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WE HAVE COME AT LAST TO THE END OF THE BEGINNING AND WE LOOK WITH ANTICIPATION TO THE FUTURE

It has been said that all things come to an end, that life moves on or it ceases, that new things come to be. In the case of *Andrews University Seminary Studies* all these statements are simultaneously true. The grand lady of the Seventh-day Adventist theological seminary at Andrews University and one of the few remaining original creators of the journal, Dr. Leona G. Running, has laid down her pen for the last time and gone to her quiet rest. I, Dr. Karen K. Abrahamson, long-time managing editor of the journal, have spent the last year in transition, telecommuting from my home state of Arkansas, where I am in the process of laying the foundation for my own ministry in professional counseling and marriage and family therapy for those with little or no access to mental health care. It is a journey that began long ago with a Masters degree in Community Counseling and which continued to influence the direction of my doctoral research on the meaning of human being and my studies in consciousness with the Midwest Religion and Science Society at Goshen College, Indiana, where I served as a steering committee member and fellow. Finally, Dr. John W. Reeve, editor, is busy creating a new vision for the journal as it moves forward.

As I prepared the journal for publication without the benefit of Dr. Running's insightful help as copy editor, I would often hear echoes of her past wisdom when I would find one grammatical problem or another. This is the first edition that she did not participate in since the journal began in 1963 (she would, of course, beg to differ as she did not copy edit the edition dedicated to her), and she was sorely missed. During the sixteen years I have worked with the journal, I came to depend on her wisdom and insights not just as the only original creator of the journal to remain on staff, but as a friend and mentor. She loved nothing more than to be a continuing part of seminary life and worked not only for the journal, but with various other publications on campus. She also guided and mentored a host of seminary students through their theses and dissertations. I rarely visited her when she did not have a pen in one hand and a manuscript of some sort in the other. She was full spice, opinionated, but most of all, as she revealed in our last face-to-face visit, she saw herself as a mother to nearly every student pastor and theologian in the Seventh-day Adventist Church for many decades. This latter aspect is what drove her to push and prod us all to always do our best no matter how difficult the task.

I came to the journal in 1998 at the request of Dr. Nancy Vyhmeister, who is herself a grand lady of the seminary and who was at that time editor in chief. I was, at the time, working for a sister journal at the university, but Dr. Vyhmeister decided since I was coming to the seminary to begin work on a Ph.D. in Religion that I might as well work there too. I had no idea that I would spend so many years with the journal as I worked toward the completion of my doctorate. When I traveled abroad to Europe for the purpose of doing

dissertation research, I was granted the privilege of taking my work with me so I have prepared the journal for publication in various hidden corners of Italy, Spain, The Netherlands, Sweden's lovely university town of Uppsala, Switzerland, and in England at the British Library in London and the Tyndale Library at Cambridge. The thanks for this goes to Dr. Jerry Moon, former editor in chief and current chair of the Church History department at the seminary.

My learning at *AUSS* has been rich and broad as I worked with authors and manuscripts and ideas from across the theological spectrum. With the guidance of Vyhmeister, Moon, and Running, I also honed my skills in copy editing, content editing, journal production and management. It has been a good educational experience that I will always be glad that I had the opportunity to experience.

But now the time to move on has come. During the last year, I began the process of jumping through the hoops for licensing as a licensed professional counselor and a marriage and family therapist and for credentialing as a hospital chaplain. I have had the privilege of walking patients and their families through the process of injury, illness, and death, and I have consulted with those whose lives have been altered by the events of life. Even though it seems as if I have worked with little free time or much sleep in the past several months, it has been a rewarding experience and I am thankful that the seminary allowed me this year of transition. I look forward to the new challenges that lie ahead.

As the journal moves into a new phase, I wish Dr. Reeve and his new coeditor, Dr. Martin Hanna, many well wishes and blessings. KKA

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DIVINE PRESENCE THEOLOGY VERSUS NAME THEOLOGY IN DEUTERONOMY

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Introduction

Name Theology has long been understood by biblical scholars to be evidence of a paradigm shift within the Israelite theology of Divine Presence. This paradigm shift involves a supposed evolution in Israelite religion away from the anthropomorphic and immanent images of the deity, as found in Divine Presence Theology, toward a more abstract, demythologized, and transcendent one, as in Name Theology.

According to Name Theology, the book of Deuteronomy is identified as the transition point in the shift from the "older and more popular idea" that God *lives* in the temple with the idea that he is actually only *hypostatically present* in the temple. This new understanding theologically differentiates between "Jahweh on the one hand and his name on the other."[1]

The residual effect of Name Theology is acutely evident in its immanence–to-transcendence scheme. The evidence used to substantiate and sustain Name Theology over the last century may be summarized into two categories: (1) the use of *Name* to indicate the abstracted, or hypostatic, presence of YHWH in the temple; and (2) the apparent *demythologization* of the temple and the ark as found in Nathan's oracle (2 Sam 7:1-17) and Solomon's dedicatory address (1 Kgs 8:1–9:9). Here interpreters have identified a repetitive theme: the supposed reinterpretation of YHWH as a transcendent rather than immanent Deity.[2]

Name Theology in Deuteronomy has not, however, gone unchallenged. Those objecting to it have proposed three primary interpretations of the Name formulae, which express (1) the actual Presence of YHWH, (2) YHWH's taking possession of the sanctuary, and (3) the proclamation of his Name in the cult.[3]

[1]G. von Rad, *Old Testament Theology* (New York: Harper & Row, 1962, 1965), 1:184.

[2]S. L. Richter, *The Deuteronomistic History and the Name Theology: lᵉšakkēn šᵉmô šām in the Bible and the Ancient Near East*, BZAW 318 (Berlin: Walter de Gruyter, 2002), 7-8, 36-37.

[3]For more discussion on (1), see J. G. McConville, "God's 'Name' and God's 'Glory,'" *TynBul* 30 (1979): 162; J. M. Myers, "The Requisites for Response: On the Theology of Deuteronomy," *Int* 15 (1961): 27. For more discussion on (2), see. G. Braulik, "Spuren einer Neubearbeitung des deuteronomistischen Geschichtswerkes in 1 Kön 8,52-53. 59-60," *Bib* 52 (1971): 24, n. 3; G. J. Wenham, "Deuteronomy and the Central Sanctuary," *TynBul* 22 (1971): 114. For more discussion on (3), see Braulik, 99; H. Weippert, "'Der Ort, den Jahwe erwählen wird, um dort seinen Namen wohnen zu

A. S. van der Woude challenges Name Theology on two fronts: (1) its presupposition of a universal *šem* concept in the ancient Near East, and (2) its presupposition of a dichotomy of immanence and transcendence.[4] His focus on linguistic issues and his refutation of the immanence/transcendence paradigm are extremely significant, leading Mayes to conclude that, in the book of Deuteronomy, YHWH is both transcendent and immanent and that the use of the Name has been misunderstood.[5]

More recent critiques, especially those by I. Wilson[6] and S. L. Richter,[7] also challenge traditional Name Theology and call for a reappraisal. Wilson convincingly argues from his understanding of Deuteronomy that, while present in heaven, God also remains present on earth to a greater extent than proponents of Name Theology have allowed. Richter correctly contends that the various Name formulae have been misapplied and demonstrates that the expressions לִשְׁכֹּן שְׁמוֹ שָׁם [*lᵉšakkēn šᵉmô šām*] and לָשׂוּם שְׁמוֹ שָׁם [*lāśûm šᵉmô šām*] are synonymous and should be translated "to place his name there" on the basis of Akkadian parallels.[8] M. Hundley accepts Richter's suggestion to translate *lᵉšakkēn šᵉmô šām* as "to place his name there," while allowing for the possibility that it may also connote "dwelling."[9]

Building on the work of B. Jacob, F. M. Cross, R. de Vaux, and S. D. McBride,[10] Richter argues that *lᵉšakkēn šᵉmô šām*, which occurs seven times

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lassen': die Geschichte einer alttestamentlichen Formel," *BZ* 24 (1980): 78.

[4]A. S. van der Woude, *TLOT* 3:1350-1351.

[5]A.D.H. Mayes states: "In fact, however, this introduces a false distinction between Yahweh and his name. The name and the reality signified thereby are not distinguishable; *when Yahweh is said to have caused his name to dwell at a sanctuary, the intention is to indicate the real and effective presence of Yahweh himself at that sanctuary*" (*Deuteronomy*, NCB [London: Oliphants, 1979], 59-60, emphasis supplied).

[6]I. Wilson, *Out of the Midst of the Fire: Divine Presence in Deuteronomy*, SBLDS 151 (Atlanta, GA: Scholars, 1995).

[7]Richter, *Deuteronomistic History*; idem, "The Place of the Name in Deuteronomy," *VT* 57 (2007): 342-366.

[8]Richter, *Place Name*, 343.

[9]M. Hundley, "To Be or Not to Be: A Reexamination of Name Language in Deuteronomy and the Deuteronomistic History," *VT* 59 (2009): 543.

[10]See, B. Jacob, *In Namen Gottes: eine sprachliche und religionsgeschichtliche Untersuchung zum Alten und Neuen Testament* (Berlin: Verlag von S. Calvary, 1903). Benno Jacob strongly contested the magical/hypostatic interpretation of *šem* YHWH, naming such assessments imaginative and exaggerated. He criticized his predecessors for their inability to assess rightly the idiomatic construction involved. Moreover, he rejected the concept of a deuteronomistic correction in the use of *name*, stating that his colleagues were implicitly following a Wellhausian developmental scheme in their identification of such a progression. F. M. Cross, "The Priestly Tabernacle," *Biblical Archaeologist Reader*, ed. G. E. Wright and D. N. Freedman (New York: Doubleday, 1961), 1:201-228;

within Deuteronomy (12:5, 11; 14:23; 16:2, 6, 11; 26:2) and is quoted in Ezra 6:12, Neh 1:9, and Jer 7:12, is a loan-adaptation of the Akkadian phrase *šuma šakānu*, while *lāśûm šᵉmô šām* is a calque of the same. She extensively examines this phrase and its near synonym *šuma ša ṭra šakānu* in the Akkadian corpus, finding significant evidence of the former mainly in victory and votive inscriptions and of the latter primarily in building inscriptions.[11] She posits that the phrase "found its way to the northern Levant via the victory stelae of the Old Akkadian and Assyrian kings, and to the southern Levant by means of the Amarna letters."[12]

In light of these discussions, I will investigate in this article these claims made by proponents of Divine Presence Theology and Name Theology and suggest that the Divine Presence motif, rather than Name Theology, is the focus of the book of Deuteronomy.

Name Theology

Name Theology is derived from two sets of texts: (1) those referencing YHWH's Name dwelling (i.e., the cult-place) or presence at the *earthly sanctuary* (e.g., Deuteronomy 12–26, see esp. 12:5, 11, 21; 14:23-24; 16:2, 6, 11; 26:2); and (2) those referring to YHWH's dwelling or presence *in heaven* (e.g., Deut 4:36; 26:15). While the significance of the cult-place in Deuteronomy was suggested by the end of the nineteenth century,[13] it was G. von Rad who popularized it in a short essay published in 1947.[14]

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idem, *Canaanite Myth and Hebrew Epic* (Cambridge: Harvard University Press, 1973); R. de Vaux, "Le lieu que Yahwé a choisi pour y établir son nom," in *Das ferne und nahe Wort, Festschrift L. Rost*, ed. F. Maass, BZAW 105 (Berlin: Alfred Töpelmann, 1967); S. D. McBride, "The Deuteronomic Name Theology" (Ph.D. dissertation, Harvard University, 1969).

[11]Richter, *Deuteronomistic History*, 130-199.

[12]Ibid., 199. She draws on several Phoenician inscriptions and especially on the ninth-century bilingual Tell Fakhariyeh votive inscriptions to establish that the phrase did in fact appear in the Levant.

[13]B. Stade, *Geschichte des Volkes Israel* (Berlin: Grote, 1888), 2:247.

[14]G. von Rad states: "As we see it in Deuteronomy, it [the *Name*] may be established in a particular place, the conception is definite and within fixed limits; it verges closely upon a hypostasis. The Deuteronomic *theologumenon* of the name of Jahweh clearly holds a polemic element, or, to put it better, is a theological corrective. It is not Jahweh himself who is present at the shrine, but only his name as the guarantee of his will to save . . . Deuteronomy is replacing the old crude idea of Jahweh's presence and dwelling at the shrine by a theologically sublimated idea" (*Deuteronomium-Studien*, FRLANT 58 [Göttingen: Vandenhoeck & Ruprecht, 1947], 25-30; idem, *Studies in Deuteronomy*, SBT 9 [London: SCM, 1953b], 38-39). Von Rad also states that "the name dwells on earth in the sanctuary; Yahweh himself is in heaven (Deut. 26.15)" (*Deuteronomy, A Commentary*, OTL [Philadelphia: Westminster, 1966], 90).

Von Rad's oft-quoted remarks are the classic formulation of Name Theology,[15] and it now commands a wide acceptance.[16] The distinction between YHWH and his Name is fundamental to Name Theology. In contrast to those texts in which the Deity is represented as being localized on the earth, in Deuteronomy it is his Name that is conceived as being thus present, in this case at the sanctuary. YHWH himself is in heaven. The Name placed at the sanctuary is commonly viewed as distinct from, yet related to, YHWH himself, and a variety of terms have been used to describe the relationship between the two. Most commonly, the Name represents YHWH at the sanctuary or is the form of his manifestation there (the Name being understood as a synonym for essence). For instance, "Yahweh's name is . . the representative of Yahweh himself";[17] "Le Deutéronome entend affirmer . . . que ce n'est pas Yahweh en personne qui habite le Temple, mais qu'il s'y fait représenter par son nom";[18] "we have in these vehicles, which are technically known as *theologoumena*, the 'representations' or 'presentations' of the Deity as he draws near to man in his real yet never fully revealed nature";[19] "Yahweh . . . was represented by . . . His name [Deut 12:5, 11; 14:23 . . .]";[20] "the 'name' [is] the form of Yahweh's manifestation."[21] It has also been proposed that

[15]E.g., see F. Dumermuth, "Zur deuteronomischen Kulttheologie und ihren Voraussetzungen," *ZAW* 70 (1958): 69; McBride, 29; T.N.D. Mettinger, *The Dethronement of Sabaoth: Studies in the Shem and Kabod Theologies*, ConBOT 18 (Lund: Gleerup, 1982), 42; E. W. Nicholson, *Deuteronomy and Tradition* (Oxford: Blackwell, 1967), 55-56, 71.

