revisited: The Role of God’s Reign in Disciple Making,” *Missiology: An International Review* 29/3 (2001): 343.

³⁹Ibid., 346.

⁴⁰Ibid., 347.

⁴¹Ibid.

⁴²E. M. Jacob, “Discipleship and Mission: A Perspective on the Gospel of Matthew,” *International Review of Mission* 91/360 (2002): 102.

Yet another model to help answer the question, “What is involved in prompting discipleship?” follows a family model. J. Petersen, in *Lifestyle Discipleship: The Challenge of Following Jesus in Today’s World*, describes spiritual parenting.⁴³ This model attends to the spiritual development of the newer or younger Christian, adapting the role of the discipler to meet the changing needs of the one being disciplined. In 1 Thess 2:7-10, the disciple is described as a little child and the discipler as being “gentle among you, as a nursing mother tenderly cares for her own children.” The needs that the “child” has are for protection and love; meeting those needs is what will “prompt discipleship” in the new/young disciple.

Paul also implies an “adolescent” stage disciple. The discipleship-prompting that this group needs is that of a father “exhorting and encouraging and imploring” (1 Thess 2:11). The discipler must take on a slightly different role with a disciple in a different stage of discipleship. Petersen says that “the objective of the ‘father’ is to equip the child or youth to live a life worthy of God, to live as a citizen of His Kingdom ought to live.”⁴⁴

As the disciples grow and mature, they become brothers and sisters (see 1 Thess 1:6-10 and 2:13-16), peers, standing “shoulder to shoulder.”⁴⁵ The goal, of course, is maturity in Christ, and it can happen only over time. Different stages of discipling initiative require different parenting roles to be taken by the discipler.

There are still other models that a discipler can use in “prompting” discipleship in others and that inform what methods can be used. A three-stage model was proposed in the discipleship classic, *The Training of the Twelve*,⁴⁶ originally printed in 1871. A. B. Bruce sets forth three stages—believers in Christ, fellowship with Christ, and chosen to be trained by Christ.⁴⁷ Hull adds a fourth stage to Bruce’s three in order to “show how the disciples finished their training and moved on to carry out their mission.”⁴⁸ He calls Bruce’s first stage, “Come and see,” Bruce’s second stage, “Come and follow me,” and his third stage, “Come and be with me.” The fourth stage, which Hull adds, he calls, “Remain in me.”⁴⁹

Closely related to the concept of discipleship is the concept of being transformed into Christ’s image—the result of choosing, following, and remaining in him. Hull suggests a six-fold definition of the transformation

⁴³J. Peterson, *Lifestyle Discipleship: The Challenge of Following Jesus in Today’s World* (Colorado Springs: NavPress, 1994).

⁴⁴*Ibid.*, 59.

⁴⁵*Ibid.*

⁴⁶A. B. Bruce, *The Training of the Twelve: Or, Passages Out of the Gospels Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship* (Grand Rapids: Zondervan, 1963).

⁴⁷*Ibid.*, 11-12.

⁴⁸Hull, 169.

⁴⁹*Ibid.*, 170.

of disciples.⁵⁰ K. Boa explains the process of growing Christian spirituality, the desired result of true discipleship, as a “gem with many facets.”⁵¹ His model includes 12 facets, providing an approach for every personality type. According to D. J. Harrington, “Christian spirituality is discipleship, that is, a positive response to the call of Jesus despite or even because of our personal unworthiness.”⁵²

Rick Warren’s Life Development Process, which, according to G. Ogden, is one of the “most popular and copied public discipleship models,” involves “covenant membership” (making a commitment to Christ), “the covenant of maturity” (committing to “basic spiritual disciplines of growth”), “the covenant of ministry” (using one’s experience and gifts for others), and “commitment to missions” (compassionate service).⁵³ This model is portrayed in the form of a baseball diamond, with everything centering around the pitcher’s mound in the middle, which is “magnification or worship.”⁵⁴ Warren’s model implies that after a commitment to become a “disciple” of Christ, one also commits to a life of spiritual growth through disciplines—a life of relational service and compassionate ministry using one’s gifts and abilities in the context of corporate worship.⁵⁵ The questions Warren raises are, Are these commitments adequate for prompting discipleship? and How are the commitments prompted?

Discipleship Models and Adolescents

Particularly designed for adolescent catechesis, L. Henning’s tripod construct grows out of “question six of the ‘Baltimore Catechism’ [which] explains that God made us to know, love and serve him ‘in this world, and to be happy with him forever’ in the next.”⁵⁶ Henning suggests a framework for adolescent discipleship that has three legs—to know, to love, and to serve God. This three-legged-stool formation supplies a stable foundation when the legs are balanced. The seat that rests on these legs is life experience. These legs, of course, are known to educators as the cognitive construct (to know God), the affective construct (to love God), and the behavioral construct (to serve God). Henning observes that “those who work with young people have become aware of the importance of methodology in discipleship formation.”⁵⁷ She points out that looking at the ultimate discipler and model, Jesus Christ, makes it obvious “that

⁵⁰Ibid., 130.

⁵¹K. Boa, *Conformed to His Image* (Grand Rapids: Zondervan, 2001).

⁵²D. J. Harrington, “Dynamics of Discipleship,” *America* 196/3 (2007): 38.

⁵³G. Ogden, *Transforming Discipleship: Making Disciples a Few at a Time* (Downers Grove: InterVarsity, 2003), 53.

⁵⁴Ibid.

⁵⁵Ibid.

⁵⁶L. Henning, “Forming Disciples of Jesus in Parish and School,” *Momentum* (September–October 2007): 56.

⁵⁷Ibid., 57.

it is not just what we teach but how we teach it and live it that is of supreme importance.”⁵⁸ The message is definitely impacted by the messenger and, for young people, observing in the lives of their disciplers the lived experience of being a disciple is crucial for them to be able to internalize the head and heart knowledge they are taught. “For young people, truth is verified by experience.”⁵⁹ The personal spiritual experience of the discipler of young people is definitely “hidden curriculum” in the discipling methodology, especially if it is not congruent with the cognitive and affective aspects of the curriculum.⁶⁰

Prompting discipleship in children and youth is also addressed by D. M. Hunneshagen as he approaches confirmation ministry—or what he calls the “discipleship training of children and youth.”⁶¹ Based heavily on developmental theory and research, his model, or basic framework, includes “4 turnings, 6 disciplines, and 19 assets.”⁶² He sees “the congregation as a whole as the primary instructor.”⁶³ The first avenue it uses for this disciple-making task “is *Kerygma*—the church’s proclamation and sharing of the Good News with undisciplined people.”⁶⁴ The second avenue used “is *Koinonia*—the Christ-infused fellowship in which loving, caring, forgiving relationships are built and nurtured.”⁶⁵ The third avenue “is *Diakonia*—the body of Christ serving people and the world at their point of need.”⁶⁶

The actual discipleship being prompted involves four “turnings”—a concept Hunneshagen takes from the mission and purpose statement of his Lutheran congregation. The “turnings” are “1) turning to Christ; 2) turning to the Christian message and ethic; 3) turning to a Christian congregation; and 4) turning to the world in love and mission.”⁶⁷ He states that “mature discipleship does not emerge until all four ‘turnings’ have occurred.”⁶⁸ The local congregation particularly is the agent that “prompts” this maturing discipleship. The turnings can occur in any order, but he emphasizes the importance of these turnings beginning to happen in childhood and youth.⁶⁹ Hunneshagen names

⁵⁸Ibid.

⁵⁹Ibid.

⁶⁰See, e.g., J. Martin, “What Should We Do with a Hidden Curriculum?” in *The Hidden Curriculum and Moral Education: Deception or Discovery?* ed. H. Giroux and D. Purpel (Berkeley: McCutchan, 1983).

⁶¹D. M. Hunneshagen, “Discipleship Training of Children and Youth,” *Dialog: A Journal of Theology* 41 (2002): 192.

⁶²Ibid., 190.

⁶³Ibid., 191.

⁶⁴Ibid.

⁶⁵Ibid.

⁶⁶Ibid.

⁶⁷Ibid.

⁶⁸Ibid., 191-192.

⁶⁹Ibid., 192.

six disciplines that are actions a committed Christian disciple will undertake: worship, prayer, Bible study, giving, service, and witness.⁷⁰

Search Institute's "40 Developmental Assets"⁷¹ is the source from which Hunneshagen's congregation chose 19 assets that they felt they had the capacity to address. These assets are based on research that has identified 40 positive experiences and qualities that children and teenagers need, such as "External Assets" of: #3 other adult relationships, #15 positive peer influence, #18 youth programs, and #19 religious community.⁷² They chose many more "Internal Assets," including everything listed under positive relationships, opportunities, and personal qualities.⁷³ Focus on the Family's *Parenting Compass* Web site supplies scriptural references to underline the importance of each of the assets.⁷⁴

T. S. Gibson also approaches discipling youth from an ecclesiological perspective. Although not promoting a model of discipleship, he states that "congregations should foster an environment of discipleship and accountability in which spiritual growth can take place."⁷⁵ He maintains that "church programming that separates people by age or social status prevents Christians from hearing the insights of the entire community. The concept of church family somehow gets lost."⁷⁶ He recommends "intergenerational connectedness" that promotes "multigenerational worshipping communities wherein young and old, single and married, share and learn together."⁷⁷ He claims that "congregational connectivity among teenagers and the entire body of Christ is key to helping adolescents understand the importance of remaining active in the church."⁷⁸

Obviously, models abound that have been created to answer Samra's questions: What is discipleship? How is discipleship accomplished? and What is involved in prompting discipleship? All the models, in one form or another, involve connecting with and growing in relationships with God and with others. A growing connection with God leads one to a deepening understanding of the relationship with him through the revelation of his Word; the resultant more selfless, growing connection with others as disciples

⁷⁰Ibid.

⁷¹E. C. Roehlkepartain, *Building Assets in Congregations: A Practical Guide for Helping Youth Grow Up Healthy* (Minneapolis: Search Institute, 1998).

⁷²Hunneshagen, 192.

⁷³Ibid.

⁷⁴Focus on the Family, "The 40 Developmental Assets, *Parent Compass* (www.parentingcompass.com/WhatAre.asp).

⁷⁵T. S. Gibson, "Congregational Connectivity: The Key to Keeping Youth in the Church," *Journal of Youth Ministry* 31/1 (2004): 10.

⁷⁶Ibid., 9.

⁷⁷Ibid.

⁷⁸Ibid.

who obey God's command to love others as themselves results in their ministering to the needs of those others.

All the models that deal with discipling others involve disciples in one way or another equipping others through teaching, nurturing, or example to grow in spiritual maturity as they in turn begin to disciple still others.

*Growing Disciples in Community Model
Conceptual Framework*

| | |
|---|--|
| <p>PERSONAL PROCESSES OF CHRISTIAN DISCIPLESHIP The processes through which an individual Christian grows in spiritual maturity and fruit-bearing (John 15:5-8).</p> | |
| <p><i>UNDERSTANDING</i> Learning the truth of God's relationship with humanity through Jesus Christ, the Word (John 8:31; Matt 4:4).</p> | <p><i>MINISTERING</i> Participating in God's mission of revelation, reconciliation, and restoration (Matt 25:40; 28:19, 20).</p> |
| <p><i>CONNECTING</i> "Loving God completely, ourselves correctly, and others compassionately" (Boa, 25ff.; Matt 22:37-38; John 13:35).</p> | |
| <p>"All Christians are disciples and are called to participate in the discipleship process,</p> <p style="text-align: center;">⇓⇑</p> <p>both by receiving instruction and living out their faith for others to see and imitate" (Samra, 234).</p> | |
| <p><i>EQUIPPING</i> Intentionally walking "alongside other disciples in order to encourage, equip, and challenge one another in love to grow toward maturity in Christ" (Ogden, 129; Deut 6:4-9; Eph 4:15-16).</p> | |
| <p>COMMUNITY PROCESS OF CHRISTIAN DISCIPLING The "discipleship living" within the "body of Christ" (local church, Christian home, Christian friends, Christian teachers) that impacts others' attitudes toward and engagement in the individual processes of maturing as a disciple.</p> | |

Personal Processes of Discipleship
Connecting With God and Others

Theological Base

The dynamic process of being a disciple of Christ is rooted in connections. Jesus said: “You shall love the Lord your God with all your heart and with all your soul, and with all your mind.’ This is the great and foremost commandment. The second is like it, ‘You shall love your neighbor as yourself.’ On these two commandments depend the whole Law and the Prophets” (Matt 22:37-38).

When Jesus says we are to love God with all our hearts, he is quoting from the *Shema* (Deut 6:4-9), words that observant Jews probably recite several times a day. “But when Jesus goes on to say that we are to love others, he tampers with the sacred creed of his contemporaries. He adds to the *Shema* by quoting Leviticus 19:18, and in so doing creates a new creed for his followers.”⁷⁹ If everything depends on these two commandments, then they could be said to be the foundation of everything it means to be a Christian—everything it means to follow and be a disciple of Christ. Being a disciple of Christ depends on the process of connecting—relating intimately with God and developing positive relationships with others. Christ has called us to be his friends (John 15:15).

Implied in “relating intimately with God” is an increasing understanding of and acceptance of oneself. A religious educator at the turn of the twentieth century stated that “the work of God needs men and women who have learned of Christ. The moment God’s workmen see Him as He is, that moment they will see themselves as they are, and will ask Him to make them what they ought to be.”⁸⁰

From a growing connection with God and an honest and growing understanding of themselves, disciples will be able to grow in ability to connect with brother and sister disciples (John 1:12; Rom 8:16). Jesus is quoted in the book of John as saying, “By this shall all men know that you are My disciples, if you have love for one another” (John 13:35). Paul spelled out what that would look like in Rom 12:10: “Be devoted to one another in brotherly love; give preference to one another in honor,” and in Rom 12:16: “Be of the same mind toward one another.”

L. G. Jones notes: “We long for holy friendships that shape and deepen our discipleship in authentic ways, so that we become the people God calls us to be.”⁸¹ He continues by stating:

My own sense of holy friendships arises out of reflection on the Wesleyan class meetings of the 18th century. These gatherings nurtured community because of their formative and transformative power and because the ways in which they addressed people’s yearnings created a significant movement

⁷⁹S. McKnight, “What is the Focus of Spiritual Life? Jesus Creed,” *Christian Century*, 7 September 2004, 23.

⁸⁰E. White, *Manuscript Release 18* (Silver Spring, MD: White Estate), 340.

⁸¹Jones, 31.

of faithful living. Holy friends are those people who challenge the sins we have come to love—they know us well enough to see the sins that mark our lives.⁸²

Crabb says that “releasing the power of God through our lives into the hearts and souls of others requires that we both *understand* and *enter into* a kind of relating that only the gospel makes possible, a kind of relating that I call *connecting*.”⁸³

J. H. Hellerman, in *When the Church Was a Family: Recapturing Jesus’ Vision for Authentic Christian Community*, places the horizontal aspect of connecting—developing positive relationships with others—squarely in the center of what being a growing disciple in community is all about.

Apart from Christ, I have no solid basis on which to build healthy relationships with my fellow human beings. But as a child in God’s family I belong to a group where relational integrity and wholeness are to be the norm. Salvation thus has tremendous sociological as well as theological ramifications.⁸⁴

Social-Science Base

Correlations have been discovered that promote connection with God and connection with oneself. “Correlational analysis revealed a relationship between identity status and frequency of praying” in adolescents.⁸⁵ Literature on mental health and adolescent religiosity and spirituality shows that higher levels of religiosity and spirituality were associated with better mental health,⁸⁶ indicating that connection with God and/or others who claim to follow him resulted in a better integrated sense of self as well.

In 2003, the Commission on Children at Risk released a report to the nation called *Hardwired to Connect: The New Scientific Case for Authoritative Communities*. This commission is a “group of 33 children’s doctors, research scientists, and mental health and youth service professionals.”⁸⁷ After investigating “empirically the social, moral, and spiritual foundations of child well-being,” the Commission identified a crisis made up of the “deteriorating mental and behavioral health of U.S. children,” and “how we as a society are thinking about this deterioration.” They concluded that “in large measure

⁸²Ibid.

⁸³Crabb, *Connecting*, 5.

⁸⁴J. H. Hellerman, *When the Church was a Family: Recapturing Jesus’ Vision for Authentic Christian Community* (Nashville: B & H Publishing, 2009), 126.

⁸⁵J. P. McKinney and K. G. McKinney, “Prayer in the Lives of Late Adolescents,” *Journal of Adolescence* 22/2: 279.

⁸⁶Y. J. Wong, L. Rew, and K. D. Slaikeu, “A Systematic Review of Recent Research on Adolescent Religiosity/Spirituality and Mental Health,” *Issues in Mental Health Nursing* 27 (2006): 161-183.

⁸⁷Commission on Children at Risk, *Hardwired to Connect: The New Scientific Case for Authoritative Communities* (New York: Institute for Family Values, 2003), 5.

what's causing this crisis . . . is a lack of connectedness, . . . close connections to other people, and deep connections to moral and spiritual meaning.”⁸⁸ In their report, they concluded that “what can help most to solve the crisis are *authoritative communities*.”⁸⁹

“Authoritative community” has become a “new public policy and social science term, developed for the first time” in the commission’s report. The commission’s short definition of the term is “groups that live out the types of connectedness that our children increasingly lack. They are groups of people who are committed to one another over time and who model and pass on at least part of what it means to be a good person and live a good life.”⁹⁰

“The majority of research suggests that the term [spirituality] deals with connections and relations to ourselves, others, and the world around us. It refers to both a sense of interiority or an inner reality and a sense of being connected beyond one’s own self, connected to *something* ‘greater.’”⁹¹

Understanding God Through His Word

Theological Base

While all the law and the prophets can be said to depend upon the two great commandments (Matt 22:40)—love to God and to one’s neighbor—a deepening understanding of the truth of God’s relationship with humanity through Jesus Christ, the Word deepens and enriches discipleship both in its vertical connections (with God) and horizontal connections (with others). “Disciples are urged both to understand Jesus’ words and to apply them without compromise (Matt 7:24-27).”⁹²

Jesus said to those who believed him: “If you abide in my word, then you are truly disciples of Mine” (John 8:31). Later in the book of John, he is recorded as saying, “If anyone loves Me, he will keep My word; and My Father will love him and We will come to him, and make Our abode with him” (John 14:23). What God has revealed in both the living and the written Word is a vital part of being connected with and following Jesus as his disciple. To Satan, in the wilderness of temptation, Jesus quoted Deut 8:3, saying: “Man shall not live on bread alone, but on every word that proceeds out of the mouth of God” (Matt 4:4).

The written Word explains what meditating on and understanding this Word will do for those involved in the processes of Christian discipleship. Paul states to the Corinthians that “all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of

⁸⁸Ibid.

⁸⁹Ibid., 6.

⁹⁰Ibid.

⁹¹David Watson, cited in S. I. Bosacki, “Spirituality and Self in Preadolescents: Implications for a Connected Curriculum,” *Journal of Beliefs & Values: Studies in Religion & Education* 23 (2002): 56.

⁹²Hertig, 347.

the Lord, are constantly being transfigured into His *very own* image in ever increasing splendor *and* from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit” (2 Cor 3:18, AMP, emphasis original).

The Amplified version of 2 Cor 3:18 points out that the dynamic of spiritual formation (being transfigured) is occurring as disciples of Jesus behold him in his Word. If we accept the concept of spiritual change through “beholding” Christ through His Word, then we should be able to expect increased spirituality with increased understanding of the truth of God’s relationship with humanity through Jesus Christ, the Word.

A growth in understanding as operationalized in the Growing Disciples in Community model is an integral part of discipleship. Writing about “The Challenge of Being Jesus’ Disciple Today,” O. E. Alana states that being a Christian disciple in today’s context “requires each person to spare time each day for *Bible* reading, reflection and praying with the Scriptures which will lead to a life-style based on Christ’s teaching. This is what discipleship is all about: *focusing on Christ and letting His spirit transform our lives.*”⁹³ “Gerhard Barth lists understanding as the essence of being a disciple. *Suniemi* (to understand) occurs frequently in Matthew (e.g. 16:12; 17:13) and is seen as an essential prerequisite for the words of God to be fruitful (13:1-23, 51).”⁹⁴

Social Science Base

The behavioral sciences do not provide much in the way of empirical studies regarding the effects of understanding as operationalized in this study—learning the truth of God’s relationship with humanity through Jesus Christ, the Word. P. L. Benson, E. C. Roehlkepartain, and S. P. Rude state that

through the years, many scholars have documented the relative lack of attention to issues of religion and spirituality in the social sciences in general . . . and, more specifically, in the study of adolescence . . . and childhood. Although pioneers in psychology . . . considered religiousness and spirituality to be integral to the field of psychology, the study was marginalized through much of the 20th century.⁹⁵

The National Study of Youth and Religion was conducted from 2001 through 2005, involving both a nationwide random phone survey of parents and teens and face-to-face in-depth interviews with selected adolescents. The interviewers “found very few teens from any religious background who are able to articulate well their religious beliefs and explain how those beliefs connect to the rest of their lives.”⁹⁶

⁹³O. E. Alana, “The Challenge of Being Jesus’ Disciple Today,” *African Ecclesial Review* 42 (2000): 114.

⁹⁴S. W. Collinson, “Making Disciples and the Christian Faith,” *Evangelical Review of Theology* 29/3 (2005): 51.

⁹⁵P. L. Benson, E. C. Roehlkepartain, and S. P. Rude, “Spiritual Development in Childhood and Adolescence: Toward a Field of Inquiry,” *Applied Developmental Science* 7(2003): 206.

⁹⁶C. Smith and M. L. Denton, *Soul Searching: The Religious and Spiritual Lives of*

In *The Spirit of the Disciplines: Understanding How God Changes Lives*, D. Willard states that “as a pastor, teacher, and counselor” he has “repeatedly seen the transformation of inner and outer life” that he attributes to “memorization and meditation upon Scripture.”⁹⁷ He quotes David Watson’s comment during his struggle with cancer:

As I spent time chewing over the endless assurances and promises to be found in the Bible, so my faith in the living God grew stronger and held me safe in his hands. God’s word to us . . . spoken by his Spirit through the Bible, is the very ingredient that feeds our faith. If we feed our souls regularly on God’s word, several times each day, we should become robust spiritually just as we feed on ordinary food several times each day, and become robust physically. Nothing is more important than hearing and obeying the word of God.⁹⁸

Ministering to Others

Theological Base

Disciples of Christ involve themselves in God’s mission of revelation (Matt 10:24-27; Rom 1:16-17), reconciliation (2 Cor 5:19), and restoration (Job 33:26; Ps 80:7, 30; Isa 58:8, AMP; Luke 9:11, AMP; Acts 3:21). They obey Christ’s injunction to go, make disciples, and teach them everything he had commanded (Matt 28:18, 20)—how to love the Lord their God with all their heart, soul, and mind, and their neighbors as themselves (Matt 22:37, 38). They reveal Christ in their lives and help reconcile others to a restoring relationship with him for themselves, actively obeying the second great commandment—to love their neighbors as themselves (Matt 22:37, 38).