[16]See R. E. Clements, *Deuteronomy*, Old Testament Guides (Sheffield: JSOT, 1989), 52; H. Gese, "Der Name Gottes im Alten Testament," in *Der Name Gottes*, ed. H. von Stietencron (Düsseldorf: Patmos, 1975), 87; F. R. McCurley, "The Home of Deuteronomy Revisited: A Methodological Analysis of the Northern Theory," in *A Light unto My Path*, ed. H. N. Bream, R. D. Heim, and C. A. Moore (Philadelphia: Temple University Press, 1974), 308; M. Metzger, "Himmlische und irdische Wohnstatt Jahwes," *UF* 2 (1970): 149; H. D. Preuß, *Deuteronomium*, ErFor 164 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1982), 17; G. Seitz, *Redactionsgeschichtliche Studien zum Deuteronomium*, BWANT 93 (Stuttgart: Kohlhammer, 1971), 222; M. Weinfeld, *Deuteronomy and the Deuteronomic School* (Oxford: Oxford University Press, 1972a), 197. See more recently, e.g., H. D. Preuss, *Old Testament Theology*, 2 vols. (Louisville: WJK, 1995-96), 2:45.

[17]R. E. Clements, *God's Chosen People* (London: SCM, 1968), 78.

[18]E. Jacob, *Théologie de l'Ancien Testament* (Neuchâtel: Delachaux et Niestlé, 1968), 66.

[19]J. K. Kuntz, *The Self-revelation of God* (Philadelphia: Westminster, 1967), 37, emphasis original.

[20]J. Lindblom, "Theophanies in Holy Places in Hebrew Religion," *HUCA* 32 (1961): 92.

[21]Nicholson, 55.

the Name formulae,[22] which are an extension of the Deity, denotes his cultic presence or expresses his ownership of the temple.

Moreover, deuteronomic texts describing the presence of the Name at the cult-place are generally regarded (with von Rad) as correcting the view that YHWH himself resided there.[23] Some scholars, for example, believe that the assertion that the sanctuary is a personal dwelling place of YHWH could be construed as implying the limiting of his Presence to that place.[24] Others relate the introduction of the Name formulae to particular historical events such as the centralization of the cult,[25] the loss of the Ark from the northern kingdom,[26] or the destruction of the temple.[27] However, according to this view, the sanctuary retains its importance for the Israelite worshiper since the presence of the Name is understood as providing indirect access to the Deity himself.[28]

Finally, the presence of the Name at the cult-place is linked to a whole complex of new ideas involving changes in the conception of the Ark (from

[22]Name formulae refer to phrases that incorporate the name (שם) when referring to the deity.

[23]E.g., see R. E. Clements, who state: "[I]n place of the older mythology, by which Yahweh's abode on earth was thought to be united to his abode in heaven, the Deuteronomists offered a theological concept […] that of Yahweh's name […] set in the place which he had chosen" (*God and Temple* [Oxford: Blackwell, 1965], 94); McBride, 186, states: "According to Stade and most commentators since Name Theology was promulgated as a substitute for the view that Yahweh himself dwelt in an earthly abode. Whether this was the sole or even primary motive informing its earliest usage remains to be seen, but a *corrective intent* is decisive in the way the tradition has been employed by the Deuteronomic historians" (emphasis supplied); Weinfeld, 193, states that "the repeated employment of [the expression "to cause his name to dwell"] is intended to combat the ancient popular belief that the Deity actually dwelled within the sanctuary."

[24]W. Brueggemann, "Presence of God, Cultic," *IDBSup* (1976): 681; I. Cairns, *Word and Presence: A Commentary on the Book of Deuteronomy*, ITC (Grand Rapids: Eerdmans, 1992), 127; Clements, *God and Temple*, 100; E. H. Maly, "'. . . The Highest Heavens Cannot Contain You . . .' (2 Kgs 8,27): Immanence and Transcendence in the Deuteronomist," in *Standing before God*, ed. A. Finkel and L. Frizzel (New York: Ktav, 1981), 27; S. L. Terrien, "The Omphalos Myth and Hebrew Religion," *VT* 20 (1970): 334; G. E. Wright, "God Amidst His People: The Story of the Temple," in *The Rule of God: Essays in Biblical Theology* (New York: Doubleday, 1960), 72.

[25]O. Grether, *Name und Wort Gottes im Alten Testament*, BZAW 64 (Gießen: Töpelmann, 1934), 35.

[26]O. Kaiser, *Einleitung in das Alte Testament* (Gütersloh: Mohn, 1984), 137; Nicholson, 72-73.

[27]McCurley, 310-311; Mettinger, 50, 59-62, 78-79, 133.

[28]Cairns, 127; McBride, 3; Nicholson, 73; S. L. Terrien, *The Elusive Presence: Toward a New Biblical Theology* (San Francisco: Harper & Row, 1978), 200.

being YHWH's throne to being a mere container for the written law)[29] and the sanctuary (from being YHWH's dwelling place, and, therefore, a place of sacrifice, to being a place of prayer).[30]

It is against this background that the interpretation of the various Name formulae has been carried out. While much of this discussion includes an appeal to other ancient Near Eastern data, in particular the Amarna letters,[31] a closer study of the book reveals that Deuteronomy contains a substantial body of material that has been overlooked or disregarded by most writers on the subject. According to Wilson, there is sufficient evidence for the *earthly* Presence of YHWH in Deuteronomy, especially in chapters 12–26.[32]

By means of an exhaustive study of the parallel pericopes in Exodus/Numbers and Deuteronomy, Wilson convincingly demonstrates that (1) in comparison with its Exodus/Numbers parallels, Deuteronomy does not diminish or remove references to the earthly presence of YHWH; (2) the affirmation of Divine Presence is a clear feature of at least some of the historical sections of Deuteronomy; and (3) in the old legal core of Deuteronomy (chapters 12–26) not only is the localized presence of YHWH at the central sanctuary regularly articulated as the Israelites are commanded to perform their worship "before Yahweh" (*lipnê YHWH*), but these same chapters are replete with the Name formulae.[33]

Divine Presence Theology in Deuteronomy 1

Within Deuteronomy, there are two groups of expressions that refer to YHWH's earthly Presence. Some occur in the historical sections of the book (e.g., the wilderness wanderings, Holy War, events at Horeb). Others are found in the legal section, where the expression "before YHWH" predominates, but where it is also used to qualify a variety of activities carried out at the "chosen place." Both groups of expressions are relevant to the subject of Name Theology, but those in the legal section are especially important since they are found in connection with the place from which YHWH is believed *ex hypothesi* to be absent. Both groups of expressions will, therefore, be examined in some

[29]G. Braulik, *Deuteronomium 1–16,17*, Die Neue Echter Bibel (Würzburg: Echter, 1986), 98; T. E. Fretheim, "The Ark in Deuteronomy," *CBQ* 30 (1968a): 6; G. von Rad, "The Tent and the Ark," in *The Problem of the Hexateuch* (New York: McGraw Hill, 1966), 103-124; Weinfeld, 208-209.

[30]R. E. Clements, *Old Testament Theology: A Fresh Approach* (Atlanta: John Knox, 1978), 68-69; Metzger, 150, 154; Wright, 71.

[31]See esp. McBride, 66-141. He refers to the king having "established his name" (šakan šumšu). Cf. J. Schreiner, *Sion-Jerusalem, Jahwes Königssitz: Theologie der Heiligen Stadt im Alten Testament*, SANT 7 (München: Kösel, 1963), 163.

[32]Wilson, 12.

[33]Richter, *Deuteronomistic History*, 34.

detail in order to discover whether they include references to YHWH's earthly Presence.

Deuteronomy 1–3 considers accounts in which the Deity is portrayed as present on the earth. For example, Deut 1:19-40 recounts the initial reconnaissance of the Promised Land by the twelve spies, their reporting of the reconnaissance, and the various reactions to their account. This passage contains several references to Divine Presence. The statements in Deut 1:30 about YHWH going ahead of and fighting for the Israelites are generally categorized as Holy War terminology[34] and imply the Divine Presence on the battlefield.[35] They occur as part of Moses' response (vv. 29-31) to the people's murmuring against going up into the Promised Land.

Deuteronomy 1:32-33 records the people's lack of belief in YHWH. The reference to the Deity is qualified in v. 33 by a reminder of his localized Presence with them in the wilderness: "who *went* in the way *before you* to search out a place for you to pitch your tents, to show you the way you should go, *in the fire* by night and *in the cloud* by day" (NKJV, emphasis supplied). This is in contrast to v. 31, which, by its use of the verb "to carry," contains a figurative reference to YHWH's activity on the people's behalf in their wilderness wanderings. Verse 33 refers to the fire and the cloud veiling his guiding Presence during that period.[36] In this way, Moses appeals to the people's personal experience of divinely instituted phenomena and indicates the absurdity of their unbelief. Deuteronomy 1:33 is, therefore, a clear example of a heightened emphasis on Divine Presence.

In Deut 1:41-46, YHWH's instruction to Moses in v. 42 ("Say to them, do not go up and do not fight, for I am not in the midst of you," NRSV) is to be passed on to every man who has "girded on his weapons of war" (v. 41, NKJV). Here also the reference to Divine Presence is expressed negatively and here also YHWH's absence is represented as an anomalous state of affairs. Earlier in the chapter, when the people were originally commanded to go up into the land (v. 26), Moses' words (vv. 26-33) indicate that, had they then obeyed, YHWH would have accompanied them onto the battlefield (v. 30). Their rebellion, however, gave rise to a new command, namely, that they turn back toward the wilderness. It is in this situation that the Divine Presence was denied to the expedition. Here also YHWH's absence is temporary and his Presence "in the midst of" the people is regarded as the normal mode of

[34]E.g., see G. von Rad, *Der Heilige Krieg im Alten Israel*, ATANT 20 (Göttingen: Vandenhoeck & Ruprecht, 1952), 9.

[35]P. C. Craigie, "Yahweh is a Man of Wars," *SJT* 22 (1969): 185; P. D. Miller, *The Divine Warrior in Early Israel*, HSM 5 (Cambridge: Harvard University Press, 1973), 156.

[36]T. W. Mann cites Deut 1:33 as part of the OT terminology of Divine Presence (*Divine Presence and Guidance in Israelite Traditions: The Typology of Exaltation*, JHNES [Baltimore: Johns Hopkins University Press, 1977], 253, 257).

his relationship with them. YHWH's absence from the ranks is given as the reason why the Israelites will be defeated in battle: "'Do not go up and do not fight, for I am not in the midst of you; otherwise you will be defeated by your enemies'" (v. 42). Deuteronomy 1:41-44 refers directly to YHWH's localized Presence by affirming his absence, but in such a way as to imply that this was only temporary and that normally he would be "among" his people.

Deuteronomy 1:41-46 relates how the Israelites were chased by the inhabitants of the land as far as Hormah. Deuteronomy 1:45-46 concludes with a brief account of their return to Kadesh, and in this context there is a reference to the Divine Presence: "Then you returned and wept *before the* LORD, but the LORD would not listen to your voice nor give ear to you" (v. 45, NKJV, emphasis supplied). The people wept after returning to the place from which they had set out originally. It is strongly implied that their weeping "before" YHWH could be done in the Divine Presence and that the one "before" whom they displayed such emotion was being "among" them. Thus, it is clear that Deut 1:41-46 contains a great emphasis on Divine Presence.

Divine Presence Theology in Deuteronomy 4–5
Deuteronomy 4:10

Deuteronomy 4–5 (cf. Exodus 19–20) refers to the initial giving of the law on Horeb and contains a variety of references to Divine Presence. For example, Deut 4:10-11 appears to indicate that when the people stood at the foot of the mountain they were in close proximity to the Deity: "especially concerning the day you stood before the LORD (*'āmadtā lipnê YHWH*) your God in Horeb, when the LORD said to me, 'Gather the people to me. . . .' Then you came near and stood at the foot of the mountain" (NKJV; cf. Exod 19:17, in which the narrator refers to the people "meet[ing] God").

There are several features of this passage that indicate that Moses is referring to one particular occasion: (1) the time ("especially concerning the day"); (2) the place ("in Horeb"); and (3) the instructions that YHWH gave to Moses ("Gather the people to me"). In this instance, the passage is intended to be understood *literally*, with the people physically standing in front of YHWH. YHWH himself is regarded as being in their immediate vicinity and thus present at Horeb.

When YHWH tells Moses, "Gather the people *to me*" (v. 4:10), it is strongly implied that as a result of doing so the people would find themselves in close proximity to him. This explanation of YHWH's instruction to Moses is consistent with the purpose for which he wishes the people to be "gathered to him," namely, "and I will let them hear my words." If the people remain where they are, they will not hear what YHWH has to say. But if they are "gathered to him," then they will. The dependency of the

people's hearing of YHWH on where they are located is consistent with YHWH being localized at a particular place, that is, in the fire with which the mountain was burning (v. 11).

Although it is clearly implied by the context of Exod 20:1 that YHWH communicated the Decalogue while on Mount Sinai by references to divine descent (19:18, 20), a warning of the dangers inherent in approaching him (19:21-22, 24), and by the thick darkness "where God was" (20:21), it is only in the book of Deuteronomy that there appears to be explicit indications of Divine Presence speaking "out of the midst of the fire" (4:12-13, 15-16, 33, 36; 5:4-5, 22, 24, 26; 9:10; 10:4).

The expression "out of the midst of the fire" is used to qualify the majority of references to YHWH's audible communication of the law to the people at Horeb. Thus, if YHWH is represented as speaking "out of the midst of" a fire, this would seem to suggest that he was present within the fire. The same could be said when the people are portrayed as hearing either his voice or his words "out of its midst."

Within the OT as a whole, there are six other instances of communication out of or in the midst of something. Four refer to human communications (Pss 22:22 [MT 22:23]; 109:30; 116:19; Ezek 32:21) and two to divine speech (Exod 3:4 and 24:16):

(1) In regard to human communication, Ezek 32:21 (NRSV) states: "The mighty chiefs shall speak of them, with their helpers, out of the midst of Sheol: 'They have come down, they lie still, the uncircumcised, killed by the sword.'" While many scholars make no clear comment as to the significance of the chiefs speaking "out of the midst of Sheol," those that do indicate that they consider these men to be present there themselves.[37]

(2) In addition, both instances of divine communication involve the Deity calling to Moses out of the midst of a bush (Exod 3:4) and a cloud (Exod 24:16), respectively. In each case, it is generally thought that the writer is affirming, either explicitly or implicitly, the Presence of the Deity within that from which he speaks.[38]

[37]See L. C. Allen, *Ezekiel 20–48*, WBC 29 (Dallas: Word, 1990), 137; K. W. Carley, *The Book of the Prophet Ezekiel*, CBC (Cambridge: Cambridge University Press, 1974), 216; J. B. Taylor, *Ezekiel*, TOTC (London: Tyndale, 1969), 211.

[38]See R. J. Burns, *Exodus, Leviticus, Numbers, with Excursuses on Feasts/Ritual and Typology*, OTM 3 (Wilmington: Glazier, 1983), 45; R. E. Clements, *Exodus*, CBC (Cambridge: Cambridge University Press, 1972), 20, 160; J. I. Durham, *Exodus*, WBC 3 (Waco: Word, 1987), 31; W. H. Gispen, *Exodus*, BSC (Grand Rapids: Zondervan, 1982), 52, 241; J. Jeremias, "Theophany in the OT," *IDBSup* (1976): 897; Mann, 154; M. Weinfeld, "Presence, Divine," *EncJud* 13 (1972b): 1016.

Deuteronomy 4:15-24

In Deut 4:15-24, the people saw no form when they heard the divine words (v. 12). YHWH could have been present within the fire, but invisible or veiled,[39] accounting for why the people saw no physical form.[40] In fact, the message drawn from the people's nonperception of that form most naturally implies that such was indeed the case: "Since you saw no form when the LORD spoke to you at Horeb out of the fire, take care and watch yourselves closely, so that you do not act corruptly by making an idol for yourselves, in the form of any figure, the likeness of male or female" (4:15-16, NRSV).

This prohibition implies that YHWH was actually present at Horeb, but that by visibly perceiving his Presence the people may have been tempted to make an image of him. If YHWH was present within the fire, then such an appeal would provide good grounds for the prohibition since the people's nonperception of his form would render it impossible for them to reproduce an approximate image. The Israelites were, therefore, forbidden either to make images based on the creatures listed in vv. 16b-18 or to worship any of the luminous or flaming heavenly bodies referred to in v. 19. It thus appears that in speaking against the making of images, the writer is supporting the idea of a genuine encounter with the Divine Presence at Horeb.

The response of the people both to the fire out of which YHWH's voice was heard and to the voice itself is consistent with YHWH being present within the fire. Their fear is addressed by Moses: "I stood between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire, and you did not go up the mountain" (Deut 5:5, NKJV). Note that the people's fear of the fire is given as the reason for Moses' standing between them and YHWH, implying that the person of YHWH was in some way associated with the fire. The people were surprised to have survived God speaking with them and hearing his voice (Deut 5:24, 26; cf. 4:33) and they were convinced that continued exposure to the fire and voice would be fatal (5:25; 18:16). Such illustrations appear to be indicative of reactions experienced by those coming into close contact with the Divine Presence. In this regard, J. K. Kuntz notes that "the [OT] theophany is

[39]See J. Barr, "Theophany and Anthropomorphism in the Old Testament," VTSup 7 (Leiden: Brill, 1959), 35; R. L. Cohn, *The Shape of Sacred Space: Four Biblical Studies*, AARSR 23 (Chico, CA: Scholars, 1981), 50; T. E. Fretheim, *The Suffering of God*, OBT 14 (Philadelphia: Fortress, 1984), 95; G. E. Mendenhall, "Toward a Biography of God: Religion and Politics as Reciprocals," in *The Tenth Generation* (Baltimore: Johns Hopkins University Press, 1973b), 212; M. Weinfeld, "Divine Intervention in War in Ancient Israel and in the Ancient Near East," in *History, Historiography and Interpretation*, ed. H. Tadmor and M. Weinfeld (Jerusalem: Magnes, 1983), 145.

[40]See Fretheim, *Suffering God*, 96; J. Ridderbos, *Deuteronomy*, BSC (Grand Rapids: Zondervan, 1984), 85.

inclined to link the approaching nearness of the Deity with a response of fear and dread that is induced in man who attends it."[41] S. L. Terrien concurs, stating that "in Hebraic faith, the fear of Elohim represents man's ambivalent reaction to the nearness of the holy."[42]

Hundley proposes that when Deuteronomy says YHWH speaks from the midst of the fire, "we may assume that he is present as much more than a disembodied voice. Other contextual elements also support a real, veiled presence."[43] He notes that "it seems best to conclude that God is simultaneously both in heaven and on earth. Like the gods of the Ancient Near East who can be present in their various statues and in heaven, YHWH can be present in two places at once, in heaven and in his sanctuary on earth."[44] Rather than rejecting the traditional theory outright, he brings an important corrective through a reexamination of the name language in context: the Deuteronomistic innovation lies not in absenting God from earth, but in leaving the exact nature and extent of his presence on earth ambiguous.[45]

Deuteronomy 5:4

Deuteronomy 5:4 (NKJV) brings a further element of the Divine Presence: "The Lord talked with you *face to face* on the mountain from the midst of the fire." Few scholars reflect on whether the phrase "face to face" has any bearing on the location of the Divine Presence, though some imply in their more general remarks on vv. 1, 2-5 that YHWH was present on that occasion.[46] But the expression would seem to imply that when it is used to qualify an activity predicated of A in relation to B, then regardless of whatever else might be involved (e.g., when YHWH interacts with a human being face to face whether the human is regarded as in any sense *seeing* the divine visage) A and B are in close proximity to one another.[47]

The form used in the Hebrew phrase "face to face" [*pānîm bᵉpānîm*] in Deut 5:4 occurs nowhere else in the OT. There is, however, a similar

[41]Kuntz, 43, emphasis original.

[42]Terrien, *Elusive Presence*, 378.

[43]Hundley, 538, n. 24.

[44]Ibid., 539, see also n. 28. Hundley states: "In the Ancient Near East, the gods can be present in multiple forms in multiple places, including heaven and earth, without diminishment. For example, in Egypt, Amun is present in various locales, while Ra is present in various earthly temples, most notably Heliopolis, and in the sun itself."

[45]Ibid., 551-552.

[46]See G. E. Wright, "The Book of Deuteronomy," *IB* 2 (1953): 363.

[47]Wilson, 76-77.

expression [*pānîm 'el-pānîm*] that occurs five times in the OT, each in regard to the Deity, and generally seems to be regarded as having the same meaning:[48]

(1) In Gen 32:30 [MT 32:31], it is difficult to escape the conclusion that the God who Jacob saw "face to face" is the "man" with whom he had wrestled.[49]

(2) The descent of the pillar of cloud in Exod 33:9-11 is generally thought to be YHWH's Presence on those occasions when he is described as speaking to Moses "face to face."[50]

(3) There are no indications of Divine Presence in the context of Deut 34:10. YHWH's face-to-face knowledge of Moses is frequently understood as an expression of the intimate and unique relationship that existed between them.

(4) That the angel of the LORD who Gideon saw face to face was present is clear from several indications in Judg 6:11-24: (a) the angel of the LORD "sat under the oak at Ophrah" (v. 11); (b) he "appeared" to Gideon (v. 12); (c) Gideon's request to him not to depart "from here" is met by a promise that he would "stay" until Gideon returned (v. 18); and (d) after "touch[ing] the meat and the unleavened cakes" with his staff, the angel of LORD "vanished from [Gideon's] sight" (v. 21).

(5) YHWH's promise in Ezek 20:35 to enter into a face-to-face judgment with Israel has no indication of Divine Presence in its immediate context.

Three of these five OT instances of face-to-face encounters are found in contexts that indicate the parties concerned were in close proximity. Jacob wrestled with God. YHWH descends to the tent that Moses had entered, and the angel touched the food that Gideon set before him. The other two instances do not spell out the idea of spatial proximity, but neither do they rule it out.

Thus, from what is understood by the expression itself, the OT usage elsewhere than Deuteronomy 4–5, and the other references to Divine Presence in its immediate context ("from the midst of the fire . . . I stood between the LORD and you at that time" 5:4-5, NKJV), it would seem that when YHWH is described as having spoken with the people face to face, he did so in their immediate vicinity. This added evidence, therefore, constitutes a further deuteronomic indication of YHWH's localized Presence at Horeb.

[48]*BDB*, 815.

[49]See W. Brueggemann, *Genesis*, Interpretation (Atlanta: Knox, 1982), 267; D. Kidner, *Genesis*, TOTC (London: Tyndale, 1967), 169-170; M. Maher, *Genesis*, OTM 2 (Wilmington: Glazier, 1982), 189-190; B. Vawter, *On Genesis: A New Reading* (London: Chapman, 1977), 349, 351.

[50]See B. S. Childs, *Exodus*, OTL (London: SCM, 1974), 592-593; Curtis, 285; G. E. Mendenhall, "The Mask of Yahweh," in *The Tenth Generation* (Baltimore: Johns Hopkins University Press, 1973a), 59; Terrien, *Elusive Presence*, 177-178.

Deuteronomy 5:5

While scholars generally regard Moses' standing between the LORD and the people in Deut 5:5 as representative of his role as a mediator between YHWH and the Israelites,[51] few have addressed the specific issue of whether the "standing between" is to be understood in its literal, locative meaning. If the verb "to stand" (*'omēd*) is taken in its literal sense, then when A stands "between" [*bên*] two sets of people, it is usually understood that A is in close proximity to both of them. Thus, it is implied in Deut 5:5 that the localization of YHWH is at a site both known to and not far from Moses so that he was able to position himself "between the LORD and [the people]."[52]

Apart from Deut 5:5, the phrase *'ōmēd bên* occurs only three times in the OT (Exod 14:19-20; Num 16:48 [MT 17:13] and 1 Chron 21:16):

(1) From the amount of spatial information associated with the movements of the pillar of cloud in Exod 14:19-20, it is clear that the "standing between" is intended to be understood in the locative sense ("And the Angel of God, who *went before* the camp of Israel, *moved and went behind* them; and the pillar of cloud *went from before* them and *stood* behind them. So it came *between* the camp of the Egyptians and the camp of Israel," NKJV, emphasis supplied). The two hosts are known to be earthbound and in close proximity to one another, and the change in the pillar's position (from being *before* Israel to standing *behind* them) would suggest that only a literal interpretation is possible.

(2) Aaron's act of atonement in Num 16:48 [MT 17:13]—"And he *stood between* the dead and the living; so the plague was stopped," NKJV—takes place in the people's midst (16:47 [MT 17:12]). Since both the dead and the living can be presumed to have been present at the time (i.e., the plague had already started), then here also the "standing between" is most naturally understood in a locative sense.

(3) Scholars who comment on the "angel of the LORD standing between earth and heaven" (NKJV) in 1 Chron 21:16 generally consider him to have been suspended in midair,[53] an interpretation that clearly understands the "standing between" in a locative sense.

It is important to note that in none of these three instances is there any indication that whoever/whatever "stands between" fulfills a mediating role between the other two parties. All three instances of *'ōmēd bên* are to be

[51]Braulik, *Deuteronomium 1–16,17*, 49; P. C. Craigie, *The Book of Deuteronomy*, NICOT (Grand Rapids: Eerdmans, 1976), 148; A. Phillips, *Deuteronomy*, CBC (Cambridge: Cambridge University Press, 1973), 44; Watts, 207.

[52]Wilson, 79.

[53]See J. M. Myers, *1 Chronicles*, AB 12 (Garden City: Doubleday, 1965a), 148; H.G.M. Williamson, *1 and 2 Chronicles*, NCB (London: Marshall, Morgan & Scott, 1982), 147.

understood literally, and none of them involve any hint of mediatorial activity on behalf of who/whatever stands between.

In Exod 14:19-20, the pillar of cloud "stands between" the two hosts to prevent the Egyptians from approaching any closer to the Israelites ("so that the one did not come near the other all that night," NKJV). In Num 16:48 [MT 17:13], Aaron "stands between" the dead and the living not to mediate between the two groups, but to do so between YHWH and the living. Finally, in 1 Chron 21:16, the angel "standing between" earth and heaven is in no sense acting as a mediator between humanity and God, but rather as the Deity's agent of judgment upon Jerusalem.

It has been shown that there is no OT precedent for *ʿōmēd bên* being understood in the metaphorical sense of mediation. All three instances cited above carry a literal meaning. Therefore, in Deut 5:5, Moses' "standing between" YHWH and the people is intended to be taken in the same locative sense. The verse thus portrays Moses as occupying the physical space that separates the Israelites from the Deity, who is, thereby, represented as being localized in their immediate vicinity. Thus, on the basis of its usage elsewhere in the OT, *ʿōmēd bên* in Deut 5:5 is understood in a locative sense. This interpretation is consistent with the other indications of Divine Presence in the immediate context.

YHWH's Presence on the mountain for his delivery of the Ten Commandments in Deut 4:12-13; 5:4-5; and 5:22 is strongly implied within the verses themselves by the references to his speaking with the people face to face "out of the midst of the fire" and to Moses' standing between God and the people. This clearly represents a heightened emphasis on Divine Presence in this section of Deuteronomy.

Deuteronomy 5:23-27

In Deut 5:23-27, there is a connection between God's speaking "out of the midst of the darkness" and "out of the midst of the fire," once again implying God's immediate Divine Presence on the mountain:

> So it was, when you heard the voice *from the midst of the darkness*, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders. And you said: "Surely the LORD our God has shown us his glory and his greatness, and we have heard his voice *from the midst of the fire*. We have seen this day that God speaks with man; yet he still lives. Now therefore, why should we die? For this great fire will consume us; if we hear the voice of the LORD our God anymore, then we shall die. For who is there of all flesh who has heard the voice of the living God speaking *from the midst of the fire*, as we have, and lived? You go near and hear all that the LORD our God may say, and tell us all that the LORD our God says to you, and we will hear and do it" (Deut 5:23-27, NKJV, emphasis supplied).

The Israelites expressed their amazement twice for already having survived hearing YHWH's voice (5:24, 26), and both times indicate that the voice came from the fire. It is only in this account that narrator and people refer to the voice emanating from both the darkness and the fire, thereby implying that the Deity was on the mountain itself and, consequently, giving a heightened indication of Divine Presence.

Deuteronomy 5:31

Few scholars comment on the divine instruction to Moses to "stand here by me" (Deut 5:31), though those who do generally see it as referring to the Divine Presence on the mountain.[54] The expression "stand by me" occurs six times elsewhere in the OT (Deut 29:15 [MT 29:14]; 1 Sam 17:26; 1 Chron 20:4; 21:15; 2 Chron 5:12; and Neh 12:40). It occurs once with the same preposition in the Niphal (1 Sam 1:26) and four times in the Hithpael (Exod 34:5; Num 11:16; 2 Chron 20:6; and Ps 94:16). Of these eleven, eight involve a literal "standing by," indicating the physical proximity of the parties concerned. The remaining three are more metaphorical, being found in contexts involving war or aggression (1 Chron 20:4; 2 Chron 20:6; and Ps 94:16).

A number of elements in the context of Deut 5:31 suggest the literal usage of the command "stand here by me": (1) the inclusion of the adverb "here" [*pô*] implies the locative sense of the preposition; (2) YHWH's promise that he will speak to Moses while the latter "stands by" him is consistent with such an understanding of the phrase as a whole (cf. 1 Sam 17:26, in which David speaks to the men who "stand by" him); and (3) the Deity is represented as being present in vv. 22, 23, 24, and 26. It seems, therefore, that YHWH is instructing Moses in Deut 5:31 to move into close proximity to him, giving a further allusion to the Divine Presence.[55]

Divine Presence Theology in Deuteronomy 9–10

Deuteronomy 9–10 contains a number of references to the Divine Presence. This account addresses the giving of the two tables of stone upon which the Ten Commandments were written: Deut 9:10 refers to YHWH's giving of the first set of tables (before the incident of the Golden Calf) to Moses, while Deut 10:4 refers to giving him the second set (after that incident). Moses reminds his audience not only that the words inscribed on the tables were those YHWH had conveyed to the people on the occasion of the first giving of the law, but also that they were communicated "from the midst of the fire," indicating that YHWH was present within the fire and thus upon the earth.