According to Hellerman, the biblical portrayal of reconciliation offers a “hope-giving promise of lasting and meaningful relationships.”⁹⁹ He adds that “we can define reconciliation as the restoration of a right relationship with Father God and the restoration of right relationships with our fellow human beings who, through conversion to Christ, become our brothers and sisters in faith.”¹⁰⁰

Hertig says:

If we claim to love our neighbor, then we cannot possibly avoid sharing the good news of salvation with our neighbor, but love of our neighbor does not stop there. Stott clarifies the full scope of mission, pointing out that our neighbor “is neither a bodyless soul” that we should love only our neighbor’s soul, “nor a soulless body that we should care for its welfare alone, nor even a body-soul isolated from society.”¹⁰¹

American Teenagers (New York: Oxford University Press, 2005), 262.

⁹⁷D. Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco: HarperCollins, 1988), 151.

⁹⁸*Ibid.*, 176-177.

⁹⁹Hellerman, 138.

¹⁰⁰*Ibid.*

¹⁰¹Hertig, 348.

He continues: "The great commission coupled with the implicit great commandment may be summed up as 'love in action.' This means that the mission of God must be applicable to the whole person, the whole society, and the whole world."¹⁰² Thus, Jacob notes, "Christian mission is the response of Christians to the presence of God, and their participation in God's action to liberate all people."¹⁰³

Hellerman adds that

No biblical image of the atonement has greater potential to resonate with our relationally broken culture than the good news that we can be reconciled to God and to our fellow human beings through the death of Jesus on the cross. But the new gospel of reconciliation must take on incarnate form.¹⁰⁴

Social Science Base

Research on adolescents does not indicate how ministering to or helping others affects their spirituality as much as it focuses the other way around. Research shows that, compared to students not reporting much religious activity, those considered religious were more involved in community service. "Students who believe that religion is important in their lives were almost three times more likely to participate in service than those who do not believe that religion is important."¹⁰⁵

The same researchers add that

for many, caring values, attitudes, and behaviors were not independent of their spirituality; rather, all aspects of their morality were governed by their religious beliefs and experience, which informed their goals of service and care and which were closely related to their identity.¹⁰⁶

Another way of reporting this effect of religiosity and faith on ministering is to say that "students with strong religious beliefs or faith traditions engaged more readily in community service because they perceived service as the morally right thing to do."¹⁰⁷

In the National Survey of Youth and Religion, it was found that more self-reportedly religious teens were much more likely to do noncompulsory volunteer work or community service. The "devoted" were more likely to be involved than the "disengaged." Reportedly the "most religious" were significantly more likely "to engage in the kinds of volunteer and service

¹⁰²Ibid., 349.

¹⁰³Jacob, 102.

¹⁰⁴Hellerman, 138.

¹⁰⁵J. L. Furrow, P. E. King, and K. White, "Religion and Positive Youth Development: Identity, Meaning, and Prosocial Concerns," *Applied Developmental Science* 8 (2004): 19.

¹⁰⁶Ibid.

¹⁰⁷S. R. Jones and K. E. Hill, "Understanding Patterns of Commitment: Student Motivation for Community Service Involvement," *Journal of Higher Education* 74 (2003): 533.

activities that bring them into contact with racial, economic, and religious differences.”¹⁰⁸ Although all religiosity is not discipleship, this study equates religiosity with intent to be a disciple of Christ. The self-reported religiosity in the studies cited was not being used as a perjorative construct as it is in some studies. Collinson states about growing discipleship that

the actual learning process itself involves participants going out from the community to be involved in service and mission to the world. It does not focus on personal growth for its own achievement but in looking outward and serving others finds personal growth as a by-product.¹⁰⁹

The individual processes of discipleship discussed above are connecting with and growing in relationships with God and with others, which leads to a deepening understanding of a relationship with him through the revelation of his Word, and the resultant more selfless, growing connection with others as we obey God’s command to love others as ourselves results in our ministering to their needs. In one way or another, these broad processes umbrella the various models of discipleship already discussed.

Collinson states that those who respond to God’s call to come into a close personal relationship of learning and following him “begin the lifelong task of knowing him personally, learning his will for their lives as revealed through the Scriptures and serving him through the use of their ministry gifts.”¹¹⁰

One ministry to which all disciples are called is discipling others. This idea is implicit in most of the discipleship models already discussed.

Community Process of Discipling

Equipping One Another

Theological Basis

For the purpose of this discussion of the Growing Disciples in Community model, the process of discipling others is being called *equipping*, and being defined as intentionally walking “alongside other disciples in order to encourage, equip, and challenge one another in love to grow toward maturity in Christ.”¹¹¹ This construct of discipling is reflective of Eph 4:15-16:

but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

The construct is also reflective of Deut 6:4-9:

Hear, O Israel! The Lord is our God, the Lord is one! And you shall love the Lord your God with all your heart and with all your soul and with all

¹⁰⁸Smith and Denton, 230.

¹⁰⁹Collinson, “Making Disciples and the Christian Faith,” 241.

¹¹⁰Ibid., 244.

¹¹¹Ogden, 129.

your might. And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. And you shall bind them as a sign on your hand and they shall be as frontals on your forehead. And you shall write them on the doorposts of your house and on your gates.

To “parents and those who work with them in relation to spiritual formation,” C. E. Nelson states the following:

Notice that the *Shema* is addressed to individuals who belonged to a distinctive community. The characteristics that defined Israel were its understanding of God, its worship, and a way for individuals to live according to laws and teachings from God’s representatives. Although we Christians live in a different era that seems more complex than ancient Israel’s, the situation is about the same. The church, as our community of people with similar beliefs about God, is our Israel. . . . Through adults in the congregation, especially parents, the Christian faith is communicated to children first in their families and later in . . . church-related activities.¹¹²

The *Shema*, then, is addressed to adult disciples—not only parents—in a specific religious community who are being commanded to have God in their own hearts and then to sit, walk, lie down, and rise up always in a frame of mind of intentionally walking “alongside other disciples in order to encourage, equip, and challenge one another in love to grow toward maturity in Christ.”¹¹³

“The *Shema* is both the content and the method of religious education,” states Nelson.¹¹⁴ As operationalized in this paper, religious education is the same as “teaching them to observe all things”—part of the discipling that was commissioned in Matt 28:20.

Discipling

Previously Collinson’s meticulously crafted definition of discipling was presented in full. In it, she describes the intentional relationship, over time, through which one believer passes on knowledge and skill in spiritual matters to another while also receiving the same from someone else.¹¹⁵

Collinson gives the aim of discipling as “the attainment of maturity and development of the ability to become a teacher or discipler of others.”¹¹⁶ Of Samra’s three questions, the third one, “What is involved in prompting discipleship?” is the one that is directly about discipling—called for the purpose of this model, equipping.

¹¹²C. E. Nelson, “Spiritual Formation: A Family Matter,” *Family Ministry* 20/3 (2006): 15.

¹¹³Ogden, 129.

¹¹⁴Nelson, “Spiritual Formation,” 17.

¹¹⁵Collinson, *Making Disciples*, 64.

¹¹⁶*Ibid.*, 160.

Hull points out that Jesus provided on-the-job training,¹¹⁷ starting the “do it” and then “teach it” model (see Matt 10:1-42 and Luke 10:1-24). “In the Gospels becoming like Christ was accomplished by physically going where He went, seeing what He did, hearing what He said.”¹¹⁸ In Acts and the Epistles, however, discipleship was not accomplished by time spent in Jesus’ physical presence.

Imitation

In the place of the word *discipleship*, the idea of imitation came to the forefront. It was a concept with which the world was well acquainted. Samra explains its biblical use as follows:

Several words express this idea: . . . “to use as a model; imitate, emulate, follow,” 2 Thess 3:7-9; Heb 13:7; 3 John 11 . . . “one who imitates someone else; does what that person does,” 1 Cor 4:16; 11:1; Eph 5:1; 1 Thess 1:6; 2:14; Heb 6:12 . . . and . . . “one who joins with others in following an example,” Phil 3:17. . . . In other passages (e.g., 1 Cor 7:7-11; Gal 4:12-20; Phil 4:9; James 5:10-11) these terms are not used, but the concept of doing what another did is present. . . . Two important verses combine these ideas: “You also became imitators of us and of the Lord” (1 Thess 1:6), and “Be imitators of me, just as I also am of Christ” (1 Cor 11:1).¹¹⁹

Samra asserts that imitation is similar to discipleship in that it is a process of lifestyle transference to the next generation. It can happen through learning from those not physically present, like the examples from Scripture, or it can happen through incarnation, as less mature disciples are discipled by and choose to imitate more mature disciples “who are incarnating Christ’s character.”¹²⁰ In the words of Collinson, then, “the attainment of maturity is the aim of this lifestyle transference through imitation.”¹²¹ As Samra would say, “all Christians are disciples and are called to participate in the discipleship process, both by receiving instruction and by living out their faith for others to see and imitate.”¹²²

Gorman states that

equipping by its very nature is not just teaching skills but holistically growing people up in Christ’s way of living and loving so that the whole body ends up increasing in maturity in him. . . . Thus kingdom people who are walking in the truth naturally put into practice Spirit-directed skills of supporting, caring for, and building up others in the body relationship.¹²³

¹¹⁷Hull, 177.

¹¹⁸Samra, 223.

¹¹⁹Ibid., 223-224.

¹²⁰Ibid., 224.

¹²¹Collinson, “Making Disciples and the Christian Faith,” 160.

¹²²Samra, 234.

¹²³Gorman, 17.

Collinson says: “Thus the faith community itself became the vehicles for discipling, under the Lordship of the ascended Christ. . . . And members of the discipling community became both teacher and taught, disciple-maker and disciple.”¹²⁴

“Discipleship/imitation seems to take place on a large scale (all the followers of Christ or all believers in a particular church) and at the same time it takes place on a more focused scale with a select few.”¹²⁵ In the Growing Disciples in Community model, equipping, which could also be termed discipling or imitation, takes place by the “select few” of family members and friends, but it also takes place “on a large scale (all the followers of Christ or all believers in a particular church).”¹²⁶ Those being equipped or disciplined imitate those “perceived to be” more mature disciples in the body in whatever way they choose to live “out their faith for others to see and imitate.”¹²⁷

Social Science Base

Hidden Curriculum

The lived-out “faith for others to see and imitate” is often a “hidden curriculum” that goes counter to the planned discipling curriculum. It is for this reason that in the *Shema* (Deut 6:4-9) the adults were told to have the commands of God “on their hearts” before they were told to “teach them diligently” to their children. Nelson (2008) states that

belonging to a congregation forms one’s spiritual life because belonging influences a person to be like the group. Thus, the regular interaction of church members is a powerful form of education because it influences the perspective by which members interpret the Christian faith.¹²⁸

This includes members of all ages. For instance,

if congregations understood that the church is exactly the place teenagers need to voice their doubts and still be accepted, then congregations would provide the kind of study and practice of Christian living that teenagers need to upgrade their image of God to adult status.¹²⁹

L. Kohlberg, a Harvard professor who specialized in research on moral education and reasoning, stated that “the phrase [hidden curriculum] indicates that children are learning much in school that is not formal curriculum, and the phrase also asks whether such learning is truly educative.”¹³⁰ Martin

¹²⁴Collinson, “Making Disciples and the Christian Faith,” 110.

¹²⁵Samra, 226.

¹²⁶Ibid., 234.

¹²⁷Ibid.

¹²⁸Nelson, 97.

¹²⁹Ibid., 65.

¹³⁰L. Kohlberg, “The Moral Atmosphere of the Schools,” in *The Unstudied Curriculum: Its Impact on Children*, ed. N. V. Overly (Washington, DC: Association for

elaborates on the idea of hidden curriculum by pointing out that “it is not just formal educational settings which have hidden curricula. Any setting can have one and most do.”¹³¹ When she asserts that hidden curricula exist in nonschool settings, she considers it not only legitimate but also “theoretically important that we recognize explicitly that hidden curricula can be found anywhere learning states are found.”¹³²

In light of Martin’s elaboration, a corollary statement to Kohlberg’s might be that the phrase *hidden curriculum* indicates that younger and/or less mature disciples are learning much at home, school, and church that is not discipleship or intentional religious education curriculum, and the phrase also asks whether such learning is helping them grow in spiritual maturity and likeness to Christ. Collinson remarks that “desirable attitudes and values are influenced more by the hidden curriculum than by intentional teaching.”¹³³

In testing the Growing Disciples in Community model, indicators of equipping are drawn from the hidden-discipling curriculum of personal faith and relational attitudes of family, friends, teachers, and fellow church members rather than from any formal or nonformal discipleship curriculum.

Modeling, Mentors, and Authoritative Community

In “Spiritual Modeling: A Key to Spiritual and Religious Growth?” D. Oman and C. E. Thoresen note that “most human behavior is learned observationally through modeling.”¹³⁴ Therefore, they believe it would be potentially powerful to “give people the tools to establish effective relationships with individually appropriate spiritual models whose lives facilitate the observational learning of important spiritual skills,”¹³⁵ which they have termed observational spiritual learning.

The Commission on Children at Risk reported that young people were in a crisis in the United States because of lack of connectedness with

authoritative communities,” defined as “groups that live out the types of connectedness that our children increasingly lack. They are groups of people who are committed to one another over time and who model and pass on at least part of what it means to be a good person and live a good life.”¹³⁶

The Commission did not necessarily equate “authoritative communities” with the communities of disciples one would hope would be peopling

Supervision and Curriculum Development, 1970), 105.

¹³¹Martin, 134.

¹³²Ibid.

¹³³Collinson, “Making Disciples and the Christian Faith,” 189.

¹³⁴D. Oman and C. E. Thoresen, “Spiritual Modeling: A Key to Spiritual and Religious Growth? *International Journal for the Psychology of Religion* 13 (2003): 149.

¹³⁵Ibid., 158.

¹³⁶Commission on Children at Risk, 6.

Christian churches. However, qualitative research done by D. Nuesch-Olver on college freshmen at a Christian university “underscored the power of mentoring and accountability in their faith journey. To a person, they used language that clearly illustrated their conviction that relationships were of higher importance in the shaping of their faith than programming.”¹³⁷ “All the students who wrote about practicing steady spiritual disciplines of personal prayer and scripture reading, pointed to a love relationship with Christ modeled by their mentors.”¹³⁸

Role Models and Social Capital

C. Smith, researcher in the National Study of Youth and Religion, considered the “existing theoretical explanations for . . . religious effects” in the lives of young people disjointed and fragmented. He attempted “to formulate a more systematic, integrated, and coherent account of religion’s constructive influence in the lives of American youth.”¹³⁹ He suggests the following:

Religion may exert positive, constructive influences in the lives of American youth through nine distinct but connected and potentially mutually reinforcing factors. These nine distinct factors cluster as groups of three beneath three larger conceptual dimensions of social influence. These three larger dimensions are (1) moral order, (2) learned competencies, and (3) social and organizational ties. The nine specific factors that exert the religious influences are: (1) moral directives, (2) spiritual experiences, (3) role models, (4) community and leadership skills, (5) coping skills, (6) cultural capital, (7) social capital, (8) network closure, and (9) extra-community links.¹⁴⁰

Factors from Smith’s theory that were used to undergird the Growing Disciples in Community model of discipling adolescents are the moral-order factor of “role models” and the social-and-organizational-ties factor of “social capital.” By the moral-order dimension, Smith is suggesting the idea of “substantive cultural traditions grounded upon and promoting particular normative ideas of what is good and bad, right and wrong, higher and lower, worthy and unworthy, just and unjust, and so on, which orient human consciousness and motivate human action.”¹⁴¹ By the social and organizational ties dimension of religious influences, Smith is referring to “structures of relations that affect the opportunities and constraints that young people face, which profoundly affect outcomes in their lives.”¹⁴²

¹³⁷D. Nuesch-Olver, “Don’t Make Jesus Cry: A Qualitative Analysis of Spiritual Autobiographies of Older Teenagers,” *Journal of Youth Ministry* 4/1 (2005): 101.

¹³⁸Ibid.

¹³⁹C. Smith, “Theorizing Religious Effects among American Adolescents,” *Journal for the Scientific Study of Religion* 42 (2003): 17.

¹⁴⁰Ibid., 19.

¹⁴¹Ibid., 20.

¹⁴²Ibid., 25.

About his factor of “role models” under the dimension of “moral order,” Smith states:

American religions can provide youth with adult and peer-group role models, providing examples of life practices shaped by religious moral orders that constructively influence the lives of youth, and offering positive relationships that youth may be invested in preserving through their own normatively approved living.¹⁴³

About his factor of “social capital” under the dimension of “social and organizational ties,” Smith states:

American religion is one of the few, major American social institutions that is not rigidly age stratified and emphasizes personal interactions over time, thus providing youth with personal access to other adult members in their religious communities, affording cross-generational network ties with the potential to provide extra-familial, trusting relationships of care and accountability, and linking youth to wider sources of helpful information, resources, and opportunities.¹⁴⁴

It is this role-modeling and intergenerational social capital that can supply the need Samra sees for imitation,¹⁴⁵ that Nelson sees for an upgrade of our young people’s image of God,¹⁴⁶ and that Oman and Thoresen see for observational spiritual learning.¹⁴⁷

Even though Smith talks about “extra-familial, trusting relationships of care and accountability” as coming from the religious community other than parents, the role-modeling and intergenerational social capital work across the lines of social impact and include everyone in a young person’s life who claims to be a Christian or a disciple of Christ.¹⁴⁸ That includes Christian families, peers, faculty and staff in institutions of formal Christian education, as well as everyone involved in the local church community—whether they feel they are directly connected to the young person or not. Everyone is role-modeling and providing social capital—positively or negatively.

Family and Friends—The First Village

In the *Review of Religious Research*, it was pointed out that it “indeed ‘takes a village’ to socialize a child religiously,”¹⁴⁹ but that the family is the first village. Reviewing literature of the late 1980s, Boyatzis and Janicki summarized that

¹⁴³Ibid., 22.

¹⁴⁴Ibid., 25.

¹⁴⁵Samra.

¹⁴⁶Nelson.

¹⁴⁷Oman and Thoresen.

¹⁴⁸Smith.

¹⁴⁹C. J. Boyatzis and D. L. Janicki, “Parent-child Communication about Religion:

parents establish “religious capital” for their children upon which children’s religious beliefs and attitudes may grow (Iannaccone, 1990), and parents’ practices and beliefs constitute a “personal religious community” (Cornwall, 1987) that conveys a “religious salience” (Hoge & Zulueta, 1985) and provides “cognitive anchors” (Ozark, 1989) for children’s development.¹⁵⁰

W. Black did quantitative and qualitative research to determine “future church attendance of youth beyond high school.”¹⁵¹ He created a Lasting Faith Scale. While church attendance is not the same thing as discipleship, it is a highly correlated product of active discipleship. Black reported that

The significant findings from the surveys and the themes from the interviews were compared and analyzed and the resulting framework indicated four domains of influence on continued faithfulness in church attendance following high school graduation. These four domains were:

- Discipleship and spiritual depth
- Family influences
- Mentoring and intergenerational influences
- Relationships.¹⁵²

In their own research, Boyatzis and Janicki attempted “to analyze the frequency, structure, and content of parent-child communication about religion.”¹⁵³ They hoped that the information they gathered would “help build theories about religious socialization.”¹⁵⁴ They were suggesting a bidirectional rather than a unidirectional style of communication that would be “akin to an authoritative parenting milieu in which parents value their children’s views.”¹⁵⁵ They found that “the most common contexts for religious conversations were prayer, bed time, and meals.”¹⁵⁶ Studying children between the ages of 3 and 12, they found that survey responses in which parents reported that they talked with their children nearly every day were not corroborated by diaries that were kept of the actual conversations. They also found that the children initiated the conversations equally with parents and that parents tended to give answers rather than to help the children explore their own thinking and to share their own thinking process on the topic.¹⁵⁷

Survey and Diary Data on Unilateral Transmission and Bi-directional Reciprocity Styles,” *Review of Religious Research* 44 (2003): 252.

¹⁵⁰Ibid.

¹⁵¹W. Black, “The Search for Lasting Faith: Development of a Scale to Predict Continued Faithfulness in Church Attendance Following High School Graduation,” *Journal of Youth Ministry* 6/2 (2008): 55.

¹⁵²Ibid.

¹⁵³Boyatzis and Janicki, 253.

¹⁵⁴Ibid., 253.

¹⁵⁵Ibid., 254.

¹⁵⁶Ibid., 258.

¹⁵⁷Ibid., 252.

Building on previous research about parent-child religious conversations, D. C. Dollahite and J. Y. Thatcher built a conceptual model that summarized the “variations in conversational processes” that they found in the qualitative research.¹⁵⁸ As was suggested with the younger children studied by Boyatzis and Janicki,¹⁵⁹ Dollahite and Thatcher found that when “parent-adolescent religious conversations” were youth-centered, the experience was more positive for both the parents and the adolescents.¹⁶⁰

Whatever the direction of the conversations about religion, M. L. Gunnoe and K. A. Moore reported the following from their longitudinal study on youth aged 17 to 22:

Religiosity during young adulthood is best predicted by the presence of religious role models during childhood and adolescence. Religious youth tended to have religious friends during high school and religious mothers. . . . In keeping with social learning theorists’ tenets that learners are more likely to imitate role models they positively regard, highly supportive religious mothers were particularly likely to foster religiosity in their children.¹⁶¹

Smith and Denton state that “a lot of research in the sociology of religion suggests that the most important social influence in shaping young people’s religious lives is the religious life modeled and taught to them by their parents.”¹⁶² They concluded: “In sum, therefore, we think that the best general rule of thumb that parents might use to reckon their children’s most likely religious outcomes is this: ‘We’ll get what we are.’”¹⁶³

Church and Church School— The Rest of the Village

If the “first village” is the family in religious socialization of the young, the rest of the village is the church and all those associated with it. Goodliff says that in the postmodern society “family is too fragile an institution to bear the burden of responsibility we placed upon it.”¹⁶⁴ Collinson continues to quote and to comment on Goodliff regarding the role of the church in the face of family breakdown in society:

¹⁵⁸D. C. Dollahite and J. Y. Thatcher, “Talking about Religion: How Highly Religious Youth and Parents Discuss Their Faith,” *Journal of Adolescent Research* 23 (2008): 611-641.

¹⁵⁹Boyatzis and Janicki.

¹⁶⁰Dollahite and Thatcher, 611.