[54]Craigie, *Book of Deuteronomy*, 166; Ridderbos, 112; Thompson, 120.

[55]Wilson, 88-89.

Deuteronomy 9:12

In Deut 9:12, YHWH instructs Moses to descend from the mountain as a result of the people's sin in the formation of a Golden Calf: "Then the LORD said to me, 'Arise, go down quickly *from here*, for your people whom you brought out of Egypt have acted corruptly'" (NKJV). There are nine other instances of the adverb "here" (*mizzeh*) (Gen 37:17; 42:15; 50:25; Exod 13:3, 19; 33:15; Judg 6:18; Ruth 2:8; Jer 38:10, as opposed to *mizzeh* . . . *mizzeh* ("on one side . . . on the other side," that are used in a spatial and, thus human, sense (excluding 2 Chron 25:9; Neh 13:4; Ps 75:8 [MT 75:9]; Eccl 6:5; 7:18). In these cases, the word means "from here" or "hence"[56] and can generally be shown to have some reference to the location from which the speaker is, at that moment, speaking:

(1) For example, in Gen 37:12-17, Israel sends Joseph to Shechem to find out how Joseph's brothers were faring. Upon his arrival, he asked a man to tell him where the family was pasturing their flock. The man replied: "'They have departed from *here* (*mizzeh*),' for I heard them say, 'Let us go to Dothan'" (v. 17, NKJV). This not only answered Joseph's question, but also (through the use of *mizzeh*) imparted the additional information that before the brothers set out for Dothan they were at the place where the man himself now was when giving his reply, that is, at Shechem. That this entails a correct understanding of what *mizzeh* implies is confirmed by the earlier part of the narrative, in which it is stated that the brothers did, in fact, go to Shechem, even though they had left by the time Joseph arrived (vv. 12-13).

(2) In the same way, it can be shown that in most of the cases cited above, *mizzeh* is used by its speaker to make some point about the place where a person is at the time. Thus, when Zedekiah tells Ebed-melech, "'Take three men with you *from here*'" (Jer 38:10, NRSV), his use of *mizzeh* tells us what we otherwise would not know from the context, that is, that the men in question are to be chosen from near where the king is sitting when he gives the order.

Thus, YHWH's instruction to Moses to "go down quickly from here" (Deut 9:12) implies not only that Moses was on the mountain and that he was required to descend, but also that YHWH himself was present there with him at the time of issuing the command. There is, therefore, evidence for regarding the use of *mizzeh* in Deut 9:12 as an allusion to the Divine Presence on the mountain.

Deuteronomy 9:18, 25-26

In Deut 9:18, 25-26, Moses tells the people about his intervention with God when they had sinned by making the Golden Calf: "Then I lay prostrate *before the LORD* as before, forty days and forty nights. . . . Throughout the forty days

[56]*BDB*, 262.

and forty nights that I lay prostrate *before the Lord* when the Lord intended to destroy you, I prayed to the Lord" (NRSV). He notes further that "the Lord listened to me at that time also" (v. 19, NKJV), and that "I prayed for Aaron also at the same time" (v. 20, NKJV).

Apart from these three instances in Deut 9:18 and 25 (twice), the verb "to lay" (*npl*, Hithpael) is found elsewhere only in Ezra 10:1, again in conjunction with *lipnê* ("before"). There it is used to describe Ezra's "casting himself down before the house of God" and, when commented on, his prostration is generally taken to have occurred somewhere within the precincts of the temple.[57] The preposition is clearly intended, then, in its locative sense.

The significance of Moses' lying prostrate "before the Lord" [*lipnê YHWH*] is to be viewed literally since both Moses and the one "before" whom he lays are present in the same place at the same time. Moreover, it is this conclusion toward which vv. 18 and 25 point: (1) the prostration occurs at a particular place (on the mountain); (2) at a particular time (between the breaking of the first tables and their replacement by the second); and (3) while the latter admittedly involves an extended period (forty days and forty nights), the historical particularity of the action does point to its being understood in the literal sense.

Deuteronomy 10:1-5

The events associated with the reinstatement of the covenant are dealt with in Deut 10:1-5 (cf. Exod 33:18–34:9 and 34:27-28). In Deut 10:1, there is one reference to YHWH's localized Presence on the mountain for the giving of the second set of tables ("At that time the Lord said to me, 'Hew for yourself two tablets of stone like the first, and *come up to me* on the mountain,'" NKJV). Thus, YHWH is present there not only for the first giving of the law (9:10 and 10:4) prior to Moses' first descent (9:12), and during his intercession (9:18 and 25), but also for his return to the mountain to receive the second set of tables (10:1).

After comparing Deuteronomy 1–3, 4–5 and 9–10 with similar passages in Exodus and Numbers, Wilson concludes that, of the thirteen comparable passages, five refer to Divine Presence in both accounts, six do so only in Deuteronomy, and two only in the Tetrateuch.[58]

[57]See J. Blenkinsopp, *Ezra-Nehemiah*, OTL (London: SCM, 1989), 177, 187, 189; F. C. Fensham, *The Books of Ezra and Nehemiah*, NICOT (Grand Rapids: Eerdmans, 1982), 133; F. C. Holmgren, *Israel Alive Again: A Commentary on the Books of Ezra and Nehemiah*, ITC (Grand Rapids: Eerdmans, 1987), 76; H.G.M. Williamson, *Ezra, Nehemiah*, WBC 16 (Waco: Word, 1985), 149.

[58]Wilson, 204.

The expression "before the LORD" [*lipnê YHWH*] occurs twenty-five times in Deuteronomy. Sixteen of these are found within chapters 12–26, the main legal section of the book (12:7, 12, 18 [twice]; 14:23, 26; 15:20; 16:11; 18:7; 19:17; 24:4, 13; 26:5, 10 [twice], 13). Although little has been written on this passage in terms of ways in which the Divine Presence may be interpreted, three possibilities have, nevertheless, presented themselves: (1) the occurrences in Deuteronomy 12–26 imply the actual Presence of YHWH;[59] (2) they are equivalent to "at the sanctuary/central shrine" (or similar);[60] or (3) they mean something much less definite.[61]

According to Wilson, the significance of "before the LORD" in Deuteronomy 12–26 must be determined independently of the references to either the divine Name at the "chosen place" (e.g., 12:5, 11) or to YHWH himself in heaven (26:15) for two reasons: (1) the current variety of opinions among scholars as to the significance of the Divine Name in such contexts means that its presence provides no reliable basis for interpreting *lipnê YHWH* (reasons are rarely given, and the expression generally appears to be interpreted *intuitively*); and (2) the fact that YHWH is portrayed as dwelling in heaven (26:15) in no way precludes the possibility of his also being present at the "chosen place" since there are instances within the OT (e.g., Deut 4:36 and a number of Psalms) where he is represented as being in two locations at once.

Finally, Wilson outlines the criteria that must be considered relevant is the identification of the *literal* use of the phrase.[62] Thus, for example, the majority of activities described in Deuteronomy (12:7, 12, 18; 14:23, 26; 15:20; 16:11; 18:7; 19:17; 26:5, 10) as taking place "before YHWH" are characterized by two important features: (1) their *location* is stipulated—they are to be carried out at the "chosen place"; and (2) although their timing is never mentioned explicitly, it is clear that in most cases (except for 18:7) the writer has particular occasions in mind. For example, Deut 14:23 describes the specific times that the Israelites will take their tithes and firstlings to the "chosen place" and eat them there. The historical particularity implied by these two aspects of time and place suggests a literal understanding of such activities before YHWH, and thus their occurrence in the Divine Presence.

[59]Craigie, *Book of Deuteronomy*, 217-218, 233, 322; Terrien, *Elusive Presence*, 396, 407, n. 32; Thompson, 168, 197.

[60]R. J. Clifford, *Deuteronomy, with an Excursus on Covenant and Law*, OTM 4 (Wilmington: Glazier, 1982), 77, 105.

[61]Cairns, 145; J. L'Hour, "Une législation criminelle dans le Deutéronome," *Bib* 44 (1963): 19.

[62]Wilson, 156.

This appears to be true of the majority of occurrences (with the exception of Deut 24:4, 13), which are to be understood in the *literal* sense. Activities described by the expression are intended to take place in the immediate vicinity of the Deity. They, therefore, provide evidence for a belief in his localized Presence at the "chosen place."

Within the OT, there are three references to an individual eating "before" [*lipnê*] another human being:

(1) In two cases, 2 Sam 11:13 and 1 Kgs 1:25, the natural inference to be drawn is that the eating is done in the presence of the person concerned, that is, David and Adonijah, respectively.

(2) In the third passage, 2 Kgs 25:29||Jer 52:33, because of the timescale ("every day of his life") and the unusual nature of the relationship between the two parties involved (captor/captive), there is some debate as to whether Jehoiachin's eating "before" the king of Babylon involved his dining regularly in the royal presence.[63]

Two of the three nondeuteronomic instances of a human being eating "before" [*lipnê*] the Deity occur in proximity to the latter, that is, in terms of the spatial proximity of the parties involved (except for 1 Chron 29:22):

(1) In Exod 18:12, Jethro's eating "in the presence of God" [*lipnê ha'ĕlohîm*] takes place at Sinai (v. 5). Thus, such eating takes place in the Divine Presence.[64]

(2) In Ezek 44:3, the stipulation that only the prince may sit in the East Gate to eat bread before the Lord is preceded by an indication that once again YHWH has taken up residence in the temple (v. 2). Here also the prince's eating "before YHWH" occurs in the vicinity of the Deity.

The evidence that the one "before" whom eating takes place is in close proximity to the eater is consistent with the general characteristics of the term *lipnê YHWH* as it is used in Deuteronomy 12–26, particularly 12:7, 18a; 14:23, 26; 15:20. In these texts, eating before YHWH describes an activity carried out in the Divine Presence.

There are no instances of the significance of rejoicing "before" someone (i.e., a human being) outside of Deuteronomy 12–26. In Deut 12:12, 18b; 16:11, the writer has used the preposition *lipnê*, which is the main objection to a metaphorical understanding of the activity. This clearly involves the possibility of Israel being understood in the spatial sense of being "in YHWH's presence" or "in front of YHWH" (i.e., in close proximity to him). The three instances cited of rejoicing "before the Lord" are either stated (Deut 16:11) or implied (Deut 12:12, 18b) as having to take place at a particular location

[63]See, e.g., M. Cogan and H. Tadmor, *II Kings*, AB 11 (Garden City: Doubleday, 1988), 328-329.

[64]Durham, 245; Gispen, 175; E. W. Nicholson, "The Interpretation of Exodus xxiv 9–11," *VT* 24 (1974): 87.

(the "chosen place"), a circumstance consistent with a spatial interpretation of the expression. Thus, although none of the OT contexts in which such rejoicing is mentioned contains evidence of the Presence of YHWH, a literal interpretation of the preposition considers the exhortations to rejoice "before YHWH" in Deuteronomy 12–26 as referring to the Divine Presence at the "chosen place."

Within the OT, there are three instances of Levites standing "before" [*lipnê*] other human beings in the context of ministry (Num 3:6; 16:9; and Ezek 44:11). In none of these cases is there any clear indication as to whether the standing is literal or metaphorical. In addition, there are three other references to Levites standing before YHWH in close association with some form of ministering (Deut 10:8; 2 Chron 29:11; and Ezek 44:15). In these verses, a literal interpretation of "standing"/"standing before" is implied by Deut 17:12 and 18:5. In such contexts, the Levites' standing is likely to be literal. In two of the instances outside Deuteronomy 12–26, there are independent indications within their immediate contexts that YHWH was believed to be present. There is, thus, a high probability that the standing "before YHWH" is intended to be understood as an allusion to the Divine Presence localized in the vicinity of the Levites.[65]

Deuteronomy 18:7

In the context of Deut 18:7, vv. 3-5 concern the Levitical priests (v. 1) who live at the "chosen place" (implied by the reference to sacrifice [v. 3]), and address their responsibilities and payment. They are to "stand to minister in the name of the LORD" (v. 5, NKJV), and in return are to be given the shoulder, cheeks, and stomach of the sacrifice (v. 3) and various first fruits (v. 4). Verses 6-8, on the other hand, are about Levites who live in the towns, but who wish to go to the "chosen place." Thus, a consideration of the immediate context suggests that, in Deut 18:7, the Levites' standing is intended to be understood literally, and that to "stand before the LORD" [*hā'ōmdîm lipnê YHWH*] refers to their being in the localized Presence of YHWH. This interpretation is consistent with OT usage elsewhere.

Within the OT, there are five references to an individual standing "before" [*lipnê*] other human beings in a judicial context:

(1) In Num 35:12 and Josh 20:6, 9, an Israelite who killed someone unwittingly was expected to stand before the congregation "for judgment" [*lammišpaṭ*].

(2) In Num 27:2, the daughters of Zelophehad stand before Moses and their case, in regard to their father's inheritance, is described as a *mišpāṭān* (v. 5).

(3) Finally, the same term is applied to the resolution (1 Kgs 3:28) of the dispute between the two prostitutes standing before Solomon (v. 16).

[65]Wilson, 166-167, 169-170.

In all five cases, it is clear that the people concerned are in close proximity to those "before" whom they stand.

Deuteronomy 19:17

Apart from Deut 19:17, there are no other OT instances of a human being standing before the Deity in a judicial context. There are, however, two references to human beings presenting a case before him:

(1) In Num 27:5, cited above, Moses brings the case of Zelophehad's daughters before YHWH. Verse 2 mentions the tent of meeting which may provide adequate grounds for Divine Presence.

(2) In Job 23:4, when Job imagines laying his case "before Elohim," he clearly anticipates entering into the Divine Presence since he refers to "finding him" and "coming to his seat" (v. 3).

It is thus possible that both instances of being before the Deity in a judicial context can be understood as "in the presence of."[66]

In Deut 19:17, the standing before the priests and judges involves physical proximity to them ("then both men in the controversy shall *stand before the* Lord, before the priests and the judges who serve in those days," NKJV). Thus, the writer of Deut 19:17 intended to convey that just as the standing is in proximity to the priests and judges, so also it is in proximity to the Deity, thereby representing a further allusion to his Presence. Such a view is consistent with other instances, both of standing "before" humans and of being "before" the Deity in a judicial context.

Within the OT, there are six instances of saying something "before" [*lipnê*] human beings (1 Sam 20:1; Neh 4:2 [MT 3:34]; 6:19; Esth 1:16; Eccl 5:6 [MT 5:5]; Ezek 28:9). There are also three instances of speaking before them (Num 36:1; 1 Kgs 3:22; Esth 8:3):

(1) In 1 Sam 20:1, David's saying something before Jonathan is most naturally understood as being addressed to him since no one else is recorded as being present during their conversation (vv. 1-11).