¹⁶¹M. L. Gunnoe and K. A. Moore, “Predictors of Religiosity Among Youth Aged 17-22: A Longitudinal Study of the National Survey of Children,” *Journal for the Scientific Study of Religion* 41 (2002): 620.

¹⁶²Smith and Denton, 56.

¹⁶³Ibid., 57; see also C. D. Bader and S. A. Desmond, “Do As I Say and As I Do: The Effects of Consistent Parental Beliefs and Behaviors Upon Religious Transmission,” *Sociology of Religion* 67/3 (2004): 313-329.

¹⁶⁴Goodliff, as cited in Collinson, “Making Disciples and the Christian Faith,” 194.

“The church, not the family, is the institution that primarily conveys God’s grace and is the community to which we owe our prime allegiance.” His belief strongly supports our contention that the household of faith, the discipling community, is ideally suited to the task of nurturing the spiritual development of its members no matter what the nature of their home or family environment. As the faith community with its multiplicity of gifts carries out the mission of Christ to the world, it can provide an effective environment in which children and adults are nurtured to grow and develop to the full extent of their potential.¹⁶⁵

In 2000, faculty and students in the Graduate School of Psychology at Fuller Theological Seminary reviewed “the empirical literature regarding mentoring relationships with adolescents. . . . The sparse literature addressing mentor influences on adolescent religious beliefs” paid special attention to “the manner in which mentoring supports faith development.”¹⁶⁶

“Anecdotal reports . . . suggest that mentoring is the essential element in youth discipleship.”¹⁶⁷ The research that the team reviewed broadly defined “mentoring as the establishment of a personal relationship between a non-parental adult and an adolescent.”¹⁶⁸ Even though the nature and content of the various relationships they studied varied, “their purpose is to encourage, support, and motivate young people.”¹⁶⁹ They go on to say that “the Christian tradition of discipleship might be considered a subcategory of mentoring, where the focus of discipleship is on nurturing a young person’s faith within the context of daily experience.”¹⁷⁰ They consider there to be a “great deal of conceptual overlap between mentoring and the Christian tradition of discipleship. Nevertheless, there is little empirical data evaluating the impact of mentoring or discipleship on adolescent faith development.”¹⁷¹

D. Lambert attempted a study that would provide direction for those interested in scholarly research in the area of ministry to youth. In order to try to ascertain the most pressing needs for research, he used a “consensus-building strategy,” taking information and opinions from experts in the field and trying to come to a sense of agreement on important topics. He also found that the faith development of youth was rated highly by experts and practitioners as an area needing research. The second area receiving high support was the area of relationships.¹⁷²

¹⁶⁵Ibid.

¹⁶⁶W. T. Aoki, P. A. Engert, A. A. Turk, R. Wilson, J. Chen, and E. Latu, “Mentoring and the Discipleship of Adolescents: Research and Applications to the Church,” *Journal of Psychology and Christianity* 19/4 (2000): 377.

¹⁶⁷Ibid., 378.

¹⁶⁸Ibid.

¹⁶⁹Ibid.

¹⁷⁰Ibid.

¹⁷¹Ibid.

¹⁷²D. Lambert, “Determining Research Needs in North American Christian Youth Ministry: A Delphi Study,” *Journal of Youth Ministry* 3/1 (2004): 79-80.

In their recommendations to the church, Aoki et al. suggested that “opportunities for ‘hanging out’ and informal interaction should be integrated into the program so that youth can see adults as approachable and available just to talk. Although contemporary culture often labels ‘just talking’ as non-productive, it is essential to building relationships.”¹⁷³ In becoming involved in discipling a young person, “an appropriate role for the mentor in this situation is to come alongside the adolescent, modeling Christian virtues and beliefs, without pushing the adolescent to champion the cause of the church.”¹⁷⁴

Aoki et al. conclude with the following:

Although the church should not lose sight of its directive to make disciples of all nations, neither can it neglect the important task of nurturing its own adolescents. . . . The nuclear family remains the most fertile ground for nurturing our young. Nevertheless, the church cannot leave this important task exclusively to parents—who often struggle themselves to balance work and family. . . . The health of our youth depends upon the strengths of an entire community.¹⁷⁵

“Church” as an “entire community” does not mean the church with the most well-developed youth ministry. Gibson claims that “youth ministries must be willing to sacrifice numbers before sacrificing scriptural teaching that calls for a united community of believers working together for the same cause—glorifying the name of Jesus throughout the world.”¹⁷⁶

Gibson goes on to predict that a sense of connectedness in community may, in fact, keep young people from exiting the church:

When teenagers recognize the essential nature of the church in their spiritual growth, come to see their importance to the church, and realize the relevance of the church in society, . . . a likelihood exists that they will not exit the church at the point of late adolescence. . . . Instead, because they experienced connectivity within their congregations during the spiritually pivotal stage of adolescence, students will remain active in the church even upon graduating high school.¹⁷⁷

Conclusion

This review has attempted to find, in both Scripture and current literature, answers for the questions What is discipleship? How is discipleship accomplished? and What is involved in prompting discipleship? Looking at various definitions, aims, purposes, and models, it appears that discipleship and discipling are intrinsically related.

The Growing Disciples in Community model involves processes that are based in Scripture, supported by the social sciences, and that umbrella the elements found in a wide sampling of discipleship/discipling models.

¹⁷³Aoki et al., 382.

¹⁷⁴Ibid.

¹⁷⁵Ibid., 383.

¹⁷⁶Gibson, 12.

¹⁷⁷Ibid., 12-13.

Connecting with God and others is based on the two great commandments of Matt 22. The benefits of connecting are spelled out in much of the literature on spirituality and the need for community.

Understanding God through his Word is based on Matt 7:24-27 and John 8:31 and is the method for transformation based on 2 Cor 3:18. Little literature in the social sciences is at all related to this process of discipleship.

Ministering to others is firmly based on innumerable passages of Scripture related to God's missions of revelation (Matt 10:24-27), of reconciliation (2 Cor 5:19), and of restoration (Acts 3:12) and our involvement with him in fulfilling them on this earth. Social science research points out the tendency of young people involved with religion to be more involved in altruistic and humanitarian activities, which are ways in which they minister and participate in God's mission.

Equipping one another is rooted in Eph 4:15, 16 and Deut 6:4-9. Discipling is the term that correlates well with this construct. Other ideas that parallel and enrich, or in other ways are related to it, are *imitation*, *hidden curriculum*, *modeling*, *mentoring*, *authoritative community*, and *role models* and *social capital*. All Christians—from the family, friends, church school, or church congregation—are, either actively or passively, discipling and equipping the adolescents they come in contact with as those adolescents choose to be disciples of Christ or choose not to be.

DISSERTATION ABSTRACTS

CULTIC ALLUSIONS IN THE SUFFERING SERVANT POEM: (ISAIAH 52:13–53:12)

Name of researcher: KyeSang Ha
Name of faculty adviser: Jacques B. Doukhan, D.H.L., Ph.D.
Date completed: August 2009

This study investigates the Hebrew cultic allusions in the Suffering Servant Poem (Isa 52:13–53:12) in order to discover the nature or meaning of the suffering of YHWH's Servant. The survey of literature reveals that the background of the Suffering Servant Poem is to be found in the Hebrew cultus. Thus the nature or meaning of the Servant's suffering is determined by a penetrating as well as comprehensive study of the text, specifically from the Hebrew cultic perspective. However, there has never been any careful, comprehensive study of the cultic allusions in the Poem in connection with the Suffering Servant.

This lexical study on the cultic allusions uses lexicographical, text-critical, and contextual investigation, specifically for nine terms and two clauses. The nine terms include מִשְׁחַח, יָהּ, אֱשֶׁם, אֲשֶׁם, אֲשֶׁם, אֲשֶׁם, אֲשֶׁם, אֲשֶׁם, and the three major sin terms חָטָא, עָוֹן, and פָּשַׁע, and the two clauses עֵוֹן כָּבֵל and נֶשְׂא חָטָא. This study shows that they can be divided into two categories, cultic technical terms and terms that, although not technical cultic terms, can be similarly used in cultic contexts. To the former belong מִשְׁחַח, יָהּ, אֱשֶׁם, אֲשֶׁם, two major sin terms חָטָא and עָוֹן, and the two clauses עֵוֹן כָּבֵל and נֶשְׂא חָטָא; to the latter יִצְדִּיק, יִפְגִּיעַ, and a major sin term פָּשַׁע.

Not all the terms and clauses in the lexical study will prove to be equally convincing with respect to the main point at issue here. Their cumulative weight, however, must be impressive, especially when all these terms and clauses appear in a single pericope of the Suffering Servant Poem.

Although the sanctuary itself is not explicitly mentioned in the Poem, the Servant of YHWH is portrayed as a cultic sacrificial animal (שָׂה), a cultic expiatory offering (אֲשֶׁם), and a cultic priest performing significant cultic activities (יִצְדִּיק, יִפְגִּיעַ), to all of which the sin-bearing clauses (עֵוֹן/חָטָא/כָּבֵל עֵוֹן) are closely related.

This lexical study clearly shows: (1) the Hebrew sacrificial cult is the background of the Suffering Servant Poem; (2) the death of the Servant is clearly mentioned, and that as a violent death; and (3) his suffering and death is vicarious and expiatory.

Cultic allusions occur only in the fourth Servant Poem, that is, the Suffering Servant Poem, but not in the other Servant Poems. Although the motif of suffering also appears in the second and third Servant Poems, the suffering there may be considered as part of the mission of the Servant not only as “the covenant of the people” but also as “the light to the nations.” The Suffering Servant Poem clarifies that the suffering is the very means of

the mission of the Servant in world history, which is vividly and intensely portrayed by the cultic allusions, and which is subtly but profoundly described by the term *מִשְׁפָּט* (“justice”) that ironically keeps running throughout the Servant Poems.

This cultic interpretation of the Suffering Servant Poem is supported by the literary analysis of Isaiah 40-55 and especially by the Poem itself, which has a cultic-oriented chiasmic structure. It is thus reasonable to conclude that the author of the Suffering Servant Poem clearly had Hebrew cultic intentions in mind from which he derived the meaning and significance of the Servant’s suffering and death and intended that his readers or hearers employ the vicarious expiatory system of the Hebrew cult as their primary frame of reference. However, we have to recognize that those cultic allusions only provide the means to facilitate a new idea that far transcends all that are cultically alluded to in the great Poem of YHWH’s Suffering Servant. In the Suffering Servant, all the Hebrew cultic images reach their complete transformation and fulfillment in the idea of vicarious expiatory suffering and death.

**THE BOOK OF DANIEL IN LIGHT OF THE
ANCIENT NEAR EASTERN LITERARY
AND MATERIAL FINDS: AN
ARCHAEOLOGICAL
PERSPECTIVE**

Name of researcher: Patrick Mazani
Name of faculty adviser: Randall W. Younker, Ph.D.
Date completed: December 2008

This dissertation examines the text of the book of Daniel in light of some ancient Near Eastern archaeological discoveries. While chapter 1 of this research is introductory, chapter 2 begins by investigating personal place names mentioned in Daniel and making a comparative analysis between the claims of Daniel's text and related archaeological discoveries. Archaeological evidence shows that the place names mentioned in the book of Daniel were real geographical locations where historical events are claimed to have taken place. Archaeological materials not only help to clarify some words, phrases, and locations of places, but seem to show that at least some aspects of the book can be plausibly understood through material finds that have closer affinity to the Neo-Assyrian, Neo-Babylonian, and Persian periods than to the later periods.

Chapter 3 concentrates on Nebuchadnezzar's administration over Judah. His political career led to the destruction of Jerusalem and the capture of part of its population and resources. The extant evidence indicates that the dreams/visions of Nebuchadnezzar and Daniel reported in the book of Daniel reflected the prevailing political situation in sixth-century B.C.E. Neo-Babylonia and onward. Archaeological finds discussed here also help to elucidate some enigmatic passages, such as the interpretation of dreams (Dan 2, 4, 7, 8, 11), the succession of the four kingdoms (Dan 2, 7, 8, 11), the animal representation of the ancient geopolitical world (Dan 7, 8), and the judgment scene (Dan 7).

The focus of chapter 4 is the fall of Neo-Babylonia in 539 B.C.E. to the Medes and Persians and the chronological and political succession of world empires to the time of the end. The expression "time of the end" in the book of Daniel must be viewed in light of the sequence of historical kingdoms. Archaeological evidence indicates that within this sequence, Medo-Persia was a single power.

Chapter 5 analyzes the relationship between Daniel and some parallel extrabiblical texts, including the Prayer of Nabonidus, as well as apocryphal and pseudepigraphal writings. There is basically no evidence of literary dependence between these texts and Daniel.

Chapter 6 presents the summary and conclusions to the entire research. Interpreters have raised serious problems with the text of Daniel, but this investigation shows that the historical setting of the book of Daniel and many of its words and expressions can be understood better in light of archaeological discoveries.

**THE PLURIFORMITY OF THE ALEXANDRIAN
TEXT-TYPE IN THE CATHOLIC EPISTLES**

Name of researcher: Coster Shimbaba Munyengwe
Name of faculty adviser: W. Larry Richards, Ph.D.
Date completed: July 2009

The Alexandrian text-type is traditionally known by textual critics to exist in two groups. In the mid-1970s, W. Larry Richards discovered a third Alexandrian group in his study of the Johannine Epistles. Kenneth Keumsang Yoo's study of 1 Peter in 2001 confirmed the existence of the third group.

This study attempted to determine whether the so-called third Alexandrian group exists in all of the books of the Catholic Epistles, and what the characteristics are of the readings in this group. Using factor analysis to form tentative groups for thirty manuscripts previously classified as Alexandrian in all three groups in the Catholic Epistles, I proceeded to profile the manuscripts and then analyzed the readings.

The first objective, determining whether or not a third group existed in *all* of the Catholic Epistles, confirmed its existence. The second objective, determining the characteristics of the readings, made up the major portion of my research. The procedure used involved an application of the basic canons of textual criticism to multiple comparisons between the readings of the third group with various combinations of the Alexandrian groups and the Textus Receptus.

The significance of the study is twofold. First, not only is it an established fact that this third group of manuscripts is Alexandrian, it actually differs from the Byzantine text-type, as represented by the Textus Receptus, much more than do the traditionally named Alexandrian groups. Separation from the Byzantine text has been a cardinal identifying mark of the Alexandrian text-type.

Second, the manuscripts within this Alexandrian group reflect skillful editorial activity similar to the so-called "less pure" Alexandrian text, and in some respects to the editorial work done by scribes who "smoothed" the readings found in the Textus Receptus. This is evidenced largely by the increased number of additions found among units of variation where the third group differs from the other two Alexandrian groups.

The group of manuscripts identified by Richards, therefore, differs from the Textus Receptus more than any other group of manuscripts. Paradoxically, this group of manuscripts demonstrates editorial activity similar to that of the Textus Receptus even more dramatically than do the traditional Alexandrian groups.

**THE ROLE AND STATUS OF THE CATHOLIC
CHURCH IN THE CHURCH-STATE
RELATIONSHIP WITHIN THE
ROMAN EMPIRE FROM
A.D. 306 TO 814**

Name of researcher: Jean Carlos Zukowski

Name of faculty adviser: P. Gerard Damsteegt, Th.D.

Date completed: July 2009

This study analyzes and compares information from historical documents on the role and status of the church in the development of church-state relationships within the Roman Empire from A.D. 306 to 814 (from Constantine's ascendancy to the throne, to Charlemagne's death).

After the introductory chapter, chapter 2 analyzes church-state relationships at the time of Constantine. The chapter presents the Christian and Roman ways of understanding religion before Constantine, the changes that occurred because of Constantine's conversion to Catholicism, and his religious policies.

Chapter 3 analyzes the church-state relationships that existed from the time of Constantine's sons to the reign of Justinian. During this time, Catholicism replaced paganism and the Roman senate in the religious and political life of the empire. Also, it examines the development of the papacy and Justinian's religious policies.

Chapter 4 analyzes the church-state relationship during the reign of Clovis. It analyzes the significance of Clovis's conversion to Catholicism and to the political life of Gaul and the empire, as well as his model of church-state relations.

Chapter 5 analyzes the church-state relationship from Pope Gregory the great to the time of Charlemagne. It discusses Charlemagne's religious policies and the importance of the Catholic Church and the papacy to the Frankish empire and the legitimacy of the Carolingian dynasty. It presents the papacy's struggle for political power and its independence from the eastern empire after its alliance with the Frankish kings.

Chapter 6 analyzes and compares the church-state relationships that existed during the reigns of the four political leaders covered in the previous chapters—Constantine, Justinian, Clovis and Charlemagne. The chapter suggests that the church-state model adopted by Justinian was similar to that of Constantine and the one adopted by Charlemagne was similar to that of Clovis.

This study proposes that just as Constantine's conversion and Charlemagne's coronation are considered turning points in history, Clovis's conversion and the reigns of Justinian and Vigilius can be considered tipping points for the beginning of the new European model of church-state relations and the fight for political supremacy by the papacy.

BOOK REVIEWS

Blomberg, Craig L., and Miriam J. Kamell. *James*, Zondervan Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2008. 280 pp. Hardcover, \$24.99.

James is the inaugural volume in a new series of commentaries that Zondervan is spearheading. The series is intended for those who have taken at least basic Greek and who wish to have a commentary that aids in the application of the original Greek without assuming that the readers are learned scholars. Furthermore, the series intends to assist the student of the NT in interpreting the Scriptures “without getting bogged down in scholarly issues that seem irrelevant to the life of the church” (9). It is intended to be “one-stop-shopping” (13) for the pastor or teacher in his or her sermon and/or lesson preparations.

Craig Blomberg, a Professor of New Testament Studies at Denver Seminary since 1986, has published at least seventeen books and numerous articles in his area of specialty. He invited his former research assistant, Miriam Kamell, to be coauthor of this initial volume. At the time of writing, she was a Ph.D. candidate in NT studies at the University of St. Andrews, focusing on the soteriology of James.

The commentary is structurally constructed around what the authors see as three recurring themes in James: trials, wisdom, and poverty and riches. For the authors, “poverty and riches” is the dominant of the three. This three-part structure follows the approach of Peter Davids’s 1982 NIGTC commentary on James. The authors reject both Martin Debelius’s no-theme approach and the more contemporary discourse analysis that fits James into the rhetorical structures of Greco-Roman literature.

Following most evangelical commentators, the authors date the letter to the mid-to-late forties, with an eastern Mediterranean provenance. James is generally believed to have been written to a Christian community somewhere in Syria. However, possibly because of space or their narrowly targeted evangelical audience, the authors do not address the arguments for a later date and provenance for the epistle. In addition, they seem to dismiss out of hand the position that the author, a follower of Jesus, could be writing before the clear separation between Judaism and Christianity—thus making it a document that a follower of Jesus wrote to all Jewish people, followers and nonfollowers. Thus, for example, instead of interpreting “brothers” in 1:9 as a Christian nomenclature, James could have been using it in the same way Peter used it on the Day of Pentecost when addressing fellow Jews and God-fearers. Because of the fact that I argue elsewhere for the latter position, I thus find it a bit disconcerting that in a number of places, when using my work, the authors give the reader the impression that I argue that James is addressing only Christian believers (e.g., 69, 57-58, 110; cf. 206). One wonders if such misuse of their sources is widespread throughout the commentary! This is also evident on p. 225, where they give the impression that I could

support violent resistance by the poor against the oppression of the rich. My argument is diametrically opposite such a position.

The authors struggle to find a unifying theme in the letter, inasmuch that the final discussion (and a very brief one at that) of the book has the subtitle “A Unifying Motif?” The question mark demonstrates their doubts. Could it be that in their attempts to fit the book into a neat three-part structure, they fail to recognize an overarching theme? Elsewhere I suggest “suffering” as such a motif.

Blomberg and Kamell, however, correctly realize that social action is central to James. Their recognition of James’s emphasis on issues of poverty and wealth alerts us to the meaningfulness of his writing to peoples of the two-thirds or “majority” world, whose life-realities parallel James’s own first-century audience. Thus, for example, while for centuries the northern European-American theologians debated the “faith-works” pericope (2:14-26) totally outside its immediate context, contemporary students of James in the Global South were quick to see James’s arguments socially and contextually—a *Sitz im Leben* similar to their own experiences.

It is worthwhile to note that Blomberg and Kamell intentionally use gender-inclusive language to the point of adopting the popular oral style of using the third-person plural “they” when its antecedent is a generic singular (14). This might turn off the more “conservative” evangelical, but others in the progressive camp will celebrate it (see 154-155 for an insightful discussion regarding including women in ministry and teaching.)

Finally, the authors have selected their bibliography from primarily evangelical scholars. It might have been helpful to recognize more of the so-called “liberal” commentators in the bibliography, even if the conservative positions remain dominant because of the work’s target audience.

The commentary authors are not only right on target in their exegetical and theological social interpretation, they also show great sensitivity in their application to contemporary American Christianity—especially to the marginal and oppressed in our society. Overall, this commentary provides helpful preaching material: exposition, illustrations, and anecdotes. It is an essential resource for preparing a Jacobean sermon; pastors can enhance sermons having a basis in James by taking serious consideration of the “Theology in Application” section of the passage under consideration.

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PEDRITO U. MAYNARD-REID

Chilton, Bruce. *Abraham’s Curse: Child Sacrifice in the Legacies of the West*. New York: Doubleday, 2008. 259 pp. Hardcover, \$24.95.

The author begins with the day in 1998 when a telephone call took him from home to a crime scene near his church where a young woman had died from a knife-blow to the throat. Later, during the killer’s successful insanity defense, the court learned that an obscure Afro-Caribbean religious rite—involving a god, a knife, and a sacrifice—had provided motivation for the crime.

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From here, Bruce Chilton's compelling study goes on to explore how in all three Abrahamic faiths, the *Aqedab*, or "binding" of Isaac, has itself helped foment religious violence. According to the Judeo-Christian tradition found in Gen 22, Abraham hears God commanding him to sacrifice Isaac, his only son, as a burnt offering. Abraham obeys, taking his son to the appointed place, "binding him," laying him on top of the wood, and, finally, raising his knife for the slaughter. The fact that God intervenes and a ram dies instead of Isaac has by no means diminished the honor bestowed on both father and son. The two became in all three religious traditions shining examples of faithfulness to God: the one for being ready to kill his own child; the other for being ready to suffer martyrdom.

Examples of the story's impact follow. In their violent resistance to the foreign ruler Antiochus IV, for instance, Jews of the Maccabean movement inspired their fighters with the story. Older Israelites could admire someone willing to sacrifice his child. Young men could look to Isaac for his willingness, out of loyalty to God, to die young.