(2) In Eccl 5:6 [MT 5:5], the worshiper is advised against saying something before the messenger that the unfulfilled vow, which he made at the temple was a mistake, an excuse generally regarded as being proffered to the messenger (whether priest or other emissary sent from the temple to exact payment of the vow).[67]

[66]N. C. Habel, *The Book of Job*, OTL (London: SCM, 1985), 347-348; J. E. Hartley, *The Book of Job*, NICOT (Grand Rapids: Eerdmans, 1988), 336, 338-339; S. L. Terrien, "The Book of Job," *IB* 3 (1954): 1080-1081.

[67]J. L. Crenshaw, *Ecclesiastes*, OTL (London: SCM, 1988), 117; M. A. Eaton, *Ecclesiastes*, TOTC (Leicester: InterVarsity, 1983), 100; J. A. Loader, *Ecclesiastes: A Practical Commentary*, Text and Interpretation (Grand Rapids: Eerdmans, 1986), 59; G. Ogden, *Qoheleth*, Readings—A New Biblical Commentary (Sheffield: JSOT, 1987), 79;

(3) In Esth 8:3, Esther's speaking before the king is clearly directed to him, since she falls at his feet and beseeches him with tears.

(4) In Neh 4:2 [MT 3:34], Sanballat's saying something "before" (*lipnê*) his brethren and the Samaritan army is most naturally understood as being addressed to them (rather than to the Jews) since there is no indication that his sarcasm was delivered within earshot of the Jerusalem wall.

(5) In contrast, the two prostitutes arguing over the fate of the living child (1 Kgs 3:22) speak before Solomon, but address each other since both describe the dead child as "yours." The two prostitutes are able to address each other before Solomon precisely because they are proximate to him. Their speaking before him is to speak in his presence.

Deuteronomy 26:5, 13

The choice of the preposition *lipnê* ("before") in Deut 26:5, 13 to express the Israelite worshiper's saying something in relation to YHWH would appear to point to a literal spatial rather than a nonspatial understanding of that saying "before": "And you shall answer and *say before the LORD* your God . . . [,] then you shall *say before the LORD* your God" (NKJV). That the direct speech of vv. 5-9 is uttered before YHWH, but addressed to someone else requires a literal interpretation of the phrase and, thus, confirms the proximity of speaker and the one "before" who he speaks.

While there are no OT examples of items being set down before human beings, there are two in which they are set down before an artefact (Exod 16:34; Num 17:4 [MT 17:19])[68] and four in which they are set down before YHWH:

(1) In Exod 16:33-34, the jar of manna that Aaron is told to place before YHWH (Exod 16:33) is left "before the testimony" (v. 34).

(2) In Num 17:1-13 [MT 17:16-28], Moses deposits the rods before YHWH in the tent of the testimony (v. 7 [MT v. 22]). Thus, both instances of setting down before YHWH can be understood in the local sense of proximity to YHWH.

(3) In Judges 6, Gideon, in response to YHWH's promise that he would be with him (v. 16), offers to bring out a present and set it before him (v. 18). His accompanying entreaty ("Do not depart from here until I come to you," NRSV) to YHWH, whose identity he appears not to realize, together with the narrator's reference to Gideon's bringing the meat and broth to him under the

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R. N. Whybray, *Ecclesiastes*, NCB (London: Marshall, Morgan & Scott, 1989), 96.

[68]In both cases the "testimony." Note that in Num 17:1-13 [MT 17:16-28] it is clear from the fact that Moses deposits the rods in the tent of meeting (v. 4 [MT v. 19]) which houses the testimony (vv. 7-8 [MT vv. 22-23]) that the rods are in close proximity to that "before" which they are placed.

oak (v. 19), indicates that his setting before is conceived in terms of proximity to the one for whom he is providing the food.

Thus, in Deut 26:1, an interpretation of the setting down before YHWH in terms other than literal would be unlikely: ("You shall *set* it *down before the* LORD your God," NRSV).

Within the OT, there are two examples of prostration *lipnê* ("before") human beings: (1) Abraham bows down before the Hittites (Gen 23:12); and (2) Absalom bows before David (2 Sam 14:33). Both instances clearly involve the mutual proximity of the parties concerned.

Outside Deuteronomy 12–26, there are five instances of worshiping before YHWH and one of worshiping before foreign gods:

(1) In 1 Sam 1:19, Elkanah and Hannah worship before YHWH. That they do so prior to returning home to Ramah implies that such worship takes place in Shiloh (1:3, 24, 28). Most scholars, in their comments on chapters 1:1–4:1, refer to the Shiloh tabernacle (1:7, 9, 24) as housing the Ark,[69] and to the Ark as in some way connected with the Presence of YHWH.[70] Therefore, Elkanah's and Hannah's worship before YHWH takes place in the vicinity of that sacred object and, thus, in the vicinity of the Divine Presence.

(2) In Isa 66:23, YHWH refers to a time when "all flesh shall come to worship before me" (NKJV). Since the context refers to his coming to gather all nations and tongues together (v. 18), it would appear that the predicted worship is envisaged as taking place in his Presence.

(3) In Ezek 46:3, the people are permitted to worship before YHWH at the east-facing gate of the inner court of the new temple. YHWH is represented as having previously entered the building (44:2) and so the Israelites can be seen as worshiping in proximity to him.

(4) In Ps 22:27 [MT 22:28] and 86:9, there are no clear indications of Divine Presence.

(5) In 2 Chron 25:14, Amaziah worships before the gods of the men of Seir. These appear to be idols or images of some kind since he brings them and sets them up. The most natural understanding of his action would be in terms of worshiping in front of them.

Thus, in Deut 26:10, the command is given to "*bow down before the* LORD your God" (NRSV), a style of worship in relation to YHWH that is intended to occur (as in a number of other places) in the Divine Presence.

[69]P. R. Ackroyd, *The First Book of Samuel*, CBC (Cambridge: Cambridge University Press, 1971), 20, 23-24; J. G. Baldwin, *1 and 2 Samuel*, TOTC (Leicester: InterVarsity, 1988), 65-66; R. P. Gordon, *1 and 2 Samuel* (Exeter: Paternoster, 1986), 73; R. W. Klein, *1 Samuel*, WBC 10 (Waco: Word, 1983), 7; J. Mauchline, *1 and 2 Samuel*, NCB (London: Oliphants, 1971), 45, 49-50; P. K. McCarter, *1 Samuel*, AB 8 (Garden City: Doubleday, 1980), 59.

[70]Ackroyd, 43; G. B. Caird, "The First and Second Books of Samuel," *IB* 2 (1953): 893; Klein, 32; McCarter, 59.

In view of the strong locative connotations of the preposition "before" (*lipnê*),[71] Wilson remarks that its use in relation to the Deity appears to conflict with the suggested emphasis on divine transcendence proposed for Deuteronomy 12–26 by advocates of Name Theology. There is the fact that *lipnê YHWH* is used at all (excluding the two instances in 24:4, 13). If had the writer wanted to affirm YHWH's absence from the "chosen place," it is unlikely that he would have used such a preposition before the divine Name (*lipnê YHWH*) to affirm the exact opposite. Moreover, in six of the fourteen occurrences of *lipnê YHWH* involving a locative sense, "before" has been chosen in preference to other nonlocative prepositions more commonly used in relation to the Deity. This is the opposite of a context in which divine transcendence is claimed to be of major concern. On the other hand, the use of *lipnê*, with its strong locative associations, is understandable if the author did wish to affirm that YHWH was indeed present at the "chosen place."[72]

An understanding of *lipnê YHWH* in Deuteronomy 12–26 as referring to the Presence of YHWH localized at the sanctuary is coherent with its general characteristics in these chapters. Our analysis has, therefore, showed that God is represented as being present *on the earth* not only in the context of the Wilderness Wanderings and Holy War, but also in that of the cult, and at the very place at which the divine Name is known to be present. Thus, there is no support for the view that Deuteronomy, whether in its historical sections (especially those dealing with the Wilderness Wanderings, Holy War, or events at Horeb) or in its legal section (particularly where it has to do with the cult), has eliminated the Deity from the earthly sphere. Our studies have shown that Deuteronomy's presentation of the Horeb section reveals no such emphasis on divine transcendence. On the contrary, its allusions to the *Divine Presence on the earth* are very numerous.

In sum, in sanctuary/temple contexts, *lipnê YHWH* is a term of location defined with reference to the Deity, but not specifying distance from the Divine Presence within the holy precincts.[73]

Conclusion

Divine Presence is clearly referred to in Deuteronomy. In the historical sections, it is expressed in a variety of ways. Such usage indicates that the author of Deuteronomy could not have been committed to the idea of a

[71]*BDB*, 816, states that "the most general word for *in the presence of*, *before*" (emphasis original).

[72]Wilson, 195.

[73]See R. E. Gane, "'Bread of the Presence' and Creator-in-Residence," *VT* 42 (1992): 181; M. Haran, *Temples and Temple-Service in Ancient Israel: An Inquiry into Biblical Cult Phenomena and the Historical Setting of the Priestly School* (Winona Lake: Eisenbrauns, 1978, 1985), 26, n. 24.

solely transcendent Deity. In the words of T. Fretheim, "it is clear that the Deuteronomists did not think that the only way that God could be present among his people was by means of his name. Such references to God's presence are found not only in Deuteronomy, but also in the introduction to the Deuteronomistic historical work."[74] G. J. Wenham concurs, noting that "it seems that Deuteronomy regards God as present in heaven and in His sanctuary."[75]

Moreover, the available evidence that "before YHWH" (*lipnê YHWH*) refers to the proximate Presence of the Deity at the "chosen place" in the legal section (Deuteronomy 12–26) tends to support it, and no convincing arguments have been put forward against such an interpretation. Thus, the claim that the deuteronomic cult envisages YHWH as being *only* in heaven is a reductionist view and not supported by a careful exegetical and theological study of the deuteronomic texts. Therefore, the existence in Deuteronomy of a thoroughgoing Name Theology as traditionally defined appears to look unlikely. Our studies have shown that Deuteronomy's presentation of the Horeb section reveals no such emphasis on divine transcendence. On the contrary, its allusions to the *Divine Presence on the earth* are numerous.

[74]Fretheim, *Ark Deuteronomy*, 7.

[75]Wenham, *Deuteronomy Central Sanctuary*, 113.

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THE PSALMISTS' JOURNEY AND THE SANCTUARY: A STUDY IN THE SANCTUARY AND THE SHAPE OF THE BOOK OF PSALMS

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Introduction

The book of Psalms is saturated with sanctuary imagery.[1] However, a brief look at the scattered examples gives the impression that the sanctuary references in the Psalms have no specific intentional arrangement. This may be related to the notion that the Psalter itself is a relatively haphazard collection with little or no discernible organization.[2]

Scholars, nevertheless, continue to look for signs of intentional internal structuring. A number of settings for the Psalms have been surveyed by various scholars throughout the history of psalmic interpretation, ranging from the historical setting of ancient Israel to its existential and cultic settings.[3]

[1]Examples are the sanctuary (Pss 15:1; 20:2; 63:2; 68:24-25; 73:17; 96:6; 150:1), the house of the Lord (Pss 23:6; 27:4; 36:8-9; 93:5; 122:1; 135:2), the temple (Pss 5:7; 11:4; 18:6; 48:9; 65:4; 68:29; 138:2), God's holy hill (Pss 2:6; 3:4; 15:1; 24:3; 43:3-4), Zion (Pss 2:6; 14:7; 20:2; 48:11-12; 50:2; 128:5; 129:5; 132:13; 133:3), the sanctuary items (Pss 26:6; 56:12; 66:15; 84:3; 141:2), festivals and sacrifices (Pss 42:2, 4; 50:14, 23; 54:6; 55:14; 56:12; 76:11; 95:1-2; 96:8; 98:4-6; 100:1-4), the great assembly (Pss 22:25; 26:12; 40:10; 89:7; 102:22; 107:32; 149:1), and other allusions to the sanctuary (Pss 4:6; 13:3; 26:6; 51:7; 61:4; 80:3, 7; 116:13).

[2]J.F.D. Creach, *Yahweh as Refuge and the Editing of the Hebrew Psalter*, JSOTSup 217 (Sheffield: Sheffield Academic Press, 1996), 12-13.

[3]Attempts to find a link between the Psalms and events in David's biography are seen in the headings attached to some of the Psalms (e.g., Ps 34 refers to the events described in 1 Sam 21:10-15; Ps 51 is linked to the events recorded in 2 Sam 12:1-14). With the Enlightenment came an increased emphasis on rational inquiry, and the study of the Psalms focused on seeking to assign each Psalm its proper chronological niche and to dissect each in a quest for its reflection of historical events (e.g., J. Wellhausen, *The Book of Psalms: Critical Edition of the Hebrew Text Printed in Colors, with Notes by J. Wellhausen . . . English Translation of the Notes by J. D. Prince* [Facsimile] [Leipzig: J. C. Hinrichs, 1895]). The nineteenth-century practitioners of the historical-critical method were more interested in the individual psalmist's psychological condition than in the theology of the Psalms (e.g., Johann August Dathe, *Annotations on Some of the Messianic Psalms; from the Commentary of Rosenmüller, with the Latin Version and Notes of Dathe*, trans. Robert Johnston, ed. E.F.C. Rosenmüller [Edinburgh: Thomas Clark, 1841]). H. Gunkel (*What Remains of the Old Testament and Other Essays* [New York: Macmillan, 1928], 70-71); and S. Mowinckel (*The Psalms in Israel's Worship* [Grand

However, another possibility has begun to impact modern Psalms research—the structure of the Psalter itself,[4] i.e., the "literary structure, the internal clues that give directions as to how the whole should be read and understood."[5]

Modern trends in psalmic studies seek to trace how the book of Psalms was structured in order to better understand its overarching purpose and message.[6] The Psalms, then, are not seen as a random anthology of prayers and praises, but as an intentional collection that has a clear purpose and a unified message.[7] It is assumed that by looking for interaction between psalms within a context means that the contemporary reader can seek out themes that the editors of the final form of the Psalter wished to emphasize.[8]

Psalms placed in certain positions within the Psalter take on special importance. This applies particularly to the psalms that are placed at the beginning and end of the five Books of the Psalter.[9] There is wide agreement in modern scholarship that Psalms 1 and 2 function as an introduction to the Psalter and underscore certain key themes that resonate throughout the whole book.[10] These two psalms are

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Rapids: Eerdmans, 2004], 5, 23) works gave rise to cultic approaches to the Psalms by arguing for their cultic origins.

[4]H. P. Nasuti, *Defining the Sacred Songs: Genre, Tradition and Post-critical Interpretation of the Psalms* (Sheffield: Continuum International, 1999), 163.

[5]Creach, 11.

[6]E.g., G. H. Wilson, "The Use of the Royal Psalms at the 'Seams' of the Hebrew Psalter," JSOT 35 (1986): 85-94; J. L. Mays, "The Place of the Torah-Psalms in the Psalter," *JBL* 106 (1987): 3-12; W. Brueggemann, "Bounded by Obedience and Praise: The Psalms as Canon," JSOT 50 (1991): 63-92; W. Brueggemann and P. D. Miller, "Psalm 73 as Canonical Marker," JSOT 72 (1996): 45-56; J. C. McCann, "Psalms," in *Theological Interpretation of the Old Testament: a Book-by-Book Survey*, ed. K. J. Vanhoozer (Grand Rapids: Baker Academic, 2009), 159-165; M. D. Futato, *Interpreting the Psalms: An Exegetical Handbook* (Grand Rapids: Kregel, 2007).