In the Christian tradition, Jesus called for self-sacrifice and "readiness for martyrdom" (78), finally becoming a martyr himself. His Christian followers compared him with Isaac and came, as Heb 11:1-38 and 12:4 suggest, to see willingness for self-sacrifice as "the very substance of faith" (81, 90, 91). Patristic theology famously continued to venerate martyrdom, making it into a "means of salvation for others" (105, cf. 124). Following the legalization of Christianity under the emperor Constantine, who overlooked Christianity's nonviolence in his pursuit of military conquest, martyrs "became executioners as well as victims" (133). Christianity, now "state-sanctioned," allowed the orthodox to attack their competitors, including the Jews (134).

In Islam, the Qur'anic *Aqedab* names "Ibrahim," but not the son, although eventually the Islamic tradition came to favor the idea that the son was Isma'il. Here the story's context is Ibrahim's conflict with his own people over idolatry. Amid all the difficulty, the Qur'an proposes that Ibrahim had a "vision" of Allah's command that he sacrifice his son. As in Gen 22, father and son submit and again, at the last moment, the slaughter is averted.

Chilton condemns the hostile caricatures of Islam so commonplace in the West, offering instead a forthright rehearsal of the movement's story. In the early seventh century, Muhammad began to receive revelations from Allah. Partly due to pressure from local polytheists, he and his followers left Mecca for Medina in 622 C.E. Eight years later, still solidly monotheistic and now the head of a small army, Muhammad returned to Mecca. By the time of his death ten years later, he had, through "preaching and conquest," established his movement over much of the Arabian Peninsula (154).

The telling is forthright, but with a touch nevertheless of fawning. Chilton assures us, for example, that religious hostility in Muslim territories where Muhammad once ruled had by now made "military acumen" a basic survival strategy: a "pacifist perspective" was simply not an option (160). If later invocations of the Qur'anic *Aqedab* as support for martyrdom are dubious, as Chilton argues, the fact remains that from the beginning the sword was an

important element of Islamic practice. To some degree this is, from Chilton's perspective, justifiable.

Each of the Abrahamic religions, it turns out, has appealed to the story of Abraham and his son in order to galvanize support for war. The "ethic of martyrdom" (196) prompted ferocious violence during the Crusades, the Catholic-Protestant confrontations that followed the Reformation, and the horrific conflicts of the twentieth century. However, Chilton makes a chapter-long argument at the end of the book that neither the biblical story nor the Qur'anic one is really a call to human sacrifice. Both relatings of the story portray a mistaken interpretation of God's will by Abraham/Ibrahim, which is followed by deliverance from the mistake. For the Judeo-Christian heritage, the breakthrough insight is God's "compassionate intervention" (203); for the heritage of Islam, it is God's leading "*against* the impulse" to offer human sacrifice (217).

Muhammad made combat for the cause of Allah into "an article of faith," Chilton concludes, citing as evidence, for example, *Al Tawbah* 9:19, 20 (215); but in contrast with later Muslim interpreters, Muhammad did not use the *Aqedah* to glorify the sacrifice of young people. As for Jesus, the Gospels portray him *doubting* the need for martyrdom. When he finally embraces martyrdom, it is not out of thoughtless "acquiescence" to an ideal. Rather Jesus brings assessment of himself and his circumstances to the situation he is facing, making his own "strategic choice" (209). It is at this point that one of the most striking sentences in the book appears. Chilton claims that "there is no doubt whatever but that the Christian tradition endorses the model of martyrdom that it inherited from Maccabean Judaism, and further develops that model" (209). The further development is that now, at the prospect of martyrdom, "insight into oneself and into the world" must come into play; life's business is "self-giving on behalf of others" and thus it is senseless in light of the Jesus story to "mimic a single, heroic gesture" (210). However, is this proposal by Chilton the entire meaning of Jesus' martyrdom? It seems that the Sermon on the Mount, unmentioned in Chilton's book, suggests another and even more radical difference between the Jesus and Maccabean models.

It is hard to imagine that Chilton is unaware of the Radical Reformation or of interpretive giants such as John Howard Yoder, Stanley Hauerwas, and James William McClendon, Jr., who give new prominence to nonviolent discipleship. Chilton misses Jesus' unmistakable repudiation of the very violence that all three Abrahamic religions tragically came to embrace.

Arguably, Christianity places those who refuse violent conquest on the highest pedestal. Chilton, however, finds in Islam a correlation between military action and religious faith. Both of these topics need further discussion. However, from this generally provocative and valuable book, it is not immediately evident that such conversation opportunities are available.

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CHARLES SCRIVEN

Collins, Adela Yarbro, and John J. Collins. *King and Messiah as Son of God: Divine, Human and Angelic Messianic Figures in Biblical and Related Literature*. Grand Rapids: Eerdmans, 2008. 275 pp. Paper, \$28.00.

A. Yarbro Collins and John J. Collins, both of Yale Divinity School, are among the heavyweights in NT and OT scholarship respectively. They have made an especially enormous contribution in the study of apocalyptic literature. A. Yarbro Collins also recently published her commentary on the Gospel of Mark in the Hermeneia series. J. J. Collins's more than eighteen academic books and at least 215 scholarly articles speak to his extensive work, especially on themes associated with Second Temple Jewish literature, including the Dead Sea Scrolls. *King and Messiah* is their most recent book in which they investigate whether or not divinity and preexistence are attributed to messianic figures in biblical and Second Temple Jewish literature. Theirs is a narrower, in-depth focus within the current historical-critical scholarship on messianic texts and NT Christology. They examine how the concepts of king and messiah contributed to the eventual recognition of Jesus as the divine son of God, as to be worshiped. J. J. Collins writes the first four chapters in which he traces Judah's idea of kingship and "messiah" to the ANE royal ideologies. J. J. Collins argues correctly that the concept of "*messiah*" is not found only in passages where the word מָשִׁיחַ ("anointed") occurs, but also in texts which refer to the king as "son of God," (2), or "son of man." He concludes that the royal psalms portray Judah (and Israelite) kingship as having elements of divine attributes by virtue of being referred to as son of God. As for the Deuteronomistic History (DtrH), J. J. Collins finds only what he calls a "chastened" (30) view of kingship, while only Isa 9 in prophetic literature seems to refer to the king explicitly as god. He also finds some influence from the ruler cults of the Hellenistic period in the Septuagint readings of messianic passages, the Dead Sea Scrolls, and other postbiblical Jewish literature. During this period the concept of the "Son of Man" developed to become equivalent to Son of God. A. Yarbro Collins writes the remaining chapters, 5 to 8, in which she discusses the Pauline view of Jesus as messiah and son of God. She then turns to the Synoptic Gospels and examines both the concept of Jesus as messiah son of God, and also as Son of Man. In the last chapter, she studies the portrayal of Jesus as messiah son of God in the Gospel and the Revelation of John. Her overarching question is: In speaking of Jesus as messiah, son of God, do Paul, the Synoptic Gospels (apart from "Son of Man" sayings), "Son of Man" sayings in the Synoptic Gospels, and the Gospel and the Revelation of John, portray Jesus as preexistent (and divine)? A. Yarbro Collins's answer to this question, if in some cases only cautiously, is yes, no, yes, and yes, respectively.

As their point of departure, Collins and Collins reject three theories on the origins of Jesus' divinity. The first one is that it developed in early Hellenistic Gentile-Christian circles in the context of polytheistic paganism (Bousset). The second one is the "mutation" theory (Hurtado); the idea that there is no clear precedent (xii). Third, the theory that Jewish messianism of the Hellenistic period developed into the Christian cult of Christ-Messiah

(Horbury) (xii). On the contrary, Collins and Collins propose that the notion of Jesus as divine and preexistent developed within a uniquely Jewish context, albeit within the wider context of the Greco-Roman world. According to Collins and Collins, the divinity of the messiah was not merely an early Christian understanding, but rather was already presupposed in pre-Christian, Jewish literature, as well as the Hebrew Bible, particularly the royal Psalms, Dan 7, and Isa 9.

However, in this otherwise masterly study, Collins and Collins make a number of less persuasive arguments. For example, in his treatment of the royal ideology in the DtrH, J. J. Collins argues that Deuteronomistic historians had a much lower view of kingship compared to the royal psalms. To support this view he examines 2 Sam 7. With several scholars he dates this chapter to the time of Josiah, but avers that DtrH scribes were working with older traditions regarding the dynastic promise to David (26), with some of the material dating to the time of Solomon (27, 28). At the heart of this dynastic promise, J. J. Collins argues, the king is not depicted as son to God by means of “begetting,” but rather by “adoption.” According to him, the king as “son of God” by adoption implies a less exalted view of kingship, as opposed to the language of begetting found in Ps 2 (22). In my view, this distinction between begetting and adoption is not convincing for a number of reasons. First, 2 Sam 7:14 אָנִי אֲהַיְהֶה לּוֹ לְאָב וְהוּא יִהְיֶה לִּי לְבֵן (“I will be a father to him and he will be a son to me”) is not a statement on the manner by which the Davidic king becomes son of God. The situation is different in Ps 2 where the root יָלַד (“beget”) is used to state how the king becomes a son of God. Even here, Collins argues, that “this day have I begotten you” means that the king becomes a son of God on the day of the king’s accession (28). There is nothing in 2 Sam 7:14 that would militate against envisioning the future Davidic king being begotten by God at accession. Secondly, it is somewhat anachronistic to make the distinction between “begetting” and “adoption” since the Hebrew Bible lacks explicit adoption language as we find in the NT (cf. *υἰοθεσία*, especially in Pauline writings). Third, Collins accepts the conclusion of most literary (I prefer the term “source”) and redaction-critical studies on 2 Sam 7 that include v. 14 among the older, original traditions with which DtrH scribes were working (26, 27). Collins is unequivocal that 2 Sam 7:14, was not a DtrH “fabrication” (28). To be consistent with his line of thought, this older tradition should be expected to speak highly of the king, before the putative “chastened” view of the DtrH historians (30, 33). It is therefore not possible to determine what the biblical writer thought of kingship on the basis of the use of “adoption” or “begetting” language.

There is some measure of ambivalence and arbitrariness throughout this book as to the point in time at which Jesus would have assumed his role as messiah. The problem begins earlier in the book with J. J. Collins’s treatment of Isa 9. This is the one text in the prophetic writings in which Collins finds near explicit attribution of divinity to the messiah, something of a “transcendental aura” (citing Blenkinsopp, 42). According to J. J. Collins, the son, whom he takes to be Hezekiah, is proclaimed as God either at enthronement or at birth

(41). This uncertainty as to when the son is proclaimed God continues in A. Yarbro Collins's treatment of the messiah, son of God in the NT. Whereas A. Yarbro Collins concludes that there is evidence of Jesus' preexistence in Pauline writings, on the analogy of personified wisdom (148), she thinks that Paul shares with the Synoptics the idea that Christ's exercise of his messianic office is only after resurrection (148 *et passim*). She asserts that "Jesus will exercise his role as divine agent, son of God and messiah, only after the resurrection" (141). She does not adduce any evidence that messiahship only commences after the resurrection. Earlier she had surmised that it is "likely" that Jesus only becomes son at baptism (127). Where she allows that Jesus was understood as messiah during his lifetime, A. Yarbro Collins says that he was only messiah "designate" (117) without adducing evidence for this claim. Interestingly, she regards the crucifixion, or the "lifting up" of the son of man as "revelatory" (186). One wonders why she does not consider events such as baptism, crucifixion, resurrection, and the like, as "revelatory" (186) rather than as commencement of Jesus' messiahship.

One area in which there is lack of clarity is in regard to the figure Michael and his relationship to king and messiah, as Son of God. First, J. J. Collins discusses how the "Son of God" figure in the *Aramaic Apocalypse* or "Son of God" text 4Q246 (4QpseudeDaniel^d) is identified with an angelic figure Michael, Melchizedek or Prince of Light (66). This Son of God, Collins says, is also referred to as Son of the Most High, in language reminiscent of Luke 1:32-35 and is an interpretation of Dan 7's "one like a son of man" (72). For Collins, the son of man of Dan 7 refers to Michael the archangel of Dan 10-12, but not the messiah (78). J. J. Collins does not adduce evidence to support this singular assertion when his study brings out such a close connection between the figures of Michael and Melchizedek, and the messiah.

Similarly, A. Yarbro Collins explores the angelomorphic nature of the messiah in Revelation. In Rev 13, the protagonists are the Dragon (symbolizing the devil, and working through the beast of Revelation, which symbolizes the Roman emperors and empire, according to Collins) on the one hand, and Michael and his angels, on the other. At other times, Revelation speaks of God and the Lamb, or God and God's messiah (cf. 11:15) (187, 188) embroiled in struggle against the Dragon, showing the parallel between messiah and Michael. According to A. Yarbro Collins, the figure of one like a son of man in Dan 7:13 originally referred to an angel, Michael, later understood to be the Messiah (191). Further, the parallels between Rev 1:13-16 (Jesus) and Dan 10:5-9 (Michael/Angel) show the angelomorphic nature of Jesus in Revelation, according to Collins (191). She concludes that "The idea of a heavenly messiah, however, is compatible with the notion that he is also the principal angel" (193). Yet she does not say what the relationship between the angelic figure Michael and messiah is, whether one of identity or not. Instead, A. Yarbro Collins attempts to identify Jesus with the angel of Rev 1:1. She says the unexpressed pronoun "he" in the phrase "he made it known by sending his angel" refers to God, based upon the supposed case-agreement of the nominative (190) θεός and the subject of the verb ἐσήμανεν.

According to this reading, Jesus is the angel whom God sent to make known the apocalypse to John. However, it should be noted that the pronoun does not have to agree with its antecedent in case, but only in gender and number. Clearly, there is no “ambiguity” (190) here; Jesus is the one who sends his angel to John.

Notwithstanding the foregoing remarks and, I should note, the dittography on page 29 “. . . than to have been been part of its original conception,” where the modal “been” appears twice; and the typographical error on page 142 “Jesus as speakly openly,” for “speaking openly,” this book makes a cogent proposal in regard to the divinity of the messiah, namely, that it was of Jewish origin. The extensive bibliography on some of the latest works in the study of messianism is invaluable. Both scholars and nonacademic readers will find this book informative.

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GILBERT OKURO OJWANG

Crawford, Sidnie White. *Rewriting Scripture in Second Temple Times*. Eerdmans: Grand Rapids, 2008. 160 pp. Paper, \$16.00.

In this analysis of the varieties of rewritten Scripture among the Dead Sea Scrolls, Sidnie White Crawford has produced a small volume that is both accessible for the nonspecialist and meticulous in its detail. Setting aside the common separation between “sectarian” and “nonsectarian” literature, Crawford considers works from Qumran that engage in passing on the scriptural traditions of the Pentateuch. Crawford introduces the book by examining previous scholarship on Second Temple works that rework scriptural texts. She gives to these the name *Rewritten Scripture*, and defines them as texts that: closely adhere to a base text that has been generally recognized as authoritative; and show evidence of scribal intervention for the purpose of exegesis. A spectrum of six different approaches is laid out, ranging from the simple transmission of works recognized across early Judaism as sacred authoritative texts, to the creation of new works broadly based on scriptural texts but carrying no claim to scriptural authority. Asserting that, in the ancient world, there was no clear line between author and mere copyist, Crawford asserts that all but the last category claim the authority of Scripture, though the degree of acceptance of this authority varied.

Chapter 2 examines the text of the Pentateuch in its base form as found at Qumran. While the text of Genesis and Leviticus is found to be relatively stable with no systematic variations, Exodus and Numbers are shown to be present in two literary editions: one witnessed to in the MT and the LXX; and another similar to that of the Samaritan Pentateuch. This second type of text, which shows numerous harmonizations with other Pentateuchal passages, differs from the Samaritan Pentateuch mainly in that it is missing its thin veneer of Samaritan sectarian editing. It is thus spoken of as the *proto-Samaritan* Pentateuch. Deuteronomy, like Genesis and Leviticus, shows only a single literary edition; however, in cases where passages from Deuteronomy

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have been excerpted into separate works for liturgical or study purposes (e.g., 4QDeut^a), these, too, show evidence of the harmonization that Crawford terms “proto-Samaritan.”

The material examined in chapter 3 (e.g., 4Q364, 365, 158) goes a step further in its editing, introducing short exegetical comments and other material into the text in addition to simple harmonizing. Regarding the authority of these works, Crawford is able to give evidence only that they were “probably” seen as carrying the full authority of the Torah. She bases this on their popularity at Qumran, on the lack of distinction made between these manuscripts and the base scriptural texts; on the mixing of received and exegetical material within the text; and on their apparent use in a number of other texts claiming scriptural authority.

Chapters 4 and 5 examine works that show evidence of such extensive modification of the base text that a new work is essentially created. *Jubilees*, a narrative, is said to be written as a companion to the Pentateuch, bringing out particular themes including chronology and eschatology, the antiquity of the law, a priestly line descending from Noah through Levi, and an emphasis on written text, stretching back as far as Enoch (in contrast to the Rabbinic idea of oral tradition). The Temple Scroll, a legal text following the broad order of the Pentateuchal law material, concentrates on cultic matters to “construct a picture of an ideal Israel . . . with a gigantic temple as both its physical and spiritual center (87).” Each of these texts make an explicit claim to scriptural authority, stating that they were dictated to Moses by an angel on Sinai (*Jub.* 1:4-6, 27; 11QTemple^a 55:11-14), though the acceptance of the Temple Scroll in this role is unsure as it is neither cited nor present in such numbers as *Jubilees*.

The final category of *Rewritten Scripture*, exemplified in chapter 6 by the *Genesis Apocryphon*, encompasses those works that rework an authoritative scriptural base text, but present no claim to scriptural authority either in the text or in its reception. Crawford explains the purpose of this Aramaic work as bringing together the “equally authoritative traditions” (127) of Genesis, *Jubilees* and *1 Enoch*, following themes similar to those in *Jubilees* and other works examined here. Finally, chapter 7 considers a work that Crawford considers a turning point from the *Rewritten Scripture* approach of engaging in interpretation within the text of Scripture itself. 4Q Commentary on Genesis begins with the reworked scriptural style examined in chapter 2. In the midst of the text, however, it changes to the format that became the norm in Judaism and early Christianity, in which a segment of Scripture is quoted and then a clearly separate comment is given upon it.

Based on her analysis of these works, Crawford identifies a distinct pattern of interpretation in the Second Temple period that she terms *innerscriptural exegesis*, an approach that has the goal of clarifying and interpreting the scriptural text from within the text itself (144). Crawford argues that such works exemplify a priestly-levitical exegetical tradition, of which the Essenes were a part, and is best exemplified in *Jubilees*, the Temple Scroll, and the *Genesis Apocryphon*. The group at Qumran is said to have developed a particularly stringent strand of this priestly levitical/Essene tradition with

its pronounced dualism and eschatological vision. Crawford speculates that in this tradition an emphasis on written Scripture, to the exclusion of oral tradition, led to an ongoing need to perfect, clarify, and expand the Scriptures as seen in the documents under study, while claiming for these works divine inspiration as part of an unbroken chain of authoritative exegesis stretching back to antediluvian times.

Rewriting Scripture is a pleasure to read, with a straightforward and clear presentation of the argument in each chapter and footnotes that explain its technical aspects. At each step sizeable passages are reproduced from the scrolls themselves to allow the reader to evaluate the argument rather than depend only on the author's summaries of the literature. Crawford's thesis, that these texts were accepted as authoritative, is hampered however by the lack of clarity as to what it means to be authoritative and the range of ways that a text can be treated as such. Yet, whatever one thinks about her theory of priestly-levitical interpretation and written text at Qumran, her examination of the rewritten Scripture texts among the Dead Sea Scrolls is valuable and thought-provoking.

Andrews University

TERESA REEVE

D'Elia, John A. *A Place at the Table: George Eldon Ladd and the Rehabilitation of Evangelical Scholarship in America*. New York: Oxford University Press, 2008. 271 pp. Hardcover, \$36.00.

John A. D'Elia presents a fascinating and poignant biography of George Eldon Ladd, who has been ranked as the most widely influential conservative evangelical NT scholar of the twentieth century. Ladd first introduced the notion of the kingdom of God as having both present (already) and future (not yet) aspects. He is also considered the most prominent supporter of historic premillennialism and did not believe in a pretribulational secret rapture, even though he grew up under the influence of dispensationalism, the dominant theological system in conservative evangelicalism during his early life. His *A Theology of the New Testament* is considered near or equal in significance to John Calvin's *Institutes of the Christian Religion*.

In chapter 1, D'Elia traces Ladd's family background, his early life, conversion, and academic preparation. Ladd is depicted as a joyless, troubled man who had a cold relationship with his father and who was envious of his younger brother, a bright, handsome, athletic young man favored by their father. D'Elia unflinchingly but sympathetically describes how Ladd's unhappy childhood negatively affected his later life, especially his marriage and family relationships. After his conversion experience, brought about by a sermon by Cora Regina Cash, Ladd decided to devote himself to God's business. The financial difficulties he had in his youth were deeply connected to "his inferiority, obsession with status, and his desperate need to be heard" (4). He married and had two children, but could not have a happy family. Rather he immersed himself in his studies, which led to alienation from his wife and children. After studying for his first degree at Gordon College (today

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known as Gordon-Conwell) and serving several Baptist churches in New England, Ladd earned a Ph.D. from Harvard University. Though his doctoral studies were under the supervision of Henry J. Cadbury, a liberal advisor, Ladd retained his evangelical faith and sought to create a scholarly work from a conservative evangelical perspective that even liberal critics would have to appreciate. This period of time prepared Ladd for the rest of his life and his contributions to the academic world.

In chapter 2, D'Elia describes Ladd's first five years at Fuller Seminary and the development of his research strategy to confront dispensational theology, the predominant conservative view of the day. As a part of his strategy, he began a conversation on *Crucial Questions about the Kingdom of God* with John Walwood, a spokesman of dispensationalism who had "a defensiveness toward the potential impact of Ladd's work" (49). Ladd also participated in several collaborative projects with colleagues at Fuller Seminary in which he played a leadership role, but most of them ended without blossoming. In the meantime, Ladd found himself settled as a scholar-teacher at Fuller Seminary. In spite of his personal achievements at Fuller and in the academic world, Ladd's family suffered tremendously from relocation and barely functioned.

In chapter 3, Ladd is depicted as an established leader in the progressive evangelical movement to gain recognition from the broader theological world for conservative evangelical scholarship. He knew the weaknesses in evangelical scholarship and wanted to improve its content and image through engagements with the broader academic world. He also challenged the dispensational concept of the pretribulation rapture, arguing for liberty in eschatological interpretation and published *The Blessed Hope: A Biblical Study of the Second Advent and the Rapture*, thereby affirming posttribulation, premillennial faith. He now found himself "as a leading evangelical scholar, at least among evangelicals" (73). During this period of time, Ladd had to face many family-related issues such as his estranged relationship with his wife, his son's worsening disease, his daughter's hatred of him because of his lack of affection toward his son, his mother's death, and the loss of his hearing. With these personal problems related to his family and pressures from his pursuit for achievements in the academic world, Ladd began to drink heavily; it became worse during his stay in Germany. His physical and moral/ethical condition also deteriorated.