[7]Futato, 57.

[8]J. A. Grant, "The Psalms and the King," in *Interpreting the Psalms: Issues and Approaches*, ed. D. Firth and P. S. Johnston (Downers Grove: IVP Academic, 2005), 107.

[9]Wilson, 85-94.

[10]E.g., J. L. Mays, *Psalms: A Bible Commentary for Teaching and Preaching* (Louisville: Westminster John Knox, 1994), 15; Futato, 58-59; Grant, 108. Though some argue that only Psalm 1 serves as the introduction to the Psalter and Psalm 2 plays the role of the introduction to the first Book (Wilson, 88), it seems more likely that Psalms 1 and 2 combine to provide a joint introduction to the whole Psalter. Grant, 108, shares two convincing reasons: (1) their common lack of superscription; and (2) various linguistic links between the two psalms, including a bracketing inclusion based on the word אשרי ("blessed") (Pss 1:1; 2:12).

intentionally separated from the others in Book I by not being designated "A Psalm of David" (the only exceptions to this are Psalms 10 and 33).

It is suggested in this article that the overarching theme of Psalms 1 and 2 is the sanctuary. If this is so, what is the significance of the sanctuary motif for the shape and message of the Psalms? To answer this question, it is necessary to examine the psalms that introduce and close the Psalter with the psalms that serve as canonical markers.

The Sanctuary and the Introduction to the Psalter

The Sanctuary in Psalm 1

Psalm 1 depicts the righteous person as "a tree planted by streams of water, which yields its fruits in season and whose leaf does not wither" (Ps 1:3). J. L. Mays understands this simile to be a description of "the blessedness of those who trust in the Lord."[11] However, Ps 1:3 seems to point to more than this generalized promise of the blessed life. It may also depict the righteous as abiding in the sanctuary. This interpretation is suggested by parallels with several other OT texts, including others in the Psalter, that not only repeat the motifs of the river and the tree found in Psalms 1, but place them within the sanctuary context.

Parallels between Psalm 1:3 and Other Related Old Testament Texts

Psalm 1:3 displays strong connections with a number of OT texts that contain important images related to the sanctuary:

(1). *The imagery of trees*. Psalm 1:3 and Jer 17:7-8 share common wording and imagery: "But *blessed is the man* who trusts in the Lord, whose confidence is in him. He 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*. It has no worries in a year of drought and *never fails to bear fruit* (Jer 17:7-8, emphasis supplied).[12] Here trees are associated with living waters, which, in turn, are linked with God's throne in his holy sanctuary. Thus, "a glorious throne, exalted from the beginning, is the place of our sanctuary . . . the spring of living water" (Jer 17:12-13).

The imagery of a tree is prominent among sanctuary images. The tree motif lies in the background of the two pillars that flanked the vestibule of Solomon's temple (1 Kgs 7:21; 2 Kgs 25:16-17; 2 Chron 3:15-17). "[T]he twin pillars of the Solomonic temple, in addition to marking the boundary between the profane and the holy, represented the 'paradisiacal life-giving aspect of the sanctuary.'"[13] Some objects and walls of the temple were decorated with tree

[11]Mays, "The Place of the Torah-Psalms in the Psalter," 4. See also N. M. Sarna, *Songs of the Heart: An Introduction to the Book of Psalms* (New York: Schocken, 1993), 40.

[12]Unless otherwise specified, Scripture quotations are from the NIV.

[13]Mays, 63.

images (Exod 37:17-22; Ezek 40:16, 22; 41:18-20, 25-26). "Iconographically and architecturally, the temple reflected the garden of God."[14]

J.F.D. Creach rightly contends that "the writer of Ps 1:3 transforms the simile of the tree (as it appears in Jer. 17:8) into a comparison of the righteous to trees planted in the temple precincts" as given in Ezek 47:12.[15] Ezekiel 47:12a states that "*Fruit trees* of all kinds will grow on both banks of the river. *Their leaves will not wither, nor will their fruit fail*" (emphasis supplied). Once again, tree imagery in Ezek 47:12a is placed within the sanctuary context in v. 12b: "Every month they will bear, because the water from the sanctuary flows to them." In fact, the entire focus of Ezekiel 40–47 is the sanctuary. The river that gives life to everything it flows through, including the fruit trees that grow on the river's banks, has its source in the sanctuary (Ezek 47:1-12).

(2) *The Imagery of Streams of Living Waters*. In Ps 1:3, the word פלגים ("streams") is used, perhaps because of its presence in various texts in which the waters of the holy mountain and its temple are described (Pss 36:7-8; 46:4; 65:9; Isa 33:20-21; Ezek 31:3-14).[16] Psalm 36:7-8 relates the sanctuary to the river motif, and thereby points to the abundance in God's house, which includes drinking from God's river of delight. Psalm 46:4 depicts the streams that make glad the city of God. In Ps 65:9, the streams of water signify the Lord's power experienced on Zion. Isaiah 33:20-21 envisions Zion/Jerusalem as a tent (אהל, which here refers to the sanctuary) that will not be moved and as a place of broad rivers and streams. Ezekiel 31:3-14 may be seen as additional support for the OT writers' use of trees and streams of water to describe the righteous in the sanctuary, though it does not display textual similarities with Ps 1:3, as Ezek 47:12 does.

(3) *The Imagery of Planting*. The image of the righteous being *planted* in Ps 1:3 is also found in Exod 15:17, where the author describes the exodus experience and the beginnings of Israel as a nation: "You will bring them in and *plant* them on the mountain of your inheritance—the place, O Lord, you made for your dwelling, *the sanctuary*, O Lord, your hands established" (emphasis supplied). The sanctuary is the place where the righteous are planted.

(4) *The Imagery of Paradise*. The association of waters with paradise and the sanctuary has wide biblical support (Gen 2:10-14; Isa 8:6-7; 30:25; 32:2; Joel 3:18).[17] For example, Gen 2:10-14 describes the river that originated

[14]Ibid., 67.

[15]Creach, "Like a Tree Planted by the Temple Stream," 36.

[16]Ibid., 41, 46.

[17]O. Keel, *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms* (New York: Seabury, 1978), 116-117, 136, 140-143. The connection between paradise and water is also well attested in ancient Near Eastern literature. In Mesopotamian texts, the tree and life-giving waters are placed in sanctuaries. E.g., the Epic of Gilgamesh depicts a special cult tree erected on the Apsu, the watery abyss,

and ran through the Garden of Eden. It then split into four headwaters that watered the earth beyond the Garden. Isaiah 8:6-7 points to the rejection of the water of Shiloh, the place where the tabernacle was set up prior to the building of the temple, that would lead to the invasion of a "mighty river," Assyria. Isa 30:25 and 32:2 associate the term with the waters of paradise. Joel 4:18 paints a poignant portrait of Judah's glorious future when "a foundation will flow out of the Lord's house and will water the valley of acacias."

Why is the sanctuary theme included in Psalm 1? To answer this question, it is necessary to explore the parallels between Ps 1:3 and several other passages in the Psalms that place the motifs of the river and the tree in the context of the sanctuary.

Parallels between Psalm 1:3 and Other Related Texts in the Psalter

Psalms 52:8 and 92:12-14 speak of the righteous as trees planted in the temple of God. Contrary to this image of prosperity and security, the wicked ones are destined to be *uprooted* from the land of the living, i.e., namely, destroyed. In Ps 52:8, the righteous one is "like an olive tree flourishing in the house of God," while in Ps 92:12-14 the righteous are like trees planted, flourishing, and bearing fruit in the house of the Lord. Both passages use language that is strongly reminiscent of Ps 1:3.

The linguistic parallels between Psalms 1 and 92 may be demonstrated in several key examples. First, the key words in Ps 1:3, used to describe the righteous one as a flourishing tree (Heb. שתול, "planted, deeply root" and פרה "to bear fruit, be fruitful, flourishing"), are used again in Ps 92:13 to describe the prosperous tree "*planted* (שתול) in the house of the Lord," which will "*flourish* (פרה) in the courts of our God" (emphasis supplied). Not only is the destiny of the righteous described with the same terms in Psalms 1 and 92, but also the destiny of the enemies or the wicked ones. The wicked are called רשעים (Pss 1:4; 92:8), who are destined "to perish" (אבד) (Pss 1:6; 92:9).

Interestingly, Psalms 1 and 92 open with three actions that characterize the righteous, followed by the Hebrew preposition כי, which introduces the reasons why the three actions are performed. In Ps 1:1-2, the righteous one "does not *walk* in the counsel of the wicked or *stand* in the way of sinners or *sit* in the way of mockers, *but* (כי) his delight is in the law of the Lord" (emphasis supplied). In Ps 92:1-4, the righteous one wants "to *praise* the Lord and *make* music to your name, O Most High, to *proclaim* your love . . . *for* (כי) you make me glad by your deed" (emphasis supplied). The linguistic parallels between

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in Eridu, the sanctuary of Enki (W. P. Brown, *Seeing the Psalms: A Theology of Metaphor* [Louisville: Westminster John Knox, 2002], 60). Brown, 61-67, points to iconographic parallels among numerous seal impressions, tomb reliefs, and statues, and images of goats and caprids eating the leaves or buds.

Psalms 1 and 92 strongly suggest thematic parallels between them and allow the tree imagery in Psalm 1 to be interpreted as referring to the sanctuary.[18]

Finally, the fruitful tree imageries are later found in the Psalter in Pss 128:3 and 144:12, again in the context of blessings coming from Zion. Importantly, the Psalter marks the journey of the righteous, which begins in Psalm 1 and which provides the ideal description of who the righteous should be—"a tree planted by the water" in the sanctuary. In Psalms 52 and 92, the tree has gained full entrance into the precincts of YHWH, flourishing within the temple itself. The righteous, moreover, have aged, reaching full maturity yet still "full of sap," and bearing fruit in the sanctuary (92:14). Near the end of the Psalter (Psalms 128 and 144), botanical imagery has spread its shoots, as it were, to envelop the family and nation of Israel. Thus, it would appear that there is a progression through the sanctuary, moving from its outer perimeters to its innermost reaches.

This point is further strengthened by the use of the Hebrew word אשרי ("happy"), which is found in Ps 1:1 ("Blessed" [or happy] is the man") and at the end of Psalm 2 ("Blessed [or happy] are all who take refuge in him"). This word is closely related to the verb אשר ("to walk straight") and it may point to the way in which a believer seeks happiness, i.e., he must come to Zion (Pss 65:5; 84:5) where refuge is to be found (Pss 2:12; 34:9; 84:12) and where sins are forgiven (Ps 32:1-2).[19]

The Hebrew word אשרי ("happy") is missing from the first two books of Psalms, with the exception of the last psalm in each group: Ps 41:2 (Book I), Ps 89:16 (Book III), and Ps 106:3 (Book IV), and, finally, Pss 112:1; 119:1-2; 127:5; 128:1; 137:8-9; 144:15; 146:5 (Book V).[20] This seems to suggest that the journey toward happiness culminates in the last book of the Psalter, i.e., in praises to God in the sanctuary, which parallels the growth and development of the fruit trees as one moves through the Psalter. The development of the image of the tree in the Psalter sheds new light on the tree image in Psalm 1 and contributes to making a stronger connection between this psalm and the sanctuary, and also points to a possible narrative of deepening happiness that revolves around the sanctuary.

The Sanctuary in Psalm 2

Psalm 2 continues with an image that has strong connections to the sanctuary—Zion, God's holy hill (v. 6). 1 Chronicles 17:12-14 makes a clear connection between the installment of the king and the sanctuary. In Psalm 1, the righteous and the wicked are depicted with similes of tree and chaff, respectively, while the destinies of the righteous and the wicked are synonymously described in

[18]Brown, 78.

[19]H. Cazelles," אשרי," *TDOT* (1974), 1:446.

[20]Ibid.

both psalms: the righteous are blessed (אשרי, "happy") (Pss 1:1; 2:12) and the wicked are destroyed (Pss 1:6; 2:9, 12). These entities become personalized and more concrete in the time of conflict between good and evil in Psalm 2. The chaff becomes "the nations and the kings of the earth" (vv. 1-2 and 10). The righteous tree becomes the righteous king (v. 6) and even more intimately "my Son" (vv. 7 and 12). The life-giving river becomes Zion, the Lord's holy hill (v. 6), that is, the sanctuary, which cannot be removed.

The Sanctuary in Psalms 1 and 2 and the Shaping of the Psalter

The themes of conflict between the wicked and the righteous and of the sanctuary as the firm shelter and place of help that are presented in Psalms 1 and 2 are revisited elsewhere in the Psalms (3:4; 5:5-12; 18:6; 20:2). R. Jacobson asserts that the confession of the Lord's faithfulness in Psalms 1 and 2 "led Israel to develop a set of expectations about what the Lord's fidelity would or ought to look like."[21] The crisis of faith occurs when the world does not seem to be in harmony with what Psalms 1 and 2 claim. W. Brueggemann explains that because the world of Psalm 1 is not universally true, meaning that obedience is not always rewarded with prosperity, the psalmists faced a crisis with only one solution—"to depart from the safe world of Psalm 1 and plunge into the middle of the Psalter where one will find a world enraged with suffering."[22]

Brueggemann contends that the psalmists' journey of faith in the Psalter follows a progression from "hesed" (חסד) doubted to "hesed" trusted,[23] i.e., from questioning God's loving kindness to trusting it fully. He bases his argument on the conviction that "Psalms 1 and 150 provide special framing for the collection" and "assert the issues that should inform one's reading and singing of the Psalms."[24] Brueggemann contends that the entire Psalter lives between the confident boundaries of obedience (Psalm 1) and praise (Psalm 150).[25]

In the general plan of the Psalter, the chief crisis seems to take place at the midpoint of the Psalter, in Psalms 73 and 74. A number of scholars either depict Psalm 73 as a canonical marker of the Psalter or acknowledge its significant position in the Psalter.[26] Brueggemann

[21]R. Jacobson, "Burning Our Lamps with Borrowed Oil: The Liturgical Use of the Psalms and the Life of Faith," in *Psalms and Practice: Worship, Virtue, and Authority*, ed. S. B. Reid (Collegeville: Liturgical Press, 2011), 124.

[22]W. Brueggemann, *The Psalms and the Life of Faith* (Minneapolis: Fortress, 1995), 197.

[23]Ibid., 204.

[24]Ibid., 193.

[25]Brueggemann, "Bounded by Obedience and Praise," 68.

[26]See, e.g., ibid., 81; J. C. McCann, *A Theological Introduction to the Book of Psalms: The Psalms as Torah* (Nashville: Abingdon, 1993), 143; Brueggemann and Miller, 45-46; M.

believes that Psalm 73 stands at the center of the Psalter in a crucial role of enacting the transformation necessary to make a move from doubting God's "hesed" to trusting it.[27] A number of parallels between Psalms 1, 2, 73, and 74 and the concluding psalms of the Psalter suggest that these psalms and their parallel motifs may have played a significant role in the shaping of the Psalter. This also suggests that Psalm 74, together with Psalm 73, should be regarded as the canonical marker of the Psalter.