In spite of the seriousness of Ladd's personal issues, his sabbatical stay in Germany made him turn his attention back to his strategy to contribute to broader theological scholarship. He now began to submit his "articles to major journals outside the conservative evangelical world" (86). His expanded focus is found in *The Gospel of the Kingdom*, in which he mainly employed European critical scholarship. In this book he showed the implicit challenges against the dispensational understanding of the doctrine of the kingdom.

In chapter 4, D'Elia shows that Ladd's great turning point from his focus on American evangelical issues to issues in continental theology came as a result of his sabbatical studies in Germany. He began to communicate with Rudolf Bultmann on the issue of the historicity of Jesus' resurrection. Through this dialogue, he broadened his strategy to participate in theological debates

beyond his own conservative evangelical sphere, becoming “an important interpreter of Bultmann’s work to the evangelical audience” (98). In spite of Ladd’s progress in academic achievement, his personal life grew worse. His drinking problem prevented him from socializing and “the relationships closest to him were failing, but he could still—in his eyes—prove his worth by creating quality scholarship” (94).

In chapter 5, D’Elia traces what happened when Ladd finished his magnum opus, *Jesus and the Kingdom*. Ladd spent more than a decade in producing *Jesus and the Kingdom* and expected to have positive scholarly recognition from outside the evangelical world. Instead, he received bitter criticisms from scholars such as Walvoord and British theologian Norman Perrin; unfortunately, he took no note of more positive reviews. Perrin’s harsh and cruel review of *Jesus and the Kingdom* especially drove Ladd into humiliation, painful frustration, and alcohol abuse. He would not be consoled by his friends, colleagues, or family. He considered his life and work to be a failure. Then he abandoned his so-called “fool’s dream” (145), which had hoped for “an intelligent conservative theology to gain a respectful hearing” (149).

In chapter 6, D’Elia draws the final stage of Ladd’s life. Ladd continued drinking uncontrollably and in despair considered himself a loser who failed in his mission to have evangelicalism recognized in the wider academic world. Ladd’s reputation as a recognized scholar was in peril when his private struggles became known to the public. Nevertheless, he maintained his reputation by publishing *A Theology of the New Testament*. Even though he was widely recognized as a great biblical scholar in conservative evangelicalism at his retirement, his alcoholism caused his suspension for a year from Fuller Theological Seminary. After his wife’s death, Ladd had a stroke and spent the last two years of his life in a nursing home, where he died in 1982.

In conclusion, D’Elia evaluates Ladd’s life and achievements, noting that “George Ladd remains a pivotal figure in the postwar evangelical resurgence in America, and its most important biblical scholar” (176). He insists that Ladd “set a standard that later evangelical scholars would have to reach or exceed if their work was to find acceptance in the broader academy” (182).

D’Elia highlights Ladd as a champion of the concept of the Kingdom of God, but as a person who could not enjoy the blessings of it in his own life. Ladd never truly understood this. He played an important role in opening doors for a number of evangelical scholars actively participating in academic life beyond their own borders. It is worth noting that Ladd’s best works were produced when he was suffering the most heartbreaking torments in his life.

A Place at the Table is not an ordinary biographical sketch, but a composite of Ladd’s life and a critical analysis of the theological issues of the time. Thus those who read this book will have a clearer picture of the current theological perspectives of the time. D’Elia did an excellent work of presenting Ladd’s legacy of intellectual and spiritual benefits. I recommend this book without hesitation to those who wish to see how God makes good things come out of human weakness.

DeMaris, Richard E. *The New Testament in Its Ritual World*. London: Routledge, 2008. 143 pp. Paper, \$37.95.

This brief work is built upon a significant but little-considered thesis: that “ritual is central to, and definitive for, early Christian life” (11). Decrying the lack of adequate attention to ritual in biblical studies, Richard E. DeMaris applauds the excellent first steps that have now been taken by scholars such as Christian Strecker and Risto Uro in the NT and Roy Gane and Gerald Klingbeil in the OT. The work of ritual-studies scholar Ronald Grimes is cited as a particularly valuable foundation for moving to deeper levels in this research, including his emphasis on thorough exploration of the context of the ritual under study, and the recognition that rites are not essentially symbolic or communicative.

The main part of the book seeks to demonstrate the value of such a ritual approach, first by application to the particular rite of baptism and then by demonstrating how integral ritual is to two NT topics not normally associated with ritual. The first half of the book, on “Entry Rites,” opens with a chapter contesting the simple assumption that baptism was ubiquitous in the NT as the entry rite to the Christian community. DeMaris argues that such assumptions obscure underlying conflicts regarding baptism, evident, for example, in 1 Cor 1:10-17; 3:5, 6, where Paul distances himself from the baptism of believers in Corinth, and in the plurality of baptisms suggested in Heb 4:4-6; 6:2. Rejecting baptism as initiation, due to its minimization of the ritually developed liminal/transition phase, DeMaris instead calls baptism a “boundary-crossing rite.” Such a rite, not unlike Victor Turner’s “transformation ritual,” is seen to reduce the threat involved in difficult social transitions such as believers often being forced to choose being cut off from original family and social bonds when moving into the fictive kinship of Christian community.

The second chapter carefully investigates the physical and cultural contexts of baptism in the city of Corinth. DeMaris demonstrates how the Romans manipulated and supplemented the earlier Greek water projects—including fountains, baths, aqueducts and harbors—in order to contribute to and exemplify Roman control in the region. In this context, he argues, emphasis on baptism in Corinth was, at least in part, a veiled reaction of native Greek believers to Roman domination. In DeMaris’s view, the rite of baptism in Corinth involved a symbolic inversion that both echoed the high regard given by Romans to bathing, yet applied such water use in an un-Roman way for cultic purposes, and in a one-time-only cultic ritual “that enabled entry into an alternative society beyond Roman hegemony (49).”

In the third chapter on “Entry Rites,” DeMaris suggests a novel answer to Paul’s vexing question in 1 Cor 15:29, asking: “If the dead are not at all raised, why are people baptized on their behalf?” Pointing out that other transition rites such as those at birth and death are often treated as metaphors for each other (e.g., Rom 6:3-4), DeMaris argues that baptism on behalf of the dead was practiced as a funerary boundary-crossing rite meant to help usher believers who have died, not now *into* the church but, in a sense, *outwards* “from

the circle of the living into the circle of the dead (64).” He supports this thesis by demonstrating the malleability of contemporary funerary practice in which funerary rites were conducted, for example, (1) vicariously without the body of the actual deceased present; (2) as a symbolic part of other ritual events such as retirements or feasts; or (3) even for purposes of self-aggrandizement while an individual still lived. An intense focus on death and the underworld in first-century Corinth and a flux in burial practices may have served to provoke this kind of innovation among Corinthian Christians.

In the second half of the book, dealing with “Exit Rites,” DeMaris considers ritual’s influence on texts as a whole rather than on direct references to a specific ritual. In “Paul’s Omphalos,” DeMaris argues that a coherent center to Paul’s theology is not to be found in the grounding of his ethics in his theology as Hays and others suggest. Rather Paul’s primary concern was with the purity and holiness of the community, which was to be evidenced by appropriate bodily actions. In the case of deviation, the carefully bounded community of holy ones was to be guarded from pollution, or nonconformity, by the enactment of exit rituals. DeMaris finds this to be illustrated in Paul’s counsel for dealing with the man who was sleeping with his father’s wife (1 Cor 5:1-8). In vv. 2-5, Paul calls for a cultic gathering and a ritual of funerary mourning in order to accomplish the ritual separation of the one bringing pollution into the group. Further, the justification for this call in vv. 6-8 is made by analogy to purification from defiling yeast.

Finally, DeMaris considers the meaning of Jesus’ agony and death in the Gospel of Mark, focusing on the horrible events of Jesus’ passion and on the statement attributed to Jesus in 14:24, “This is my blood of the covenant which is poured out for many.” Assuming the Gospel narrative to be Mark’s construction, he argues that Mark presents Jesus’ passion in terms of a curative exit rite. Such rites were common in the Greco-Roman world in two interrelated forms. One, more common in Greek society, was a *pharmakos* rite that disposed of an *internal* impurity by transferring the offense through status-degradation rites to a single individual who was then driven from the community. The second, practiced in Roman society, was an act of *devotion*, which dealt with an *external* danger by selecting an emissary or substitute upon whom is marshaled divine power to deflect or appease. In DeMaris’s view, Mark presents Jesus’ passion primarily as a *pharmakos* rite to show that such a shameful ending was necessary in order to deal with impurity. The early church, on the other hand, later understood it more in terms of an act of *devotio* against an external threat such as the power of evil.

DeMaris has done an excellent job of raising the profile of ritual awareness as a useful tool in biblical studies and demonstrating new and constructive ways by which it might be explored. It is to be commended that he has done this in a very readable package. Individual scholars will differ as to the accuracy of DeMaris’s interpretations in the various chapters. As a small example, one may question the distinction DeMaris makes in the “Paul’s Omphalos” chapter between ethical and purity concerns when ethics might instead be argued to be an important component of essential purity concerns.

Another more pervasive ground for debate is the common assumption that NT Scripture is simply a human construction. On the whole, however, DeMaris's original assertion that "ritual is central to, and definitive for, early Christian life" has received an excellent defense.

Andrews University

TERESA REEVE

Gorman, Michael J. *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers*, revised and expanded. Peabody: Hendrikson, 2009. 286 pp. Paperback, \$19.95.

Michael J. Gorman teaches at Princeton Theological Seminary and St. Mary's Seminary and University. He considers Bruce Manning Metzger to be his mentor; in fact, the book is dedicated to his memory. The current work is a revision of *Elements of Biblical Exegesis* (2001), which is itself a revision of *Texts and Contexts* (1994, 1998). In essence, the current work is the fourth revision of the author's original publication. In 2005, Hendrikson published a companion volume, *Scripture: An Ecumenical Introduction to the Bible and Its Interpretation*, which is the work of fifteen Protestant (including the author) and Catholic scholars, all of whom are faculty members of the Ecumenical Institute of Theology at St. Mary's Seminary and University in Baltimore.

Elements of Biblical Exegesis is founded on the notion that the task of exegesis is the careful historical, literary, and theological analysis of the biblical text. As a result, the author prefers to focus on the methodology of the synchronic approach, which deals mainly with the final form of the biblical text. He believes that exegetes of all levels primarily meet the text as it stands in the biblical canon rather than engage or interact with the original source or the development stage of the text. The *synchronic approach* is not concerned with oral traditions or hypothetical sources; rather, it analyzes the text in relation to the context or worldview in which it first appeared. In his opinion, for a book that is concerned with the elements of exegesis, this methodology is better suited to achieve his goal. Whereas he does not invalidate the value of the *diachronic approach* (historical-critical method) that deals mainly with the formation of the text, he devotes limited attention to this methodology because it requires technical historical and linguistics skills that not all readers possess (23). Perhaps the most revealing reason he notes for avoiding the diachronic approach is the fact that in recent years this methodology has come under critical questioning as a viable tool for biblical exegesis. Another approach to biblical exegesis is the *existential approach* that focuses primarily on a fundamental spiritual encounter with God through meditation on the text, an instrumental approach that is also known as *theological* or *transformative*. The author also limits the use of this approach because it requires sophisticated theological perspectives not readily available

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to the average reader and because this methodology relies heavily on elements that the synchronic approach already covers, therefore accomplishing a similar goal. The eclectic and integrated approach of Gorman's elementary methodology proposes a systematic approach to exegesis that addresses three major areas that his definition of the task points out while maintaining a delicate balance of the scholarly and scientific demands of biblical research: the academic need for seminary students to write successful exegesis papers without being overwhelmed with unnecessary details at such an early stage; the pastoral need of ministers who write sermons on a weekly basis; and the acknowledgment of the divine and supernatural origin of the Scriptures.

Perhaps the author's most valuable philosophical contribution to the task of exegesis in my opinion is his threefold view of exegesis as investigation, conversation, and art. As an investigation, exegesis involves asking thoughtful questions about the multifaceted dimensions of the biblical text; Gorman's elements are built on this premise. The book models how these questions should be asked and which questions are appropriate to ask depending on the type of literature the exegete encounters in the NT. The task of questioning the text as a whole, its historical context (tradition, source, and redaction), its contextual setting and intertextual (literal and cultural) revelation and implications, clearly guide the student in understanding the importance of asking the proper questions that a particular type of text demands. Gorman sees the task of the exegete as one who carefully "listens" to the views of informed sources regarding the text under analysis for the purpose of learning and, if necessary, adjusting conclusions. This aspect of Gorman's approach is assumed or ignored in other approaches such as the synchronic and existential approaches and is not often included in modern methodologies. However, it is essential learning and reflective device for students of scriptural exegesis. Finally, the author sees the task of exegesis as an art, which he believes differentiates his work from other authors'. Rather he believes that exegetes need to use their imagination, intuition, sensitivity, and openness to be creative in the way the tools of exegesis are used. This threefold approach to exegesis fosters the preparation of a living document that may be updated as new discoveries are made in the process of investigation, implementation, reflection, and refinement.

Whereas Gordon Fee's *New Testament Exegesis* is founded on the analysis of the original text, Gorman's *Elements of Biblical Exegesis* focuses more on the analysis of the translated text, devoting only a few paragraphs to exegesis in the original language. His intent is for beginning exegetes to follow his general principles whether they are using a translation or the original biblical text. The downside to his approach, in my opinion, is that it does not provide a tutorial as to how these tools are used; Fee, on the other hand, offers a basic guide so that the student can begin using them immediately. Another aspect of Gorman's methodology to consider is that his approach is only suitable for analyzing short passages of Scripture, at most an entire chapter. Other

methodologies, including Fee's, are designed to analyze entire biblical books. As a result, Gorman does not include a section for Greek or Hebrew word analysis, a guide to the critical apparatus, or a lexicon.

The book may appeal to general audiences who want to master the basics of biblical exegesis or who wish to explore Scripture from a sound platform. Pastors would benefit by adopting basic principles of exegesis to inform their weekly sermons. Perhaps the strength of the book, however, lies in the time it spends defining the task of exegesis and preparing the student to understand the implications of exegesis. Fee's methodology, on the other hand, does not provide this essential background, instead assuming that the student already understands the issues of exegesis. In Gorman's estimation, many approach the study of the Scriptures loosely; a methodology that is too complex or that assumes the rudiments may discourage those serious students who would like to get started. His methodology fulfills this purpose by providing an insightful guide that can inspire students, laity, and ministers to take the study of the Scriptures more seriously by applying solid elementary principles with effective scholarly skills that can, finally, lead to sound conclusions.

Berrien Springs, Michigan

VICTOR M. REYES-PRIETO

Hackleman, Douglas. *Who Watches? Who Cares? Misadventures in Stewardship*. Morrison, CO: Members for Church Accountability, 2008. 379 pp. Paper, \$25.00.

Who Watches? Who Cares? Misadventures in Stewardship is a compilation of narratives that examine the demise of a number of Seventh-day Adventist institutions between 1978 and 2000. The book outlines the involvement of a number of church leaders who sometimes became entangled in get-rich-quick schemes that subsequently led to financial losses and closure of the institution and spillover consequences to other Adventist institutions. In other cases, grievous mismanagement of organizational assets occurred, again to the loss of the institution.

This volume grew out of a meeting of a small group of church lay members called "Members for Church Accountability" who gathered at Loma Linda in 2001 to discuss the causes and possible remedies to "financial misadventures" in the Seventh-day Adventist Church. The published accounts are not based on interviews with the individuals involved and/or mentioned in the chapters, but on extensive documentation obtained by Members for Accountability. The narratives are considered to be only a representative sample of many more that could have been told of financial losses in Adventist institutions over the 1978-2000 period.

As expressed in the publisher's preface, the publication hopes that "the lessons so expensively taught by the very avoidable mistakes revealed in these miserable stories will make their readers more responsible delegates from constituent churches, more informed members of decision-making

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As expressed in the publisher's preface, the publication hopes that "the lessons so expensively taught by the very avoidable mistakes revealed in these miserable stories will make their readers more responsible delegates from constituent churches, more informed members of decision-making

committees, and less-trusting trustees on institutional boards” (xv). The book is essentially a call for greater involvement of well-informed lay members of the church in organizational decision-making.

The chapters can be divided into an examination of two types of wrongdoing. The first type covers the commitment of church funds by church leaders to questionable investments and shady business deals, which, while intended to benefit the church at large, often ended up providing personal benefit to the parties involved. The second type discusses inadequate or unwise board oversight and/or poor management of specific church institutions.

Examples of the first type are covered in chapters 1-3. Chapter 1, “Neither Trifle Nor Tragedy,” describes the fiasco of the Davenport investments involving church leaders at different levels who committed church funds to investments that resulted in a subsequent loss of funds. Chapter 2, “Filthy Lucre,” describes a convoluted investment scheme that stretched the imagination of even experts in high finance, and that involved relationships with shady individuals over an extended period of time. Chapter 3, “Risk for God,” describes Family Enrichment Resources and the promotion of an unwise investment, underwritten by several church entities, to produce a series of Bible-based videos that was to revolutionize the way literature evangelism would be conducted in the future.

These three chapters clearly illustrate the naiveté with which business transactions were carried on by church organizations and leaders with people of questionable integrity. They also document how these same leaders were unable to disengage when it should have been clear that things were going drastically amiss. For example, the outlandish claims of the Family Enrichment Resources’ president and the continual delays in production of the videos should have alerted those with oversight responsibilities to the impending doom of the enterprise.

Examples of the second type are discussed in four chapters. Three examples are from Adventist health-care institutions, while the fourth gives a description of the demise of Harris Pine Mills. Chapter 4, “A Tale of Two Institutions,” discusses the fall of Fuller Memorial Hospital in Rhode Island, when the administrator and his associates used, with seeming complicity of the board, highly questionable transactions to enrich themselves at the expense of Fuller Memorial Hospital, in spite of mounting concerns by other stakeholders. Chapter 5, “Evergreens at Shady Grove,” investigates a self-serving alliance between church leaders and hospital administrators. It was discovered that the board chair personally benefited because of the largesse extended to the hospital executives. Strikingly, the highly inflated compensation packages for management were approved by the board in spite of complaints of highly inefficient services by the institution that triggered an investigation by the State of Maryland Health Department. Chapter 6, “Reserved for Us,” describes events that led to the closure of one of the most beautiful Adventist health institutions in the northeast. New England Memorial Hospital (later named the Boston Regional Medical Center) had a healthy fund balance up to the mid-1990s, but began to experience major cash-flow problems following a change

in management. The drastic change in performance led to drastic rescue measures that only worsened the condition of the dying institution. Chapter 7, "Knotty Boards at Harris Pine," traces the demise of a profitable enterprise that had been gifted to the General Conference by its owners to help spread "the gospel to the world." After more than thirty years of profitable operations that largely benefited Adventist academy students by providing work so they could earn funds for school, the company went into bankruptcy, largely due to mismanagement and a board that was out of touch with what was taking place within the organization.

The amount of money lost by the denomination during the period covered by the book is in the hundreds of millions of dollars, a huge sum for a relatively small denomination. The aim of the author and the contributors is to call upon church members to do their part to prevent similar losses in the future through active involvement in church boards at all levels of church organization.

In his evaluation of what went awry in these institutions, Hackelman argues that the Adventist Church is strongly hierarchical. He bases his hypothesis on quotes from former General Conference President Neal Wilson's testimony at the Pacific Press trials as "proof" of this fact (xxi). Hackelman thus focuses on what top church administration should have done to stop these unfortunate financial decisions. For example, while acknowledging that General Conference undertreasurer Robert Osborn counseled leaders of union and local conferences for approximately ten years to refrain from investing with Davenport, Hackelman proposes that top church administrators should have forced compliance with Osborn's counsel. In fact, however, each union and local conference, as well as each institution, has its own board and its own constituency and thus makes its own decisions, for good or for ill. An organization's board may or may not choose to follow top church leaders' or even its own auditor's counsel. It is the opinion of the reviewers, however, that Hackelman's conclusions as to the importance of wise and well-informed board members would be strengthened if the fact of the independence of the organization's board for decision-making had been acknowledged, rather than merely repeating that the Adventist Church is strongly hierarchical and thus that the fault can often be traced to top management at a higher church level.

There are, however, important lessons to be gleaned from Hackelman's narratives. For example, the same names keep appearing in many of the chapters. This should be a warning to all that when charismatic individuals take leadership positions they may, by force of personality, overrun quieter, wiser voices, even when those voices are on the organization's board of directors or are highly placed church leaders. In such situations, it is natural to follow the stronger voice, especially when it is attached to a highly likeable and strong personality. Thus it is important for leaders to think for themselves; to be as "true to duty as the needle to the pole." Perhaps the lessons shared in the book remind us of the necessity of independent thought, especially when making decisions for fragile church-related institutions that are in the leadership's care.

At the end of the book, Frank Knittel, Arden Clarke, and Stewart Shankel offer recommendations to prevent similar losses in the future. Knittel charges the make-up of denominational “impotent boards” as the cause of the noted financial disasters (342). The same charge could be levied against corporate boards in the late 1990s and early 2000s, as evidenced through a number of corporate scandals such as Enron and WorldCom. The Sarbanes-Oxley Act of 2002 attempted to address such incompetence at the board level in corporate America. Perhaps more church institutions should consider following the board-related Sarbanes-Oxley recommendations, as some church organizations (e.g., ADRA) already have done.

Arden Clarke’s recommendations appear to be outdated, as they do not recognize changes that the church has made for preventing similar mistakes in the future. In his closing section, “A Recipe for Effective Change,” Clarke praises the North Pacific Union Conference’s 1984 constitutional changes to the process of electing officers at constituency sessions. The changes made at that time included calling the nominating committee together about 30 days before the Union Session so that the nominating committee is not subject to the potentially politically charged pressures of finding an appropriate name for filling a leadership position within a three-to-five-hour period. Clarke urged that this process be adopted by the church-at-large as a model, thereby avoiding the selection of leaders who may be involved in unwise or fraudulent activities that could be discovered with a more careful vetting of the names. He does not, however, seem to know that the described process is, in fact, currently common practice across North America’s conferences and unions. In some cases, the model has even been written into local conference constitutions.

While there was some initial fear on the part of the reviewers that *Who Watches? Who Cares?* might be a personally motivated slander campaign that focused on church mistakes, that fear proved to be unfounded. The book is carefully researched and well footnoted, presenting the facts of the described cases with clarity and without undue commentary. This fact makes it sad to read, for one comes away with a clear understanding of the examples of serious mismanagement of church organizations and even fraudulent use of church funds by church leaders. Such knowledge is deeply disturbing, even though the author hoped that it might motivate the reader to help assure that these types of activities are never repeated. As stated on the back cover of the book, Members for Church Accountability believes that “the greatest need of the Seventh-day Adventist Church is for well-informed members to give liberally not only of their tithes and offerings, but of their very best judgment—as church board members, as constituency meeting delegates, as local and union conference committee members and as institutional trustees.” Hackelman is careful to indicate that the purpose of the book is not to defame those who committed the described acts of financial negligence. However, in spite of this, the book does defame those whose acts are described. Because the named parties were not personally interviewed, there is no evidence provided that any of the players subsequently expressed remorse for their

actions. The book would have been more complete if the main actors in the financial misadventures had offered their own interpretation of events and the lessons they learned. While the call for more lay involvement and better board oversight is necessary and a good beginning to effect change, an explanation of the situation from these leaders' own perspectives might also serve to prevent current and future generations of church leaders from falling into these financial errors again.

Andrews University

LEONARD GASHUGI AND ANN GIBSON

Harvey, Susan Ashbrook, and David G. Hunter, eds. *The Oxford Handbook of Early Christian Studies*. Oxford: Oxford University Press, 2008. xxvii+1020 pp. Hardcover, \$150.00.

"Recent decades have seen an explosion of research in the area of 'early Christian studies'" (1). So begins the introduction to this Handbook of 46 essays whose list of authors reads like a who's who of top scholars in the newly defined discipline of Early Christian Studies. Both the discipline itself and the period of history that it covers have undergone name and attitude changes. Gone are the days when a single scholar could keep up with all aspects of scholarship on the early church. There are just too many specialists currently working in too many fields and subdisciplines. I expect that Henry Chadwick's *magnum opus*, *The Church in Ancient Society* (Oxford, 2003), will be the last one-person volume to cover the entire discipline. The current volume is intended to present a *status questionis* for the 46 subdisciplines included.

"From Patristics to Early Christian Studies," Elizabeth Clark's essay, in the "Prolegomen" section, which leads the first of eight parts to the Handbook heralds the name change, including a comprehensive overview of the rise and demise of the field of Patristics. Clark follows the discipline of Patristics from its origins in the modern field of Christian history by scholars such as Johann Mosheim (*Ecclesiastical History*, 1750) and Augustus Neander (*General History of the Christian Religion and Church*, 1854) to the studies of Adolph von Harnack and other nineteenth-century scholars, which emphasized the first three Christian centuries and which focused on the publishing of the primary sources thereby providing greater access to the patristic texts. More recently, integration of social-science interpretations of history and the study of religion expanded the discipline from the Fathers of the Church to include all of the religions of the era, including Judaism, Manicheanism, the traditional Greco-Roman religions, and the Christian "heretical" groups.

The second part of the book addresses four aspects of the historical evidence with which the discipline works, including material evidence, with essays on archeology, the visual arts, epigraphy (e.g., inscriptions), and boustrophedon (i.e., book creation) ("Paleography and Codicology"). Part 3, "Identities," highlights the religious people groups that emerge and/or function alongside and within Christianity in the early centuries of the era, including Jews, pagans, Gnostics, Manichaens, Arians, and Pelagians. Part 4 addresses regional and geographical issues and concerns of the five regions

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surrounding the Mediterranean. Part 5, "Structures and Authorities," contains six essays that provide an overview of the societal authority structures, such as clergy, biblical canon, creeds and councils, imperial government, households, and monasticism.

Part 6 presents nine essays on Christian culture(s), including "Homiletics" by Wendy Mayer and "Early Christian Historians and Historiography" by William Adler. Illustrative of the types of essays in this part is Susan Ashbrook Harvey's essay on "Martyr Passions and Hagiography." She provides both a history of the interpretation of the narratives and the history of the narratives themselves, and she correctly values the social information that can be gathered from historical sources that was missed by a purely historical-critical assignment of most of the genre to myth or legend. This social information includes "descriptions of illness, infertility, mental instability, domestic violence; children, prostitutes, and other social outcasts," as well as descriptions of "spaces normally omitted from the purview of official or mainstream documents: the household, the kitchen, the living quarters of women and slaves" (612). Harvey balances this with an appreciation for the "rigorous order" that the critical methodologies brought to the "vast body of hagiographical literature" (614), allowing the patterns, *topoi*, and conventions of the narratives to emerge and be used by interpreters of these sources.

Part 7, "Ritual, Piety, and Practice," outlines not only the early practices of liturgical interest such as initiation, Eucharist and prayer, but also four other important aspects of Christian practice, including asceticism, penance, the practices surrounding the martyr cults, and pilgrimage.

Part 8, "Theology," my personal favorite, is comprised of six essays on five theological themes ("Interpretation of Scripture, Frances M. Young; "Doctrine of God," Lewis Ayres and Andrew Radde-Gallwitz; "Christ and Christologies," Brian E. Daley; and "Doctrine of Creation," Paul M. Blowers) and a final, excellent essay on tools for the discipline by Francine Cardman ("Early Christian Ethics").

This truly monumental volume provides a much-needed summary of where the discipline of Early Christian Studies stands in each of its fields and subspecialties. Reading it in its entirety provides a complete survey of the discipline. Each essay, with its excellent bibliography, is a tool to bring one quickly up to date on a subdiscipline.

The book itself heralds the degree to which historiography of the early Christian era is in explosive flux. As part of this explosion, it follows just two years after Charles Kannengiesser's edited, two-volume *Handbook of Patristic Exegesis* (Brill, 2006), which was itself the first of six volumes of Brill's series, "The Bible in Ancient Christianity." The appropriate melding of the borders between New Testament Studies and Early Christian Studies, on one hand, preceded by Mohr and Siebeck's new journal, *Early Christianity* (2010), and, on the other, by the newly designated period "Late Antiquity," brought to light by Johns Hopkins University Press's *Journal of Late Antiquity*, now in its third year, illustrate both this flux and explosion of scholarship. With the rapid growth and development of these new fields of exploration, it will not be

many years before this handbook will need to be updated. Still, if I only had one book on the first six Christian centuries, *The Oxford Handbook of Early Christian Studies* would be that book.

Andrews University

JOHN W. REEVE

King, E. Marcella Anderson, and Kevin L. Morgan, *More Than Words: A Study of Inspiration and Ellen White's Use of Sources in The Desire of Ages*. Berrien Springs: Honor Him Publishers, 2009. 165 pp. + 27 pp. appendices. \$19.95.

This book is an attempt to provide a “layman’s point of view” about the pivotal conclusions from the Life of Christ Research Project (1983-1988) headed by Fred Veltman, who was at the time a professor at Pacific Union College. The primary author, E. Marcella Anderson King, was a secretary and later research assistant to J. Paul Stauffer and Veltman. Her manuscript was brought to fruition through the editorial work of coauthor Kevin L. Morgan, a Seventh-day Adventist minister living in North Carolina. Together the two authors put together an apologetic work aimed at undermining critics of Ellen G. White’s life and ministry, who claim that White maliciously plagiarized her writings from other contemporary sources. Although the Life of Christ Research Project has been completed for almost two decades, King states that “few Adventists have heard much about it and what they have heard is often distorted” (9).

In chapter 1, the authors highlight White’s lifelong desire to produce a thorough treatment on the life of Christ, along with an overview by her literary assistants. Chapter 2 argues that the charges of plagiarism and misuse of sources by White’s critics need to be answered. However, the section, which is only two pages long, hardly deserves to be considered a chapter and does not do justice in analyzing what these charges are.

Chapter 3 is a marked-up and annotated version of chapter 1 of *The Desire of Ages*. The real value of King and Morgan’s efforts is found in their highlighting of the adaptations White and her assistants made when using and reusing her earlier writings as well as the adaptations they made of other authors’ material. The pattern is repeated in chapter 5, which is an analysis of chapter 2 of *The Desire of Ages*, and chapter 6, an analysis of chapter 77 of *The Desire of Ages*. At the end of chapters 3, 4, and 6 are brief analyses (56-58, 62, 111) that the authors expand in chapter 7 in their evaluation of White’s use of sources.

The authors shy away from the term “borrowing” to describe White’s literary use of other authors. Instead they point to her own description of how “gems of thought are to be gathered up and redeemed from their companionship with error” (*Review and Herald*, October 23, 1894, cited on 118). “Some ‘thought gems’ required very little adapting. . . . Others required considerably more” (119). Although there are “recognizable parallels scattered through the rest of Ellen White’s writings,” the colorful examples provided by King and Morgan indicate that she used a wide variety of sources in the writing of *The*

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Desire of Ages (127) from not only other writers on the life of Christ, but also reused materials from her earlier manuscripts and from Scripture. In chapter 8, the authors examine issues of “legality, ethics, and integrity” by defining plagiarism, “fair use,” and the allegation that White denied that she borrowed from others (an accusation that the authors easily refute). In chapter 9, the authors examine the nature of inspiration, and in the final chapter they give concluding statements. The ultimate test, for Morgan, is whether *The Desire of Ages* leads an individual to “a life-changing encounter with Jesus!” (164).

There is little doubt that one of the most frequently asked questions about the life and ministry of White is the matter of literary borrowing. King and Morgan do a service to the church by presenting a simple and colorful analysis of White’s use of literary sources. One minor criticism is that the book could be better organized, and in spite of Morgan’s contribution, editorial and historical mistakes abound. I frequently found the book to be rambling with sporadic conclusions. Nevertheless, while this volume will be helpful for the teacher of Adventist Studies, I would continue to recommend that the serious student consult Veltman’s abbreviated summary of *The Life of Christ Research Project*, which is now available on the General Conference Archives web site (www.adventistarchives.org).

Montrose, Colorado

MICHAEL W. CAMPBELL

Logos Bible Software 4: Portfolio Edition (LE). Bellingham, WA: Logos Bible Software, 2009. Software, \$4290.00.

Logos Bible Software 4: Portfolio Edition is by far the largest electronic library available on the market for biblical software. As soon as I learned about the release of Logos 4, I upgraded from Scholar’s Gold 3 to Scholar’s Platinum 4. However, soon after I heard about the “secret” that Logos had been keeping from its customers (Logos Bible Software 4: Portfolio Edition, hereafter LBS 4: PE) so I decided to upgrade to LBS 4: PE because for any pastor, priest, rabbi, teacher, student or lay person it provides the best way to build a serious, robust, and user-friendly digital biblical and theological library.

Whether for class preparation, working on a sermon, writing an exegesis paper, or just digging deeply into the Bible, LBS 4: PE has become my “24/7 personal graduate research assistant.” LBS 4: PE contains everything in the previous 8 packages sold by Logos. Thus this software program contains hundreds of books published by the most prestigious publishing companies, including Brill Academic, Continuum, Eerdmans, German Bible Society, Hendrickson, Netherlands Bible Society, T. & T. Clark, InterVarsity, Zondervan, Fortress, Baker, JPS Publications, Doubleday Broadway, Editrice Pontificio Instituto Biblico, Sheffield Academic Press).

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Berrien Springs, Michigan

ENRIQUE BAEZ

Long, Thomas G., and Lenora Tubbs Tisdale. *Teaching Preaching as a Christian Practice: A New Approach to Homiletical Pedagogy*. Louisville: Westminster John Knox, 2008. 239 pp. Paper, \$29.95.

Preachers, as well as those who teach preaching, are acutely aware that teaching preaching is a complex, if not difficult, task, perhaps because preaching is at once an inherently complex and difficult activity; yet “good preaching can be taught and learned” (16). In *Teaching Preaching as a Christian Practice*, a phalanx of outstanding preaching professors, who participated in a two-year consultation on homiletical pedagogy sponsored by the Wabash Center for Teaching and Learning in Theology and Religion, argue for a radically new approach to the way preaching is taught. The theme that unifies their individual contributions is that homiletics must “move away from teacher-oriented and learner-centered pedagogy and toward a *learning-centered* methodology.” Readers are challenged to recognize and accept that “preaching is a Christian practice, with a centuries-long tradition” (vii).

Teaching Preaching as a Christian Practice is edited by two recognized and respected scholars of preaching: Thomas G. Long, who teaches preaching at

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Candler School of Theology, Emory University, is the author of the widely acclaimed *The Witness of Preaching*; and Lenora Tubbs Tisdale, a professor of Homiletics at Yale Divinity School, is the author of *Preaching as Local Theology and Folk Art*. Neatly divided into four sections, the volume's fourteen contributors represent a good cross section of those who teach preaching on the graduate theological level.

In section 1, "Preaching as a Christian Practice," the authors examine preaching as a Christian practice and the implications of this for the teaching of preaching, especially its impact on the preaching curriculum. Fundamentally, "a practice," they propose, "is a constellation of actions that people have performed over time that are common, meaningful, strategic, and purposeful" (12). Professedly, when preaching is viewed as a "living, developing practice that has an identifiable shape, a literature to support it, and a broad set of norms and desired outcomes," several important advantages will ensue, including a "balance between commonalities and distinctives in homiletics"; actual performance that will be described and understood; a demand that "the history and sociology of preaching be aspects of the student's learning"; standards of excellence that will be identified and encouraged; and the creation of "pedagogical strategies designed to engender competent preaching" (14-16). In this section, the key elements of a teaching practice are also identified and expanded and a strong case is made for why practice matters.

Section 2 is the longest section of the book, consisting of eight chapters that identify and examine several of the critical components of preaching. The components include the interpretation of texts for preaching, exegeting the congregation, the interpretation of the larger social context, the cultivation of historical vision, the use of language, the preaching imagination, the creation of form, and voice and diction. The eight authors in this section are insightful and interesting, and the editors succeed in having them speak in a unified voice. Long and Tubbs Tisdale point out that the components are sequenced randomly rather than chronologically or in importance, and they leave it up to preaching professors to introduce the components to their students as they see fit.

The chapter I found most useful in section 2 is chapter 8, "The Preaching Imagination," by Anna Carter Florence. Carter Florence views preaching as a uniquely "Christian appeal to the faithful imagination." She contends that the primary task of teachers of preachers is to help students develop and further strengthen their faithful imaginations "so that they will be better equipped to prepare sermons that will, through God's grace and with the Spirit's help, facilitate the congregation's engagement with the biblical text" (123). As simple as it may sound, this goal is replete with challenges and not easily reached; yet it must be pursued. The fifteen practices and exercises shared by Carter Florence should help in the cultivation and achievement of this type of imagination.

In section 3, "Assessment and Formation," two dominant issues in current pedagogical dialogue are explored. Assessing for competency acquisition is more than the buzzword of the day, and the same holds true for the formation of the student. Ironically, this section, in my view, is the weakest part of the book, consisting of but two chapters. The first seeks to expand on

the hallmarks of faithful preaching practices, but ends up discussing the keys to faithful preaching, while the second, which seeks to address the critically important issue of methods of assessment, supplies no new ideas. The two authors featured in this section do not even speculate about what it means to assess preaching, or if it is even possible to meaningfully assess preaching.

The last section of the book, "Preaching in the Curriculum," also consists of two chapters. The first investigates the ways in which an introductory course in preaching may be configured to deliver the basic skills required for good preaching. The second explores the place of preaching in the broader framework of the institution and its constituency. Like Section 3, this section also fails to introduce or expose the reader to any new topics.

Teaching Preaching as a Christian Practice does not attempt to exhaust all the components of preaching and, regrettably, the reader is left to speculate as to why some components are addressed while others are not. The editors do freely admit that some key elements of preaching are not addressed, including the spiritual disciplines or practices that contribute to the preacher's formation and the fundamental significance of theological analysis. They ask that readers view the volume as an "invitation to others to add their voices and analyses to ours" (viii). The delimitations of the editors notwithstanding, the reader will be hard pressed to resist the feeling that the volume fails to address a number of key themes and issues.

The major strength of the book is its examination of the practice of preaching. The premise it embraces is that preaching is a practice that can and should be taught. Because it has been some time since a book dealing with the teaching of preaching has been published, this volume should succeed in resurrecting a discussion that should be ongoing. Given the role of preaching in the life and mission of the church, teaching preaching is an important activity that should receive focused attention and emphasis in the curriculum of theological schools and Christian faith communities. Though some may argue that this book breaks little new ground, especially as it relates to its subtitle, "A New Approach to Homiletical Pedagogy," I believe that it is still worth reading and, as such, I highly recommend that every homiletics professor do just that.

In the end, *Teaching Preaching as a Christian Practice* shows that teaching and writing about the art of preaching are deceptively complex activities that defy and/or elude precise, neat definitions. Perhaps because preaching is a profoundly theological act in which the divine invades and inhabits the human, preaching will always be full of intrigue and mystery, making the teaching of preaching a humbling task.

Andrews University

CLIFFORD JONES

MacDonald, Nathan. *What Did the Ancient Israelites Eat? Diet in Biblical Times*. Grand Rapids: Eerdmans, 2008. xv + 156 pp. Paper, \$16.00.

Nathan MacDonald lectures at the School of Divinity at St. Mary's College, University of St. Andrews, Scotland. His area of speciality is the OT, particularly the Pentateuch and the Former Prophets, and his research interests focus

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on the ancient Israelite religion, the theological appropriation of the OT, and the biblical portrayal of God. He was one of the winners of the Sofja-Kovalevskaja Award in 2008 that will fund his current research project at Georg-August Universität Göttingen (2009-2014), where he is examining the different forms that monotheism took during the exilic and Persian periods. He has presented scholarly papers at universities in Europe, America, and Israel. He has served on the *Society of Old Testament Studies* committee and on the editorial committee of the *Scottish Bulletin of Evangelical Theology*. He received the 2007 John Templeton Award for Theological Promise for his first monograph, *Deuteronomy and the Meaning of 'Monotheism'* (Tübingen: Mohr-Siebeck, 2003). His latest books, *Not Bread Alone: The Uses of Food in the Old Testament* (Oxford: Oxford University Press, 2008) and *What Did the Ancient Israelites Eat? Diet in Biblical Times* (Grand Rapids: Eerdmans, 2008), explore the topic of food and diet in the OT.

MacDonald notes that *What Did the Ancient Israelites Eat?* evolved from research undertaken while in Jerusalem for an introduction chapter for another of his books, *Not Bread Alone*. He discovered that the amount of data available about the diet of the Israelites from the OT, archaeological, and anthropological material, as well as environmental data was too large for a short chapter, hence this book (ix). Since *What Did the Ancient Israelites Eat?* is written for both the general public and the scholarly community, MacDonald uses engaging language and provides substantial notes (31 pages) and a solid bibliography (15 pages) for readers interested in further studies.

The book is divided into four main sections. The first section, the Introduction, consists of two chapters. The first chapter examines the biblical descriptions of the land of Israel (“a land flowing with milk and honey” [e.g., Exod 3:8], “the most glorious of all lands” [Ezek 20:15], and the detailed description given in Deut 8:7-10), concluding that “in the Old Testament the land flowing with milk and honey is always a future expectation . . . a land that the people of Israel have not yet experienced” (7) and “that many of the biblical expressions about the land have a particular rhetorical and theological purpose” (8). The second chapter considers other possible sources for reconstructing the ancient Israelite diet such as biblical text, archaeological data, comparative evidence from the ancient world, comparative evidence from modern anthropological research, and modern scientific knowledge of geography and nutrition (10). However, MacDonald warns, each source offers particular challenges.

The second section (chaps. 3-6), “What Did the Israelites Eat?” considers the different types of food that could have been a part of the diet (bread [wheat/barley], wine, olive oil, vegetables, pulses, fruit, meat, milk, fish, and condiments), noting that meat and fruit were at the top of the hierarchy of foods in contrast to vegetables, which were near the bottom (25). He also describes the substantial archaeological evidence for the consumption of fish, including fish originating from the Nile (38).

The third section (chaps. 7-13), “How Well did the Israelites Eat?” explores the adequacy or rather the inadequacies of the diet. He warns that due to the limitations of our knowledge, this subject cannot be addressed in an entirely

conclusive manner. Based on the role that climate and environment play in food production (chaps. 8-9), the role of meat (chaps. 10-11), and the issue of food distribution (chap. 12), MacDonald suggests “that the population of Iron Age Israel generally suffered from an inadequate diet, poor health, and low life expectancy” (87)—their heavily cereal-dominated diet would have given them bad teeth (83) and nutritional deficiencies in vitamin A, C, Iron, and Zinc (80-81), which would have made them susceptible to disease.

The final section (chaps. 14-15), the Conclusion, provides a critical view of the diet, its variety and monotonousness, and its healthiness and nutritional deficiencies, based on geographical and social variables and the temporal nature of certain food products (chap. 14). MacDonald notes that this account becomes important when evaluating claims made by the many books on “biblical diets” (chap. 15). He concludes his study by providing some brief observations on what the Bible has to say about food. He concludes that “the Old Testament presses for food to be grown responsibly, received with thankfulness and rejoicing, given generously to others, and enjoyed in moderation” (101).

What Did the Ancient Israelites Eat? provides a solid scholarly study on the complex topic of the ancient Israelite diet. MacDonald’s conclusions are based on a sensitive reading of the biblical text, careful evaluation of recent archaeological work (including paleopathology and zooarchaeology), an awareness of the role geography and climate play in food production, and the importance of social anthropology. Although MacDonald provides well-supported and guarded comments on the ancient Israelite diet, he notes that due to “the limitations of our knowledge” the book is only a “partial glimpse into the Israelite diet” (91) and should not be considered the final word on the matter.

MacDonald should also be commended for challenging the common assumption that the distribution of swine remains at a site, or the lack thereof, functions as an important ethnic marker (as evidence for or against an Israelite population). He notes that this traditional view is too simplistic as it does not take into consideration other, perhaps more plausible, explanations such as geographic, economic, and social class factors (67, n. 26). However, his assumption that the distinction between clean and unclean animals (33) was a late development and only first appeared in the exilic and the postexilic period (in the P- and the D-source of Lev 11 and Deut 14) colors some of his conclusions. It should be noted that the categories of “clean and unclean” animals appears in Gen 7:1-5, which belongs to the J-material. Although this passage does not deal with dietary laws, it does demonstrate that the distinction between clean and unclean animals was preexilic (see J. Moskala’s discussion on the flood story in the light of Lev 11 in “The Laws of Clean and Unclean Animals of Leviticus 11: Their Nature, Theology, and Rationale” [Ph.D. dissertation, Andrews University, 1998], 233-246). On p. 60, MacDonald insinuates, perhaps unintentionally, that according to 2 Kgs 6, donkeys, though a disagreeable menu item, were considered acceptable meat for consumption during the time of the Monarchies since a donkey’s head was sold for food during the famine of Samaria. 2 Kings 6:25 notes that

the food supply had run out and that the situation had become so dire that people were willing to eat a donkey's head, dove's droppings, and even babies (vv. 28-29). There are no indications in this passage suggesting that donkey's head was considered an appropriate food item at that time and was only later added to the list of forbidden foods.