The Relationship between Psalms 1 and 2 and Psalms 73 and 74

Psalms 73 and 74 resumes and develops the conclusions of Psalms 1 and 2—that the righteous will certainly find blessing from God and the wicked will certainly perish.[28] Furthermore, both Psalms 73 and 74 seem to parallel Psalms 1 and 2 as they deal with the reversal of what is claimed in Psalms 1 and 2. Both Psalms 73 and 74 deal with the prosperity of evil. However, while Psalm 73 approaches this problem as a personal dilemma, as suggested by the use of the first person singular (Ps 73:2, 13, 17, 22), Psalm 74 deals with it as a national dilemma, as supported by the use of the plural to denote those in whose name the psalm has been composed (Ps 74:1, 4, 8).

Psalm 73 seems to wonder at the reversal of what is claimed in Psalm 1. Psalm 1 claims that the righteous prosper (v. 3) and the wicked perish (vv. 4-6). However, in Psalm 73 the psalmist ponders the harsh reality that seems to imply the opposite. The psalmist claims that he saw "the prosperity of the wicked" (v. 3) and the righteous being pure in vain (v. 13).

Psalm 74 discloses a number of linguistic and thematic parallels with Psalm 2. Both psalms begin with the word למה ("why") and inquire about the wicked actions of pagan nations. However, in Psalm 74 the psalmist wonders about the tragic reversal of what is demonstrated in Psalm 2. In Psalm 2, the righteous king is firmly installed on Zion, the Lord's hill that cannot be removed. In Psalm 74, Zion, the sanctuary of God lies in ruins (Ps 74:3-8). In Psalms 2, Zion is the symbol of stability and strength of the king. In Psalm 74, Zion lies in ruins as the symbol of the utter defeat of Israel.

The predominant designation of the wicked in Psalms 1 and 73 is רשׁעים ("wicked") (Pss 1:1, 4-6; 73:3, 12). The predominant designations of the wicked in Psalms 2 and 74 are "enemies," "nations," "rulers," and "kings," terms that can be understood synonymously to depict nations at war against Israel and her king (Pss 2:1- 2, 8, 10; 74:3, 10, 18, 22). The clamor of enemies in Psalm 74 seems

R. Wilson, "The Structure of the Psalter," in *Interpreting the Psalms: Issues and Approaches,* ed. D. Firth and P. S. Johnston (Downers Grove: IVP Academic, 2005), 238.

[27]Brueggemann and Miller, 45.

[28]Brueggemann, "Bounded by Obedience and Praise," 87; McCann, *A Theological Introduction to the Book of Psalms*, 143.

to echo the uproar of the nations in Psalm 2. While Psalms 1 and 73 deal with the question of prosperity, Psalms 2 and 74 deal with the nations conspiring (Psalm 2) and, finally, raging war against the king of Israel (Psalm 74). The parallels between Psalms 2 and 74 are highlighted by the common reference to the king of Israel. In both Psalms 2 and 74, the interests and prosperity of Israel are embodied in the king, who dwells on Zion (Pss 2:6; 74:12).

Another parallel points to the reversal of fate in Psalms 2 and 74. Psalm 2 shows how the Lord laughs, scoffs, and rebukes the rebellious nations (vv. 4-5). In Psalm 74, the enemies mock and revile the Lord's name (vv. 10-11, 22). In Psalm 2, the Lord rises up and speaks (vv. 6-9). In Psalm 74, the Lord is mute and Israel calls to her God to rise and act (vv. 1, 10-11, 19-22). The parallels between Psalms 2 and 74 require further analysis, but the analysis offered here seems to suffice for the intention of relating the two psalms together.

The Sanctuary Experience in Psalms 73 and 74

In both Psalms 73 and 74, the sanctuary emerges as the place where conflict and resolution reach their peak (Pss 73:17; 74:3-8). While some take v. 17 to be the turning point in Psalm 73,[29] others rightly see v. 15 as the pivotal point of the psalm.[30] In v. 15, the psalmist realizes that if he keeps on pointing to seeming inconsistencies of God's justice, he would be unfaithful to his people and might cause them to go astray. It is remarkable that it is the psalmist's sense of belonging to his community of faith that led him closer to God and to the sanctuary, where his genuine spiritual transformation took place (v. 17). What kind of experience in the sanctuary marked the transformation of the psalmist in these psalms?

The New Jerusalem Bible takes מקדשי אל in v. 17 (lit. "the sanctuaries of God") to refer to the ruined pagan sanctuaries (because of the plural in the Hebrew) and not to the sanctuary in Jerusalem. Thus, when the psalmist entered the ruined pagan sanctuaries, he perceived them as a tangible proof of God's judgment over the wicked. Similarly, H. Birkeland interprets the phrase to refer to the ruined illegitimate sanctuaries in Israel.[31]

These interpretations do not seem adequate for at least two reasons. First, the holy places in v. 17 are not described as ruined. Verses 18 and 19 speak of God ruining the wicked, rather than their temples. Second, v. 17 pictures the psalmist entering the holy place and receiving a revelation there. In the sanctuary, the psalmist gains a new sense of God's presence: "Yet I am always with you" (v. 23); "But as for me, it is good to be near God"

[29]E.g., L. C. Allen, "Psalm 73: Pilgrimage from Doubt to Faith," *BBR* 7 (1997): 6.

[30]E.g., McCann, *A Theological Introduction to the Book of Psalms*, 141; J. L. Crenshaw, *The Psalms: An Introduction* (Grand Rapids: Eerdmans, 2001), 117.

[31]Quoted by J. N. Clayton, "An Examination of Holy Space in Psalm 73: Is Wisdom's Path Infused with an Eschatologically Oriented Hope?" *TJ* 27 (2006): 128.

(v. 28). It seems unlikely that the sight of destroyed pagan or illegitimate Hebrew sanctuaries could have provoked such strong feelings of closeness to God which are found in the latter part of psalm. This experience is more aptly related to God's sanctuary than to ruined pagan temples.

The use of the plural to refer to the sanctuary of God may function to intensify the holiness of the place, or it could reflect a common Canaanite practice of designating holy places with plural forms. The plural אל מקדשי in Ps 73:17 mostly likely refers to the multiple holy precincts within the sanctuary, as in Lev 21:23, Ps 68:36, and Jer 51:51.[32]

The psalm ends with the psalmist's resolution to "tell of all your deeds" (v. 28), which could fit a religious festival taking place in the sanctuary (Pss 26:7; 91:2; 105:2; 107:22; 145:4, 6, 11). It seems reasonable to assert that the psalmist experiences his remarkable transformation probably through sharing in one of the Hebrew religious festivals, such as the Passover or the New Year festival.[33] The psalmist could have experienced "a priestly oracle of salvation, some sort of festal presentation, a Levitical sermon, or some kind of mystical experience."[34] R. G. Bratcher and W. D. Reyburn argue that "the language suggests a special revelation from God, either in a vision or through the inspired word of a priest" and that "perhaps some ritual was involved."[35]

Mays remarks that on entering the sanctuary, the psalmist entered the sphere of the powerful presence of God and "the certainty he was given was not merely belief in the doctrine that the wicked perish; it was more certainty of God as his God."[36] Worship in the temple during the festivals revived memories of God's great acts in the past. However, L. C. Allen rightly observes that in Psalm 73 "there is a 'personal' application of Yahweh's ancient threat and execution of judgment to the contemporary situation of moral and religious chaos."[37]

Certainty of the exact nature of the experience in the sanctuary does not seem to be possible. However, one thing is certain in Psalm 73. As J. L. Crenshaw describes it, "the fresh insight has something to do with a place . . . a relationship that blossoms in that holy environment. . . . Regardless of the actual manner by which inner renewal came about, a change is apparent. The burden is lifted, and

[32]M. E. Tate, *Psalms 51–100,* WBC 20 (Dallas: Word, 1990), 229; R. G. Bratcher and W. D. Reyburn, *A Handbook on Psalms* (New York: United Bible Societies, 1991), 640.

[33]R. Davidson, *The Vitality of Worship: A Commentary on the Book of Psalms* (Grand Rapids: Eerdmans, 1998), 234.

[34]Clayton, 124. It was customary for the afflicted to receive a response in God's name from the temple personnel (e.g., 1 Samuel 2).

[35]Bratcher and Reyburn, 640.

[36]Mays, *Psalms*, 243.

[37]Allen, 7.

the psalmist proceeds to tell others what is now certain."[38] The presence of God brought the certainty of faith where the uncertainty of understanding existed in the past. The transformation of the psalmist has to do with the "effect of God's presence, as God lifts the pious out of despair over evil."[39] The possibility of experiencing the presence of God was the ministry and mystery of the sanctuary as demonstrated in other psalms (Pss 26:8; 27:4; 43:3; 65:4; 89).[40]

Psalm 74 seems to mark a significant shift in the Psalter since it pictures the sanctuary in Jerusalem lying in ruins. Brueggemann rightly asserts that Psalm 74 "does not concern simply a historical invasion and the loss of a building," but "it speaks about the violation of the sacral key to all reality, the glue that holds the world together."[41]

The Significance of the Enthronement Psalms and the Psalms of Ascent

The further development of the sanctuary narrative in the Psalter is presented here only in broad strokes because of space limitations. Psalms 73 and 74 open Book III of the Psalter, which engages in the challenge of acknowledging and embracing the negativity that causes disorientation.[42] Book III depicts how "the disoriented psalmists desperately look to reorient their theology by appealing to Temple, land, and Davidic covenant."[43] The psalmists turn to the temple with the acknowledgment that God's temple is a lovely place, a place of security and blessings (Psalm 84). The psalmists also turn to the land that prospers under God's blessing (Ps 85:12) and they tie their hopes to Zion, the city of God (Psalm 87). They turn to the Davidic king for help (Psalms 89).

R. E. Wallace observes that it becomes clear that these traditional elements are no longer capable of providing hope when Psalms 84–89 are interpreted in the light of their canonical context, i.e., of their present placement in the Psalter.[44] Psalms 84–89 come after Psalm 74, which depicts the ruined sanctuary and the destroyed land. The reader of the Psalter encounters Psalms 84–89 in the context of the sanctuary having been destroyed. J. C. McCann rightly observes that a new perspective is achieved "when Books I

[38]Crenshaw, 123.

[39]Clayton, 132.

[40]Mays, *Psalms*, 243.

[41]W. Brueggemann, *The Message of the Psalms: A Theological Commentary* (Minneapolis: Augsburg, 1984), 68.

[42]Ibid., 52.

[43]R. E. Wallace, "The Narrative Effect of Psalms 84–89," *Journal of Hebrew Scripture* 11 (2010): 3.

[44]Ibid., 2, 7.

and II are read in conjunction with Book III and its concluding Psalm 89."[45] Wallace contends that "with an exilic setting providing a hermeneutic lens through which to read the psalm, Ps 84 becomes an ironic expression of hopelessness and longing."[46] This conclusion about the nature of Psalm 84 can probably be applied to Book III as a whole. The book opens with a scene of injustice (Psalms 73) and the destruction of the temple and the land (Psalm 74), and closes with the failure of the Davidic covenant (Psalm 89).

If the Psalter ended with Book III, no hope would be left for Israel. However, the reorientation of faith begins with Book IV and continues with Book V. It seems remarkable that Books IV and V appear to provide answers to the major concerns that caused disorientation in Book III. The predominant scenes in the opening psalms of Book IV are scenes of the heavenly sanctuary and the divine King. Psalms 90–93 deal with the problem of the destroyed sanctuary and point believers toward a better, heavenly sanctuary (Pss 93:2, 5; 96:6, 9; 99:1, 5, 9). Psalms 93 and 95–99 focus on a better and divine King. Psalm 94 deals with the land and reassures believers that the Lord "will never forsake his inheritance" (v. 14); he will build up Jerusalem (Ps 147:2).

McCann finds Psalms 93, 95–99 to be the theological heart of the Psalter.[47] He recognizes the theological relationship between these so-called enthronement psalms and Psalms 1 and 2. He argues that the Hebrew roots שׁפט ("to judge") and צדק ("to be just, righteous"), which constitute a concise summary of God's will in Psalms 1 and 2, are found in Psalms 93, 95–99 expressing God's will for God's world (e.g., the root שׁפט in Pss 96:13 [2x]; 97:2; 98:9; 99:4 [2x], and צדק in 96:13; 97:2, 6, 11, 12; 98:2, 9; 99:4). These two roots describe "the effects of God's reign, the most prominent of which is the establishment of justice or the act of setting of things right on earth."[48] In the rest of the Psalter, McCann finds examples of the implementation of God's justice (שׁפט) and righteousness (צדק), which results in peace and happiness for the needy, the poor, and all nations (e.g., Psalms 72). When these are not being implemented, the psalmist finds refuge in God and expresses his hurt and hope in prayer.[49]

By bringing attention to the importance of the two concepts of justice and righteousness for the structure of the Psalter, McCann appears to provide new ways of showing the importance of the sanctuary in the Psalter as the Hebrew roots שׁפט and צדק are among the key terms for sanctuary theology. In Lev 19:15 and Deut 1:16; 4:8; 16:18, for example, both roots appear

[45]McCann, A Theological Introduction to the Book of Psalms, 43.

[46]Wallace, 7.

[47]McCann, *A Theological Introduction to the Book of Psalms*, 41-50; idem, "Psalms," 159-165.

[48]McCann, *A Theological Introduction to the Book of Psalms*, 45.

[49]McCann, "Psalms," 160-162.

together. The sanctuary was designated as the place of divine judgment, as indicated by the judgment of the Urim (Num 27:21) and by the breastplate of judgment of the high priest (Exod 28:15, 29, 30). The cultic decrees are called "righteous judgments" (Deut 4:8). Accordingly, many psalms depict God as the one who sits enthroned, ready to judge the world, and relates this imagery closely to the sanctuary (Pss 9:4, 7-8, 19; 50:2, 6, 8, 23; 96:6, 10, 13).

The purpose of the cultic acts was to restore the worshiper's righteousness as indicated by the name "sacrifices of righteousness" (Deut 33:19; cf. Ps 4:5). Not surprisingly, therefore, McCann finds two key concepts of God's justice (שפט) and righteousness (צדק) in Psalms 93, 95–99, which portray God ruling in or from his sanctuary (Pss 93:5; 96:6, 9; 99:7, 9).

Mays argues that the enthronement psalms might have been used in some temple festival to celebrate the enthronement of the Lord, but in the final form of the Psalter they function differently, i.e., eschatologically. "They no longer refer only to what happened in the cult, but as well as to what was promised in the prophecy,"[50] i.e., God's reign over all nations and peoples (Isa 42:1; 45:22-23; 49:1-6; 52:10; 55:4-5; Ps 96:7, 10, 13).