On the whole, *What Did the Ancient Israelites Eat?* is an excellent contribution to the study of the ancient Israelite diet. It provides well-substantiated conclusions, numerous references, and great bibliography for further study. It is a solid work, well edited, and enjoyable to read. It is highly recommended for both scholars and the general public who are interested in an unbiased account on the diet of ancient Israel.

Andrews University

JAN ÅGE SIGVARTSEN

Schloen, J. David, ed. *Exploring the Longue Durée: Essays in Honor of Lawrence E. Stager*. Winona Lake: Eisenbrauns, 2009. xxii + 538 pp. Cloth, \$69.50.

This impressive festschrift honors the career and scholarly contributions of Harvard University's Dorot Professor of the Archaeology of Israel and Harvard Semitic Museum Director, Lawrence Stager. As the preface by J. D. Schloen elucidates, Stager has been a formidable influence upon the history and archaeology of the Eastern Mediterranean and the Levant for more than thirty years, both through his own research and indirectly through his students. Stager's varied contributions have been felt in the areas of ancient agriculture ("Farming in the Judean Desert during the Iron Age," *BASOR* 221 [1976]: 145-158), the family and household unit in ancient Israel ("The Archaeology of the Family in Ancient Israel," *BASOR* 260 [1985]: 1-35), the importance of sea trade to empire building, in which he coined the term "Port Power" ("Port Power in the Early and the Middle Bronze Age: The Organization of Maritime Trade and Hinterland Production," in *Studies in the Archaeology of Israel and Neighboring Lands in Memory of Douglas L. Esser*, ed. S. R. Wolff, SAOC 59 [Chicago: Oriental Institute, 2001], 625-638), and the Sea Peoples and the rise of Israel ("Forging an Identity: The Emergence of Ancient Israel," in *The Oxford History of the Biblical World*, ed. M. D. Coogan [New York: Oxford University Press, 1998], 123-175). His research has also touched upon the nature of David and Solomon's kingdom ("The Patrimonial Kingdom of Solomon," in *Symbiosis, Symbolism, and the Power of the Past: Canaan, Ancient Israel, and Their Neighbors from the Late Bronze Age through Roman Palaestina*, ed. W. G. Dever and S. Gitin [Winona Lake: Eisenbrauns, 2003], 63-74) and includes a masterful essay comparing Jerusalem and the Garden of Eden ("Jerusalem and the Garden of Eden," *Eretz-Israel* 26 [1999]: 183*-194*). Stager's field work has taken him to places such as Idalion, Cyprus, the burial precinct at Carthage, and from the Buqe'ah Valley's fortified settlements above Qumran to Ashkelon, where he has directed the excavations since 1985. Eisenbrauns is to be commended for their superb work in producing this volume in an attractive folio-sized format. As to be expected with a festschrift, a biographical portrait and a full list of Stager's publications is included, as well

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as an appreciative assessment of Stager's scholarship by Schloen in chapter 1. The book boasts a stunning array of fifty contributors, many of whom are leading figures among the various disciplines of Near Eastern studies. As one would assume, many of their essays reflect or expound upon the honoree's own research interests outlined above.

Tristan Barako's preliminary analysis of Lapp's excavations at Tell er-Rumeith, which he is in the process of preparing for publication, generally supports Stager's (2003) reconstruction of the Solomonic kingdom. While provisional in nature, Barako's article astutely utilizes historical geography and provides a brief stratigraphic overview to demonstrate continuity between the tribal allotment of Manasseh and the sixth Solomonic district.

Elizabeth Bloch-Smith's piece, with the rather journalistically styled title of "Assyrians Abet Israelite Cultic Reforms: Sennacherib and the Centralization of the Israelite Cult" is a useful archaeological review of eighth-century B.C. Assyrian campaigns against Israel and Judah. Unfortunately, Bloch-Smith (36) has partially succumbed to Na'aman's ("An Assyrian Residence at Ramat Rahel?" *Tel Aviv* 28 [2001]: 260-280) eloquently argued but, in this reviewer's opinion, completely erroneous theory that Ramat Rahel served as an Assyrian administrative center. Aside from the total lack of support from Assyrian or biblical sources, there is simply not one shred of archaeological evidence to support this view, which has become popular among Tel Aviv University scholars. Moreover, her attribution of Tel Kudadi's destruction to Tiglath Pileser III in 732 B.C., which follows that of Avigad ("Kudadi, Tell," in *The New Encyclopedia of Archaeological Excavations in the Holy Land*, ed. E. Stern [New York: Simon and Schuster, 1993], 3:882), has now been challenged. A reassessment of the pottery may indicate that Tel Kudadi was initially constructed as a seaside fortress by the Assyrians themselves during the late eighth to early seventh century B.C. (Tal and Fantalkin, "Re-Discovering the Iron Age Fortress at Tell Qudadi in the Context of Neo-Assyrian Imperialistic Policies," *Palestine Exploration Quarterly* 141 [2009]: 188-206; idem, "An Iron Age IIB Fortress at Tell Qudadi: A Preliminary Study," *Eretz-Israel* 29 [2009]: 192-205, 289*).

Other needed bibliographic updates include Barako's (*Tel Mor: The Moshe Dothan Excavations, 1959-1960*, IAA Reports 32 [Jerusalem: Israel Antiquities Authority, 2007]) final report on Tel Mor, which reinterprets some of Dothan's eighth-century B.C.E. conclusions, and Bunimovitz and Lederman's ("The Iron Age Fortifications of Tel Beth Shemesh: A 1990-2000 Perspective," *Israel Exploration Journal* 51 [2001]: 121-147; idem, "The Final Destruction of Beth Shemesh and the *Pax Assyriaca* in the Judean Shephelah," *Tel Aviv* 30 [2003]: 3-26; idem, "The Archaeology of Border Communities: Renewed Excavations at Tel Beth-Shemesh, Part 1: The Iron Age," *Near Eastern Archaeology* 72 [2009]: 114-422) studies (in English) on Beth Shemesh that review the Hebrew publications listed by Bloch-Smith. On the other hand, Bloch-Smith's assessment of the data demonstrates that sweeping conclusions (here regarding Judahite sites attributed as destroyed by Sennacherib) are

often based on scanty archaeological evidence. Bloch-Smith wisely avoids minimizing the impact of the Assyrian campaign, however, which is amply attested in the historical sources.

The contribution by William Dever is the latest in a long list of studies dedicated to the Merenptah Stele. In his aggressive but engaging style, Dever makes an irrefutable case for the existence of an ethnic people named Israel in late thirteenth-century B.C.E. Canaan. At the same time, he brilliantly exposes the various minimalist (which Dever identifies as postmodernist) interpretations of this important Egyptian text for what they are: pseudo-scholarship based upon politically motivated ideologies—an evaluation with which this reviewer heartily agrees. Much of the credit for marginalizing this small, but vocal group of extremists to the fringe of scholarship goes to Dever.

Two articles provide important data from older excavations. Dan Master succeeds in publishing the important pottery plates from Stager's ("Ancient Agriculture in the Judean Desert: A Case Study of the Buqe'ah Valley in the Iron Age" [Ph.D. Dissertation, Harvard University, 1975]) long awaited, but yet unpublished dissertation on the Buqe'ah Iron Age II agricultural sites, of which until now only a summary article has appeared (Stager 1976). Amihai Mazar's study on the Iron Age I structures at Tell Qasile makes use of sixty-year-old material from his late uncle Benjamin Mazar's excavations.

Aaron Brody, Larry Herr, and David Vanderhooft utilize Stager's (1985) programmatic essay on the Israelite family for their own treatments of this subject; Brody on the use of domestic space at Tell en-Nasbeh, Herr regarding the House of the Father at 'Umayri, and Vanderhooft for his study of kinship terminology in the priestly writings. Susan Cohen elaborates upon Stager's (2001) "Port Power" theory for her contribution regarding theories of Canaanite development in the Middle Bronze Age, while Michael Sugerman studies this aspect in the Late Bronze Age. Avraham Faust draws upon Stager's (1976) research on ancient Israelite agriculture for his fine contribution regarding the background of Lev 25:29-31, while Aaron Burke focuses on New Kingdom Egyptian siege tactics, a topic related to his recently published dissertation. Israel Finkelstein writes on destructions, utilizing Megiddo as a case study, while his colleague Baruch Halpern reviews the history of the same city in Iron Age I. Tim Harrison provides a report on his exciting excavations at Ta'yinat, while Tom Levy provides ethnic identifiers from burials that he excavated in the lowlands of Edom. John Holladay contributes a study analyzing wealth, tribute and trade in the Iron Age Levant. Ron Hendel elaborates on symbolic elements first accentuated in Stager's (1999) study on Jerusalem and the Garden of Eden and Theodore Hiebert argues why he believes the ancestors of Israel were not nomadic.

The remaining studies concern various topics including Dophin jugs, chariot linchpins, incense altars, Tyrian lead weights, siege trenches, Goliath's armor, Camels at Ur III Babylonia, the Early Bronze Age site of Giv'at Ha'esef, Middle Bronze Age Jericho, an Iron Age I enclosure in the Jordan Valley, Iron Age I textile production, the Judean Lowlands in Iron Age IIA, and the Temple Mount during the Monarchy. Three articles on Cyprus, one

on viticulture and olive production, another on a Middle Bronze Age pottery from Askoi, and the third on the trophy inscription from Kition, as well as three specialized studies regarding Stager's own excavations at Ashkelon complete this fine volume.

Berrien Springs, Michigan

JEFF HUDON

Skarsaune, Oskar, and Reidar Hvalik, eds. *Jewish Believers in Jesus: The Early Centuries*. Peabody, MA: Hendrickson, 2007. 930 pp. Hardcover, \$49.95.

"They just don't fit very neatly; they never did." This quotation, describing the peculiar nature of the Jewish believers in Jesus, is put as epigraph of the preface and situates the perspective of the book: a collection that brings together a series of studies focusing on the Jewish believers in the first five centuries C.E. Initiated by Torkild Masvie, director of the Caspari Center of Biblical Studies in Jerusalem, this project began with seminars in Tantur, Israel (2000) and in Cambridge, England (2001). The book evolves in six parts.

In Part 1, the Introduction, the contributors (Oskar Skarsaune and James Carleton Paget) struggle with the problems of definition; the genesis of the classic and old term "Jewish Christian" is traced in Antiquity and discussed in regard to the history of research. Definitions are indeed difficult to determine, as they depend on whether the ethnic or the religious aspect is taken as a criterion for the construction of that definition. Is the Jewish Christian a Jew who accepted Jesus as his Messiah and still kept the traditional Jewish lifestyle, as Torah observer, or is he a Jew, simply because of his birth, with or without the Torah? This definition is further complicated by the multifaceted nature of Judaism and the historical fact that the early Jewish Christian never defined himself as such.

In Part 2, the contributors (Richard Bauckham, Donald Hagner, Reidar Hvalik, and Peter Hirschberg) examine the place and the meaning of the Jewish believer in Jesus in the NT. The Jerusalem church under the leadership of James represents the earliest manifestation of Jewish Christianity, taking a variety of names such as "the holy ones" (Acts 9:13), "the church of God" (1 Cor 15:9), and, especially, "the Nazarenes" (Acts 24:5). The community's life and practice that revolves around the temple and in smaller groups at home, is made up of two groups: the Hellenists, generally more liberal, essentially from the Diaspora, and the Hebrews, more conservative and of Palestinian origin. A number of the Jewish members of the Jerusalem church are listed and identified ("prosopography"). The issue of Paul's Jewish background in connection with his Christianity is analyzed. Was Paul "called," thus remaining fundamentally a Jew, or did he "convert" to a new religion? The specific tension that characterizes Paul's specific theology and practice is examined through Paul's dialectic thinking between continuity and discontinuity, Law

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and Salvation, Old and New. The contradictory testimony of the book of Acts and the Pauline letters about the historical and theological figure of Paul leads to the conclusion of “a multifarious, complex and tense person” (153). Here also is given a list of Jewish Christians who became connected to Paul and his mission. The evidence of Jewish believers in Jesus in Rome can be established on the basis of Paul’s letter to the Romans, where we find not only explicit references to the Hebrew Scriptures and the dietary requirements of Torah, but also the designation of named Jewish Christians (see esp. chaps. 14–16). The impact of this Jewish presence is also attested to in the epistle to the Hebrews, as well as in the first letter of Clement and the Shepherd of Hermas. The Jewish element in Roman Christianity will then disappear, but not without leaving a vivid memory registered even in the mosaic decoration of a Roman church. As for the Jewish Christians in Asia Minor, they are reflected in the Gospel of John and the book of Revelation; for these works allude to the same geographical and temporal setting, while sharing Jewish-Christian themes that suggest “a similar spiritual background” and “even a common origin” (218).

In Part 3, the contributors (Craig A. Evans, Torleif Elgvin, Graham Stanton, and Oscar Skarsaune) examine what could be recognized as Jewish Gospels inside the NT such as Matthew, and outside the NT in works such as the *Gospel of the Hebrews* (known by Origen of Alexandria), the *Gospel of the Ebionites* (known by Epiphanius), the *Gospel of the Nazoraeans* (known by Jerome), and as fragments of Jewish Gospels, mostly preserved on papyrus. These writings display a number of minor tendencies (enrichment of biblical narratives with Jewish halakic traditions and reflections of Jewish piety and wisdom) and more significant tendencies (validity of the Law, both written and oral; restoration of Israel; adoptionist Christology; and enhancement of the status of James, the brother of Jesus). Jewish-Christian authors are also detected in the editing of OT pseudepigrapha such as the *Apocalypse of Abraham*. The presence of Jewish-Christian elements is discussed in regard to scholarly contributions and a nuanced view is offered that assumes the difficulty of the identification of these elements (“puzzles remain,” 324), and yet recognizes the evidence of the distinctive views of the Jewish believers in Jesus. Finally, fragments and traditions of Jewish-Christian literature quoted and used by some Greek and Latin Fathers (Irenaeus, Hegesippus, Africanus, Origen, and, especially, Justin Martyr) are “the richest source for reconstructing Jewish Christian sub-texts”). They betray a common place of origin, the land of Israel, and display a family resemblance.

In Part 4, the contributors (Oscar Skarsaune, Wolfram Kinzig, and Gunnar af Hälström) search for Jewish-Christian groups from the information provided by the Church Fathers. These groups are generally described as “sects” or “schools” and are normally named after their founder. From the testimony of Irenaeus, Origen, and Eusebius, we may learn about the

Ebionites, whose name is either attributed to their founder Ebion or to the Hebrew word *'ebion*, (“poor”). They generally do not believe in Mary’s virginity and prefer instead to emphasize the Davidic origin of Jesus and his perfect obedience to the Law as the main reasons for his messiahship. They tend to use the Gospel of Matthew and do not consider Paul’s letters authoritative. They practice circumcision and are Torah observers. The Nazoreans, who are mentioned only in Epiphanius and Jerome, owe their name either to the Hebrew word *naẓir*, referring to the group of Israelites who consecrated themselves to God, or to the town of Nazareth, the hometown of Jesus, their Messiah. Like the Ebionites, they observed the Law, although they did not recognize the pharisaic validity of the oral tradition, celebrated the Sabbath, and may have performed sacrifices. Unlike the Ebionites, they believed in the virginity of Mary and professed a high Christology. Besides these two well-established groups, ancient writings report the dubious existence of teachers and groups (Cerinthus, Elkesaites, and Sampseans), which are not easy to identify and present a clear Gnostic leaning.

In Part 5, the contributors (Oscar Scarsaune, Sten Hidal, Lawrence Lahey, Anders Ekenberg, Philip S. Alexander, and James F. Strange) gather further information about the Jewish believers in Jesus from other literary sources, Patristic, Christian-Jewish dialogues, liturgical and rabbinic, as well as archaeological evidence. The coverage of Patristic literature is not comprehensive, essentially focusing on the few cases in which Jewish believers are significant enough to retain attention. Ignatius, like Justin Martyr, knew Jewish believers who were circumcised and Torah observers, although they did not require the same from Gentile Christians. Celsus was also aware of the Jewish origins of Christianity, but does not provide us with much information on Jewish believers after the NT period. The unusual cases of Polycarp of Smyrna and Melito of Sardis as probable Jewish Christians are considered in the context of the discussion about the Christian Passover celebration in Asia (“Quartodeciman” thesis). Epiphanius gives evidence of Jewish believers in the Land of Israel; one of them, Joseph of Tiberias, is a former prominent Jew well versed in the Law and probably a pupil of the great Hillel. Jerome testifies to his numerous contacts with Jews who helped him in the Latin translation, as well as with Jewish believers while he was in the Syrian Desert, and later when he stayed in the Land of Israel. He refers to one of them as his mentor, who taught him Hebrew. Upon the testimony of Gennadius, in his supplement to Jerome’s *Illustrious Men*, we know about Isaac, a Jewish believer who was active in the politics of the Roman Church and who wrote a tract on the issues of trinity and incarnation. The existence of Jewish believers is also attested to through the numerous reports of mass conversions of Jews among Cretans (Socrates of Constantinople), Seracens (Sozomen), Minorca (Severus of Minorca). The same testimony is recorded in documents relating to the many Christian-Jewish dialogues that were organized until the sixth

century and ended up generally with the conversion (forced or not) of many Jews (among others is the famous Aquila of the Septuagint, and converts from Persia, Carthage, and Patmos). The liturgical texts (*Didache*, *Odes of Solomon*, *Didascalia Apostolorum*, and the *Apostolic Constitutions*) also reflect the active involvement of Jewish Christians, as they obviously contain elements borrowed from Jewish tradition, thus presupposing the existence of Christians of Jewish origin with a tendency toward adopting the observance of the whole Torah. In Rabbinic literature, the evidence of Jewish Christianity is difficult to determine: first, because of its “loud” silence about it, a paradoxical clue suggesting its importance, and second, because it covers four hundred years. Tannaitic sources witness to the first Jewish response to the emergence of the sect through a series of measures taken against the legitimacy of the reading of the Gospels and the abandonment of the Torah. The Amoraitic sources witness to the emergence of a rabbinic theology of Christianity, addressing theological issues of the divinity of Jesus, the two Torahs, and questioning the messiahship of Jesus. Archaeological evidence for the presence of Jewish-Christian believers is even more difficult to ascertain because of the lack of clear criteria to identify them as Jewish Christian. The crosses and Greek letters “*Chi-Rho*” on ossuaries are not clear signs of Christian origin and could be interpreted otherwise. The presence of ritual baths (*miqveh*) in churches or in venerated caves is ambiguous and could as well betray a Jewish origin. This difficulty accounts for the fact that we had to wait until the fourth century to get a recognizable iconography, distinctive from its Jewish counterpart.

In Part 6, the Conclusion, Oscar Skarsaune synthesizes the various contributions and draws lessons from their observations: (1) The variety of Jewish believers, due to different milieus or times, could be of significance to modern Jewish believers. (2) The artificial character of the category of Jewish Christianity, since before Constantine and on the reality of the ground, Jewish Christians do not exist as a distinctive category. (3) The well-documented strong proximity between Jews and Christians suggests a situation that challenges and obliges to reevaluate the traditional paradigm of the parting of the ways. (4) The Jewish-Christian believers cannot be found as clearly defined sects. (5) Jewish Christians can be found in the Land of Israel, where they lived closely together with their nonbelieving Jewish neighbors, and in the Roman and the Persian Diasporas, where the synagogues were attended by Gentile God-fearers, and where they tended to mingle with Gentile Christianity. (6) Contrary to conventional wisdom, and along the lines of Rodney Stark’s suggestions, the percentage of Jewish believers in the church seemed to have been much higher than we thought, and more numerous in the East than in the West. (7) As a result of the Constantinian revolution in the fourth century, the church “experienced total change” that did not do justice to the original picture of early Christianity (772). (8) Jewish Christianity, here defined by ethnicity rather than by theology (versus Bauer’s paradigm), is as well represented on the Pauline

side, free from the Law, as it is on the other side, still attached to the Law. This last observation is of significance, for it obliges us to reconsider the nature of Jewish-Christian relations and to reevaluate the role played by the Jewish Christians in the ultimate formation of traditional Christianity.

Undoubtedly this collection brings a thorough analysis of the history and the theology of Jewish Christianity in the formative period of traditional Christianity. The examination of the various facets of this movement with all its complexities and nuances makes a significant contribution for a better understanding of the factors that played a role in the parting of the ways, while it makes us aware of the importance of the Jewish-Christian presence.

Yet the question still remains, and this study has made it even more acute: if it is true, as one of the contributors puts it, that “whereas in the first centuries of the Common Era the Jewish Christians may even have outnumbered the Gentile Christians” (487), how do we explain, then, that “by the fourth century Jewish-Christian groups no longer appear to have played a significant role”? If the positive curve of the Jewish-Christian growth that is noticed by Rodney Stark is suddenly reversed by the fourth century, the question should be raised about the real reason for this disruption.

Also the recent works on the Jewishness of Paul, which invites to a reevaluation of his theology of the Law (100), should confirm some of the conclusions of these studies, namely, that the Jewish-Christian movement may well have been more united than we generally think and was, after all, not so much divided on the issue of the Law (49). For it was their attachment to the Torah more than their messianism that defined them as Jews (see Jacques Doukhan, *Israel and the Church, Two Voices for the Same God* [Hendrickson, 2002], 41). Could it be that under the impact of the “Constantinian Revolution” Christianity, for the sake of success among the Gentiles, was led to threaten the very nerve of Jewish identity, namely its reference to Torah, and in the process lost the force of its proclamation among the Jews? For Jewish Christians, who were still able to entertain close relations with Judaism in spite of the endeavors of the leaders of both sides, precisely because of their faithfulness to the Law, had by then virtually disappeared from the scene.

If Pannenberg is correct in his endorsement on the back cover of the book that the understanding of the early relationship between Jews and Christians “should also have an impact on contemporary Jewish-Christian dialogue,” then this discussion should also, by implication, revisit the issue of the Law. This new enterprise will not only help us to better understand what happened in the past, but should also revive contemporary Jewish-Christian relations, with the fresh contributions of contemporary Jewish Christians.

Sloane, Andrew. *At Home in a Strange Land: Using the Old Testament in Christian Ethics*. Peabody, MA: Hendrickson, 2008. 271 pp. Paper, \$19.95.

Andrew Sloane's *At Home in a Strange Land* is a work that stands in the tradition of texts such as Thomas Ogletree's *The Use of the Bible in Christian Ethics*, Bruce Birch's *Bible and Ethics in Christian Life*, and Christopher J. H. Wright's *Living as the People of God: The Relevance of Old Testament Ethics*. Sloane's goal, like these authors', is to assist readers' thinking about Christian ethics and the many complex moral issues that confront individuals and society in light of the biblical resources. Sloane, a biblical scholar, is concerned that the OT is not sufficiently appreciated or appropriated in Christian ethics. Thus his goal is to reclaim the OT as a valuable resource for Christian ethics.

There is a tendency on the part of scholars such as Walter Rauschenbusch, Albrecht Ritschl, and Albert Schweitzer to concentrate on the life, ministry, and message of Jesus Christ as the basis for Christian ethics. Sloane rightly does not reject this development. However, he reminds the reader of the significance of the OT for Christian moral reflection as a gift of God's grace, noting that "the Scripture that was good enough for Jesus . . . is good enough for us" (2). Consequently, *At Home in a Strange Land* provides a needed corrective for Christian ethics by facilitating the use of the rich resources of the OT. Thus while it may be easy to dismiss Sloane's declaration as a zealous apologetic posture toward an ancient text, a careful reading of the book reveals that his work is deserving of critical scholarly attention. He offers the reader fresh insight into the OT, its milieu, and its meanings.

One of the primary contributions of *At Home in a Strange Land* is that it addresses some of the thorny issues of biblical authority and interpretation. Contentious issues such as principles of biblical hermeneutics and the Bible as the Word of God and as an indispensable guide for Christian living are given consideration. Sloane, then, provides an introduction to the interpretation of key problems in the OT such as slavery, divinely commanded war, apartheid, clean and unclean animals, and genocide.

One shortcoming of the book is that Sloane presents only one side of the dialogue on issues that are relevant to biblical authority and interpretation. A second critique is that, while the book points the reader in a general direction for interpreting difficult passages, it does not, however, provide interpretive keys to some of the complex moral challenges found in the twenty-first century. Thus there is a conspicuous absence of serious engagement with the moral challenges of today's society such as the threat of nuclear and/or biological warfare, extreme poverty, genetic enhancement, the manipulation of food products, environmental concerns, modern-day slavery, the exploitation of workers, and human rights violations.

Even though Sloane focuses primarily on the ethical issues specified in the OT text rather than providing a thorough application of OT principles to contemporary society, his book is a helpful introduction to the OT as a resource for Christian moral decision-making and ethical living.

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Abraham Terian. *The Armenian Gospel of the Infancy with Three Early Versions of the Protoevangelium of James*. Oxford: Oxford University Press, 2008. 224 pp. Hardcover, \$130.00.

Aristotle is often credited as the influence behind the phrase “nature abhors a vacuum.” While this can be debated in physics, it is the case that ancient authors disliked lacunae in narratives that they retold. In the case of the canonical Gospels, the authors of Matthew and Luke found the beginning and ending of Mark less than attractive and provided infancy narratives and resurrection appearances to complete the story of Jesus. The former became the subject of a number of gospels beginning in the second century C.E. The most famous of these are the *Protoevangelium of James* (second century) and the *Infancy Gospel of Thomas* (second century). These are, however, by no means the only examples. Later generations used earlier texts and other traditions to form new infancy gospels: *The History of Joseph the Carpenter*, Pseudo-Matthew, *The Gospel of the Birth of Mary*, *The Arabic Infancy Narrative*, a number of Gnostic texts, as well as translations of some of these works into a number of different languages. One of the fullest of the Infancy Gospels is the Armenian Infancy Gospel: it drew from the *Protoevangelium of James*, the *Infancy Gospel of Thomas*, and Pseudo-Matthew. We are now fortunate to have it in an English translation. Abraham Terian provides an introduction to the text (xi-xxxiii), the first English translation of the long version with some notes (1-149), and fresh translations of the three recensions of the Armenian versions of the *Protoevangelium of James* (150-170).

At the end of the nineteenth century, Frederick Conybeare published the first six chapters of the short version of the Armenian Infancy Gospel as the *Protoevangelium of James*, an understandable mistake since the Armenian Infancy Gospel uses the *Protoevangelium* as a major source. A year later, Esayi Tayets'i clarified the relationship between the two texts when he published two “copies” of the Armenian Infancy Gospel (Copy A and Copy B) and the three Armenian translations of the *Protoevangelium of James*. Tayets'i's edition of the Infancy Gospel, Copy A in particular, became the standard text. Unfortunately, Tayets'i selected very poor manuscripts for Copy A and Copy B. Paul Peeters published a French translation of Tayets'i's short version (Copy A) that has served as the major venue of access to the text for Western scholars. Terian has worked through the manuscript evidence and identified four recensions of the text. The following chart summarizes the recensions and the scholarly publications (see also Terian, xxvii).

| Recension | Manuscript | Version | Publication |
|-----------|-----------------------------------|---------|--------------------|
| A | M7574 (earliest) | Long | Terian translation |
| B | J3164 (seventeenth century) | Short | Tayets'i Copy A |

| | | | |
|---|------------------------------------|------|-----------------|
| C | J1432 (seventeenth century?) | Long | |
| D | M5599 | Long | Tayets'i Copy B |

The chart is slightly misleading since Tayets'i used manuscripts of the recensions—one known and one unknown, but not necessarily the exemplars that Terian noted.

Terian translated M7574, the sole exemplar of Recension A. He did, however, more than translate the manuscript. He worked through the other recensions and edited M7574 in light of the evidence that they provide: he completed 41 lacunae and corrected 34 corruptions. He also helps the reader understand variants by providing translations of them in the footnotes when they had a substantial effect on the translation of M7574. It is useful to think of Terian's translation as analogous to a corrected English translation of Codex Vaticanus for the NT and to think of the footnotes as analogous to the notes in the United Bible Society edition of the Greek NT where the goal is to highlight variants that make a substantial difference for translators. Terian made one other substantial contribution to the manuscript: he provided chapter headings. He noted the headings provided in the manuscripts of Recension B in Appendix II (171-176), but elected not to follow these because they are often wordy and do not reflect the actual contents of the chapters. Instead he elected to provide headings that reflect the contents of the chapters. The work thus goes well beyond the standard conventions of a translation, even if it is by no means a translation of a full critical edition.

The Armenian Infancy Gospel was translated from a Syriac original sometime in the sixth century C.E. According to one Armenian source, missionaries brought select apocryphal writings to Armenia in 590 C.E., including *The Infancy of the Lord*. The report aligns nicely with the fact that the earliest attested use of the Armenian Infancy Gospel was by the seventh-century savant Anania of Shirak (see xix). The Armenian appears to rest on a Semitic base, at least the syntax suggests this in several ways. The most likely original language was Syriac.

The thirty-seven chapters of the text cover the birth of Mary through the thirtieth year of Jesus. With only a handful of exceptions, the translation reads well. I have not had access to the Matenadaran manuscript in Yerevan (M7574) that Terian used as a textual base and therefore have not checked the translation for accuracy. Terian attempts to be consistent in his translation and signals extra English words by including them in parentheses. The 709 notes provide not only information about textual variants, but indicate major sources, and provide limited explanations. While no one will confuse the work with a commentary, the notes do help the reader. It would have been useful to have an additional appendix that listed the basic biblical and nonbiblical sources in tabular form. Other scholars have tabulated some of these

traditions, but it would have been helpful to have a full analysis of the sources of this text, especially since the text is an excellent example of the tendency to combine earlier sources and to create a fuller account. Just as Matthew and Luke expanded Mark, so the author of the Infancy Gospel expanded earlier infancy narratives by combining them.

We are in Terian's debt for working through the basic manuscript tradition and providing us with an English translation of one of the fullest examples of an infancy gospel from the early centuries of Christianity. Just as a Western visitor is often surprised to discover that one of the four quarters of the Old City of Jerusalem is Armenian, so students will be surprised to discover the rich literary tradition of early Armenian Christians.

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GREGORY E. STERLING

Tickle, Phyllis. *The Great Emergence: How Christianity Is Changing and Why*. Grand Rapids: Baker, 2008. 172 pp. Hardcover, \$17.99.

For readers interested in the current and future configuration of Western Christianity, Phyllis Tickle, founding editor of the Religion Department of *Publishers Weekly* and a lay eucharistic minister in the Episcopal Church, offers a fascinating portrait of the emergent Christian movement. Tickle seeks to answer three important questions: "The Great Emergence: What Is It?" (Part 1); "The Great Emergence: How Did It Come to Be?" (Part 2); and "The Great Emergence: Where Is It Going?" (Part 3).

Tickle begins Part 1 by asserting that "about every five hundred years the empowered structures of institutionalized Christianity . . . become an intolerable carapace that must be shattered in order that renewal and new growth may occur" (16). These times of upheaval are rummage sales in which the church cleans out its attic. Once these hinge points in history occur, three results follow: first, a new and vibrant expression of Christianity emerges; second, the dominant institutionalized expression of Christianity is reconfigured into a purer form; and third, the Christian faith is spread into new territories and demographic areas.

The first rummage sale occurred under Pope Gregory the Great in the sixth century. Pope Gregory led a turbulent continent into an "ecclesio-political coherence," guiding Christianity into monasticism, protecting and preserving the faith for the next five centuries. The Great Schism between Greek Orthodoxy and Roman Catholicism, the second rummage sale of the eleventh century, concerned the nature of the Holy Spirit, the appropriate language for worship, and whether or not yeast ought to be used in the Eucharistic bread. During each of these hinge points of history, a process of "re-traditioning" occurs—a dynamic progression from upheaval to renewed stability.

Rummage sales involve an interaction between religion, culture, and society. Religion, as a "generic phenomenon" interacting with culture and

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Rummage sales involve an interaction between religion, culture, and society. Religion, as a "generic phenomenon" interacting with culture and

society, can be understood as a “cable of meaning that keeps the human social unit connected to some purpose and/or power greater than itself. Like a little dinghy tethered to a distant dock, the human grouping is secured by that cable” (34). The cable’s waterproof covering is the community’s story—the shared history of the social unit. The cable’s mesh sleeve is the community’s common imagination—the group’s understanding of how the world operates. The three interior strands of the mesh sleeve are spirituality—“those experiences and values that are internal” to the persons who comprise a society; morality—the outward performance of the values and experiences by persons who comprise a society; and corporeality—the “embodied” indications of the reality of religion. During the rummage sales, the waterproof covering and mesh sleeve receive a blow, opening up a hole to the braid. A mending process ensues in which the three braids are carefully examined. Once the community is satisfied with its new understanding of each strand, “religious duct tape” is applied to the waterproof casing; resealing the break with religious duct tape is a process that takes about one hundred years; there is relative calm afterward for about one hundred and fifty years; then comes a process of “peri-reformation,” in which the cycle begins all over again.

In Part 2, Tickle examines the general characteristics that occasioned the Great Emergence. The prequel to emergence was the Great Reformation. The conflict between three popes in the early fifteenth century broke the community’s story and common imagination and raised the important and perennial question of five-hundred-year hinge times: “Where now is the authority?” The Reformation’s response was twofold: *sola Scriptura* is to be the sole unimpeachable authority of the church and the Scriptures can now be interpreted by every believer—the priesthood of all believers. Significant changes in sixteenth-century Europe also contributed to the overthrowing of fifteenth-century’s institutionalized Christianity and to the rethinking of church authority: the invention of the printing press by Gutenberg in 1440 made Scripture available to everyone, ushering in Scripture’s authority in human affairs; Copernican astronomy challenged the church’s cosmology and theology, which had understood the earth as flat, the universe as tiered, and earth as the center of creation. The Catholic Reformation revealed “the tension toward changing things externally into new forms, as opposed to reworking them internally into what should be” (58); this tension was evidenced by Luther and others moving out of the church, while others sought to renew the church from within. Ominously, there is a pattern of bloodiness that has exemplified “the separation of innovators and re-traditioners from one another” (58), seen in the Italian and Spanish Inquisition and the Thirty Years’ War, a competition for hegemony between Catholicism and Protestantism.

This past century’s North American Christianity has been deeply impacted—particularly its communal story and common imagination—by science. Darwin’s publication of the *Origin of Species* and Michael Faraday’s

discoveries in electromagnetic rotations and electromagnetic induction led the world “into new cultural, social, political, and theological territory” (64). Sigmund Freud opened up a whole new landscape of the unconscious; Carl Jung further extended the exploration of the unconscious; Joseph Campbell challenged the particularity and exclusivity of Christian doctrine through books and the PBS series, *The Power of Myth*. Cognitive scientists began to question the old definitions of the “self,” casting aside René Descartes’s notion, “I think, therefore I am,” as an inadequate definition of our humanity. The resulting existential angst has brought about endless discussions of the self. Thus, in addition to the central question of authority, the Great Emergence raises two complementary questions: “What is human consciousness and/or the humanness of the human?” and “What is the relation of all religions to one another?” (73). Postemergent stability cannot be obtained until both questions have been answered.

The scientific discoveries of Albert E. Einstein and Werner Heisenberg along with the invention of the automobile also impacted North American Christianity. Einstein’s theory of relativity led to Heisenberg’s “Uncertainty Principle,” a principle that undermined “the basis for any ‘fact’ in life” (79). With uncertainty being “the only fact that could be accepted as fact,” the ramifications for culture and religion were profound. The scientists’ work strengthened the scholarly arguments of previous biblical scholars such as Herman Reimarus and Albert Schweitzer, who argued that the Jesus of history is not the same as the Christ of faith portrayed in Western Christianity. The automobile gave Americans the freedom to roam at will, leaving grandma’s influential ways of inculcating the faith “in the rearview mirror.” The birth of Pentecostalism in the early 1900s, with its emphasis on participatory worship and, most importantly, its stress of the believer’s direct engagement with the Holy Spirit as instructor, counselor, commander, and comforter, made the case “that ultimate authority is experiential rather than canonical” (85). Karl Marx’s theories of economics and political structure challenged traditional Reformation concepts about authority, “human responsibility, individual worth, and existential purpose” (89); the implementation of Franklin D. Roosevelt’s New Deal and Lyndon B. Johnson’s Great Society indicates that twentieth-century Christianity found some elements of Marx’s ideas attractive.

The founding of Alcoholics Anonymous was a watershed sociocultural event for it encouraged its participants to seek a “higher power” and to meet in small groups with empathetic nonprofessionals; the AA experience dealt a serious blow to the authority of clergy as well as organized religion. The mantra “I’m spiritual but not religious” was born. The Immigration and Nationality Services Act of 1965 gave full freedom of immigration and access to citizenship. Many Asians now immigrated to America, bringing a nontheistic Buddhism with them, which gave opportunity for those American

Christians subjectively starved for a richer inner life to feast upon “the Asian spiritual expertise and experience” (96). The drug age also contributed to the growth of nondoctrinal spirituality for it proffered new understandings of reality as well as fresh perceptions of internal subjectivity. The principle of *sola Scriptura* was further eroded by the Civil War (differing theological notions of slavery led to questions about Scripture’s authority), the Great War (the role of women in society and in the church changed), the widespread acceptance of divorce, the ordination of women, and the “gay issue.”

World War II introduced us to “Rosie the Riveter.” While America’s men were off at war, Rosie built the needed military equipment. This new experience of “being female” gave women a new degree of independence and power, forever changing gender relationships. The Rosies continued to work after the war; two-income families became the norm, which led to the loss of the traditional mother and the reconfiguration of the traditional nuclear family. With the Rosies no longer able to play the role of “principal storyteller and domestic rabbi,” young Protestants and Catholics grew up ignorant of the content of Scripture.

In Part 3, the heart of the book, Tickle delineates the present shape of the Emergent church as well as its future configuration. In the late 1960s, North American Christianity could be divided into four groups: Liturgicals (Catholics, Anglicans, Orthodox), Social Justice Christians (Mainline Christians), Renewalists (Charismatic and Pentecostal Christians), and Conservatives (Fundamentalists and Evangelicals). Believers locate themselves in one of these groups on the basis of what is most important to them; “what one *does* religiously” (orthopraxy) is central to Liturgicals and Social Justice Christians; “what one *believes* doctrinally” (orthodoxy) is crucial to Renewalists and Conservatives. The boundaries between the four groups are not absolute, but semipermeable, with members of each group drawing certain features from the other groups. Toward the end of the twentieth century a “watercooler theology” arose. Instead of theology coming from a minister, Scripture, or family tradition, it came from the popular opinion of diverse conversationalists engaged in discussions about God-matters; the media age enhanced this trend, making theological discussion ubiquitous.

Protestant Christianity in America, with its characteristic feature of divisiveness, never had a center; what now was emerging was no longer Protestantism, but a combination of things taken from each group. The new Emergent Christianity “ran upward . . . picking up ideas and people from each [group], sweeping them into the center, mixing them there, and then spewing them forth into a new way of being Christian, into a new way of being Church” (135). Emergents became “post-modern, post-denominational, post-rational, post-Enlightenment, post-literate . . . post-Christendom” (136), and placed the *inherited church* (emphasis Tickle’s) on the rummage sale table. Such radical change generated a backlash within each group; purists or

reactionists sought to halt the changes that had occurred; these reactionists are the “ballast” of the Great Emergence, playing a necessary role in the success of the upheaval. There are four additional groups that are neither reactors nor emergers: Traditionalists who provide stability to a changing Christianity; Re-traditioning Christians who want to refurbish the inherited church, making it “more fully what it originally was” (141); Progressive Christians who want to remodel the inherited church, adapting the faith to the realities of post-modernity; Hyphenateds who live simultaneously within the gathering center of the Emergent movement as well as within one of the four groups, “the Presby-mergents, the Metho-mergents, and the Angli-mergents” (142).

Tickle sketches the future shape of the Great Emergence in the final chapter. She once again raises the all-important question, “Where now is our authority?” Social Justice Christians and Conservatives look to Scripture as the foundational source of authority; Renewalists maintain that the Holy Spirit is the principal source of direction; and Liturgicals insist that Scripture and the direct inspiration of the Holy Spirit must be filtered through church tradition. Emergent Christians, however, are currently engaged in a vigorous discussion about the basis of authority; Liturgical and Renewalist emergents want to allow an “aesthetic response and/or emotionally or spirituality moving experience to become bases for authority”(150); Social Justice and Conservative emergents aver that “only God can be the source of perfection in action and thought” (150). This vigorous conversation among emergents is revealing a networked authority, in which the church—“a self-organizing system of relations . . . between innumerable member-parts that themselves form subsets of relations within their smaller networks . . . in interlacing levels of complexity” (152)—is finding a system of communal authority that is based on the Spirit and the interconnectedness of Scripture-listening and Scripture-honoring believers. The Emergent church will thus be radically “relational, non-hierarchical, a-democratized form of Christianity” (153).

The Calvary Chapels and Vineyard Association of Churches, led by leaders such as John Wimber, illustrate aspects of the Emergent church. Wimber advocates a center-set triad, belong-behave-believe, which underscores the importance of a shared humanity, a salient quality of Emergent Christianity, rather than the bounded-set triad, believe-behave-belong, which emphasizes rules and doctrines as expectations for membership, the approach of Roman Catholicism and historic Protestantism. Emergents revel in mystery and paradox and are distrustful of logic and metanarratives. Narrative, however, “is the song of the vibrating network . . . narrative circumvents logic . . . [it] speaks to the heart in order that the heart, so tutored, may direct and inform the mind” (160). The Great Emergence is undoing the dualism of Hellenized Christianity, which accelerated when Constantine became emperor, by recovering the holistic theology of Judaism. The Emergent movement will “rewrite Christian theology . . . into something far more Jewish, more

paradoxical, more narrative, and more mystical than anything the Church has had for the last seventeen or eighteen hundred years” (162).

Tickle’s *The Great Emergence* is a sweeping sketch of twenty centuries of Christianity. Her identification of the social/cultural changes that led to the hinge points of Western Christianity is intriguing and thought-provoking. She clearly recognizes contemporary North American (Protestant) Christianity is undergoing significant changes, which is causing unease among the leadership of the institutionalized church. She rightly notes that many believers across all age groups are finding the beliefs and practices of the “inherited church” to be out of step with what they perceive to be authentic faith; and this dissatisfaction with the inherited church is surely of a different nature than the typical frustrations of previous generations.

Tickle’s depiction of an emerging North American Christianity, however, raises a number of important questions. First, there is the question about the role of the institutionalized church. Tickle argues that the church’s authority will be grounded in a Spirit-led networked/communal authority and that the expression of the faith will be radically “relational, non-hierarchical, a-democratized form of Christianity” (153). Such a construal of authority and church structure gives the reader the impression that the inherited church’s institutionalized structures will play a minimal (if any) role in the Emergent church. Have not sociological studies shown that communities do not survive for decades without some form of organization for decision making? Cannot established structures coexist with the direct inspiration and guidance of the Spirit? The depiction of Spirit-led churches, organized around elders and deacons and overseen by the apostolic leaders of the Jerusalem or Antioch church as portrayed in the book of Acts, is surely a model the Emergent church ought to engage and give serious consideration.

Second, there is the question about the church’s relationship to culture. Tickle does not adequately appreciate the expression of Christianity, seen throughout its history, wherein the church defines itself over against culture. She argues that “the Church has always been sucked along in the same ideational currents as has the culture in general” (151). Such a perspective overlooks the fact that many believers have endeavored to realize the biblically informed vision of the church, aptly stated by Barth, “[The Church] exists . . . to set up in the world a new sign which is radically dissimilar to [the world’s] own manner and which contradicts it in a way which is full of promise” (*Church Dogmatics*, 4.3.2). Surely there is an ongoing vigorous conversation *within* the Emergent church between those emergents who desire to accommodate the church to our postmodern culture (Tickle) and those who embrace a Barthian perspective seeking to establish the church in a manner that is “radically dissimilar” to culture. Surely the emergent movement is richer, more variegated, and more complex than Tickle’s somewhat reductionist portrait.

Third, there is the question concerning the relation of belief and practice

(belonging). Tickle's contrast between those who value a center-set triad—belong-behave-believe (emergents), and those who embrace the bounded-set triad—believe-behave-belong (nonemergents), unfortunately continues to advocate a false dichotomy, characteristic of many believers, between belief and praxis. The NT literature, particularly the letters of Paul, makes abundantly clear that there is an *organic* relationship between belief and praxis. The redemptive work of God in Christ (belief) is foundational for *all* individual and communal expressions of the faith (practice). Christian community is rooted, grounded, and flows from God's reconciling work. Tickle's sketch of how belief and practice are related not only obscures the importance of their interconnectedness, but also suggests they are contrasting options in tension with one another.

Notwithstanding the foregoing shortcomings, Tickle's book is a must-read for those seeking to understand this particular hinge point of Christian history, in which, hopefully, a new, more vibrant, and purer expression of the Christian faith truly emerges.

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