As the new reign of God envisioned by eschatological passages involves the reign that goes beyond the present state of Israel, the new sanctuary of God goes beyond the present Jerusalem temple, i.e., it involves all nations and all creation (Pss 96–100; 148; 150; Isa 56:6-9). The whole city of Jerusalem becomes God's temple (Isa 54:11-13; 2 Chron 3:6; Exod 39:10-13).

The psalms of ascent (Psalms 120–134) seem to further reinforce the sanctuary motif by inviting the worshipers to ascend to Zion (i.e., the sanctuary) and receive the blessing from the Lord, who reigns in Zion (e.g., Ps 128:5). As the Psalter reaches the Songs of Ascent, it seems that the theme of Zion and of the sanctuary is ever present from that point to the end of the Psalter. Zion is mentioned in a great number of psalms that follow the Ascent Psalms (e.g., Pss 135:21; 137:1, 3; 138:2; 146:10; 147:12; 149:2; 150:1). The Psalter seems to lead the worshiper finally to Zion and the time when God will reign from Zion forever (e.g., Ps 148:10).

The Sanctuary in the Concluding Psalms of the Psalter

The concluding psalms of the Psalter seem to revisit the major concerns expressed by Psalms 1, 2, 73, and 74 that have been discussed before. An attempt is made here to briefly point to certain linguistic and thematic parallels between Psalms 1, 2, 73, 74, and the concluding psalms of the Psalter.

The righteous in Psalms 1 and the final psalms of the Psalter engage in similar activities. The righteous in Ps 1:2 delight in the law of the Lord. The righteous in Ps 149:2 rejoice in the Lord. Since the righteous in Ps 1:2 delight in the law of the Lord, the Lord delights in his people in Ps 149:4. The righteous

[50]Mays, "The Place of the Torah-Psalms in the Psalter," 10.

in Ps 1:2 meditate on the law of God. The righteous in Ps 145:5 meditate on God's wonderful works. The law of God is a prominent part of the identity of the righteous in both Psalm 1 and the final psalms (1:2; 147:19-20).

The psalmist in Ps 73:28 acknowledges that "it is good to be near (קרב) to all who call on him." Psalm 148:14 depicts Israel as "close (קרב) to his [God's] heart."

Both Psalms 1 and the final psalms of the Psalter tell of the final destruction of the wicked at the Lord's judgment (Pss 1:4-6; 145:20; 146:9; 149:7-9). The Lord's judgment is described in similar terms in Psalm 1 and the concluding psalms of the Psalter. In Ps 1:6, "the Lord watches over (ידע) the way of the righteous, but the way (דרך) of the wicked (רשׁעים) will perish." In Ps 145:20, "the Lord watches (שׁמר) all who love him, but all the wicked (רשׁעים) he will destroy." In Ps 146:9: "the Lord watches over (שׁמר) the alien and sustains the fatherless and the widow, but he frustrates the ways (דרך) of the wicked (רשׁעים)."

In Ps 2:6, Zion stands as the unshakable guarantee of the prosperity of Israel. In Ps 74:3-4, Zion lies in ruins as the symbol of the utter destruction of Israel by her enemies. However, Ps 147:2 expresses new hope in the rebuilding of Jerusalem and of the temple, and reaffirms the promises of Ps 2:6. The glorious prospects of the king ruling over his enemies from Zion in Ps 2:6 are severely questioned by the rule of enemies in Ps 74:4-8; 18-23. However, Ps 146:10 reaffirms that "the Lord reigns forever, your God, O Zion, for all generations." Psalm 149:2 gives hope that the people of Zion will be glad in their king. The Lord is subject to shame in Ps 74:18-23, but he is exalted forever in Psalms 146–150. In Ps 2:6-7, the Lord's son (בן) is honored as the king on Zion. In Ps 149:2, 4, the Lord honors (פאר, meaning "to honor," "to crown," "to glorify") the people (בן) of Zion.

The introductory psalms (Psalms 1 and 2), the psalms found in the middle of the Psalter (Psalms 73 and 74), and the final psalms of the Psalter (Psalms 145–150) may be brought together by their common concerns for the law of God (Pss 2:6; 74:2; 149:2) and the people of God (Pss 2:7; 74:19; 149:2). The concluding psalms of the Psalter restore faith in the proclamation of Psalms 1 and 2 and celebrate the victory of the Lord. They invite the worshipers to join the heavens and everything that exists in praising God in his sanctuary (e.g., Pss 148:1-14; 150:1-6). What bridges the secure world of Books I and II and the renewed praise in Books IV and V after faith was severely challenged in Book III is the scene of the heavenly sanctuary and the divine King who rules in it (Pss 91–101).

The Psalter closes with the eschatological hope of a rebuilt Jerusalem (Ps 147:2) and the people triumphantly praising God in his sanctuary (Ps 150:1), an act which is characteristic of the prophets (Isa 52:7-10; 54:11-14). The descriptions of the people of Zion rejoicing in their king in Ps 149:2 and the call for the universal praise in Psalms 146–150 strongly resemble similar descriptions of rejoicing and praises in the prophets (Isa 24:14; 30:29; 51:11; 52:7-9; 65:18).

Conclusion

The possible parallels between the discussed psalms certainly deserve further study. However, the development of the sanctuary theme in the discussed pivotal psalms appears to suggest that the sanctuary motif played a significant role in the shaping of the Psalter and hints of a possible narrative movement from abiding in the sanctuary as an ideal in Psalm 1 to the eschatological abiding and praising God in his sanctuary in Psalms 149 and 150. Brueggemann describes the psalmists' journey of faith by using the "scheme" of orientation—disorientation—new orientation. The journey of faith begins with a season of orientation characterized by pure yet unchallenged faith in Psalms 1 and 2. The journey then takes the psalmists through a season of disorientation when faith is challenged by evil and suffering and, finally, brings them to new orientation when transformed and mature faith emerges after trials.[51] At every stage, the sanctuary appears to be the place where victory is accomplished.

The Psalms seem to demonstrate that "the reorientation has both continuities with and discontinuities from what has been."[52] Thus, Israel still hopes that the Lord will build up Jerusalem (Ps 147:2, 12-14), but the transformed faith now looks beyond the earthly Jerusalem to the splendor of the Lord above the earth and the heavens (Ps 148:13). The shape of the Psalter seems to promote Israel's faith in the heavenly sanctuary and the divine King.

This emphasis appears to be fully developed in the NT, which closes with scenes of God welcoming the righteous ones into his sanctuary (Rev 22:1-2), undoubtedly reminiscent of Psalm 1, Jeremiah 17, and Ezekiel 47. The praise of the righteous ones in Rev 21:3 seems to echo the praise of the righteous ones praising God in his sanctuary in the closing psalms of the Psalter.

[51]This "scheme" is used to describe decisive moves of faith in the Psalms and not as an adequate description of the overall structure of the Psalter (Brueggemann, *The Message of the Psalms*, 9-10).

[52]W. Brueggemann, "Psalms and the Life of Faith: A Suggested Typology of Function," JSOT 17 (1980): 6.

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KHIRBAT 'ATARUZ 2011-2012: A PRELIMINARY REPORT

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Introduction

The ancient ruins of Khirbat 'Ataruz are perched on a ridge overlooking the Dead Sea above the Wadi Zarqa Main on the north, and the Wadi Sayl Haydan on the south. It is located 24 km south of the town of Madaba, 10 km west of the village Libb and 3 km east of the ancient site of Machaerus, in Jordan (**Fig. 1**).[1] This site once stood at a crossroads where the ancient roads coming from the Dead Sea, the Wadi Sayl Haydan and the town of Madaba met. During the summers of 2011-2012, a small team of eight archaeologists, students, and volunteers along with eighteen Jordanian workers from the Beni-Hamida region of Jordan continued excavations[2] at Khirbat 'Ataruz under the direction of Chang-Ho Ji of La Sierra University (**Fig. 2**). This project was excavated with the cooperation of the Institute of Archaeology at Andrews University.[3]

[1]To reach the site one must drive approximately 13 km south from Madaba along the Kings Highway (J35). Turn right at the little town of Libb and continue approximately 12 km toward Machaerus. The site will be on a low hill on the left side of the highway. The small village of Jabal Hamidah is 2 km beyond the site. Latitude: 31 34' 31"; Longitude: 35 40' 03".

[2]The authors would like to thank the volunteers and staff members who participated in the 2011-2012 excavations at Khirbat 'Ataruz. The 2011 team consisted of director/field supervisor Chang-Ho Ji and square supervisors Robert Bates and Bongjae Kim. The 2012 team included director/field supervisor Chang-Ho Ji; field supervisor Robert Bates; square supervisors Christine Chitwood and Abelardo Rivas; artist/photographer Stefanie Elkins-Bates; and GPS surveyor/volunteer Jerry Chase.

[3]The authors would like to extend special thanks to the sponsoring institutions: La Sierra University and the Institute of Archaeology at Andrews University. We would also like to thank the director-general of the Department of Antiquities Dr. Ziad Al-Saad and his staff for their support and the Department of Antiquities field representatives Husam Hjazeen and Basm al-Abadi; Barbara Porter and Chris Tuttle of the Amman Center for Oriental Research; those who have provided financial support for the 2011-2012 excavation including the Versacare Foundation, the Korean Research Foundation, the Institute of Archaeology at Andrews University, Jong Keun Lee at Sahm Yook University, Korea, and Leona G. Running, professor emerita at Andrews University.

Historical and Biblical Context

Khirbat ʻAtaruz is mentioned in both biblical and historical sources. It has been associated with the ancient city of Ataroth,[4] and it is mentioned seven times in the Bible. Three references are found in the book of Joshua and describe the town of Ataroth Addar near Bethel and Luz (Josh 16:2, 5; 18:13), while another reference suggests a site along the border of the territory of Ephriam. Neither of these sites fit the location of Khirbat ʻAtaruz. However, two passages from the book of Numbers clearly describe a town in Transjordan near Dibon and Jazer in the region of Heshbon, and Nebo. According to Num 34:32, "the children of Gad built Dibon, and Ataroth, and Aroer." The Bible also mentions that the tribe of Gad was assigned its territory in Transjordan and built several towns there. Since Ataroth is mentioned in relationship to Dibon, Heshbon, and Nebo, it is best identified with the site of Khirbat ʻAtaruz (See **Fig. 1**).

Ataroth (ʻAtaruz) is also mentioned in ancient sources. In the Moabite stele,[5] Mesha the Debonite, describes how he unified the territory of Moab and "threw off the yoke of Israel." Before the rebellion, however, Mesha was a vassal who paid tribute to the house of Omri. According to 2 Kgs 3:4, "Mesha, king of Moab was a sheep breeder, and he had to deliver to the king of Israel 100,000 lambs and the wool of 100,000 rams." Mesha and the kingdom of Moab felt oppressed by this relationship which had continued from one generation to the next. As the Moabite stele inscription explains, "Omri had oppressed Moab for many days . . . and when his son replaced him, he said, 'I will continue to oppress Moab.'"[6] When Mesha rebelled against the house of Omri, probably during the reign of Jehoram, he captured many towns. One of the most strategic locations in the region was the ancient town of Ataroth. According to the Moabite stele, the Gadites had lived in the area around Ataroth from ancient times and Omri, the king of Israel, had built a city and a cult center there.[7] This fortified town established the southeastern frontier of the kingdom of Israel and sought to control any thoughts of rebellion in the region. The large wall that surrounds the site, the

[4]From the Hebrew word עטרה meaning "prominent place" (lit. "crown"). This may be where Ataroth gets its name due to location overlooking the Dead Sea and two important roads. The word עטרה or עטרות can also mean a cattle pen, which may reflect the frequent use of the bull in cultic imagery found at the site.

[5]Also known as the Mesha inscription. For a translation and commentary of the Mesha inscription, see Kent P. Jackson. "The Language of the Mesha Inscription," in *Studies in the Mesha Inscription and Moab* (Atlanta: Scholars Press, 1989), 96-130; and Shmuel Ahituv, *Echoes from the Past: Hebrew and Cognate Inscriptions from the Biblical Period* (Jerusalem: CARTA, 2008), 387-418.

[6]Mesha Inscription, line 5.

[7]Ibid., lines 10-11.

moat, and glacis protecting the southern approach together with the large cult center helped project the power of the Omride dynasty. In addition, this city may have served to reinforce the kingdom of Israel's relationship with the Gadites.[8] For Mesha, Ataroth was a constant reminder of the oppression that his people had been suffering.

As the power of the Omride dynasty began to wane, largely as the result of Hazael and the Kingdom of Damascus, Mesha saw an opportunity to "throw off the yoke" of the house of Omri. He sought to unify the region under his leadership by attacking the cities of Nebo and Jahaz. He also launched a campaign against the city of Ataroth and killed its inhabitants as an offering to his god, Chemosh. He destroyed the temple and dragged its sacred object called the "ariel of David"[9] to the *Qarioth*[10] or city near ʻAtaruz where he set it up as a memorial of his victory. Later, he repopulated the city with two unknown groups called the Sharonites and the Maharatites. Excavations at Khribat ʻAtaruz show that not only did Mesha destroy Ataroth and repopulate it, but that its new population continued to reuse part of the temple that had been originally built by Omri.

History of Excavation and Exploration

Early exploration of the region surrounding Khirbat ʻAtaruz was carried out by Nelson Glueck. He visited the site in 1937 and found numerous Iron

[8]Not everyone agrees that Ataroth was built to project the power of the Omride dynasty. Ahituv, 404, suggests that Ataroth was not built for Omri, but to benefit the Gadites, noting that "the king did not build Ataroth for 'himself'" rather the king built it for the "men of Gad," based upon his understanding of the syntax of the Mesha Inscription, lines 9-11. However, if the Gadites had lived there since ancient times, maintaining a cult site, why hadn't they already built their own temple and fortifications? Current excavations have not shown any structures that predate the Omride dynasty.

[9]The discussion regarding the meaning of ארא֯ל דודה in line 12 of the Moabit stele has not been settled. As Kent Jackson points out, "after 100 years of study directed at the Mesha Inscription, it is safe to say that an exact understanding of these words is still a myster" ("The Language of the Mesha Inscription, in *Studies in the Mesha Inscription and Moab*, ed. Andrew Dearman [Atlanta: Scholars Press, 1989], 96-13-132). For further discussion, see A.F.L. Beeston, "Mesha and Ataroth," *JRAS* 2 (1985): 143-148; J.C.L. Gibson, *Textbook of Syrian Semitic Inscriptions*, vol. 3 (Oxford: Clarendon, 1971); and Ahituv, 405-407.

[10]The precise location of the *Qarioth* mentioned in line 13 of the Mesha Inscription is uncertain. The phrase בקריה literally means "in the city" and refers to a town south of Ataroth, possibly Mesha's capital of Dibon. However, some scholars suggest that it may refer to either Qureiyat ʻAliyan, 9 km northeast of Dibon, or al-Qureiye, 5 km south of Ataroth (Ahituv, 401; Dearman, 178; Burton MacDonald, *East of the Jordan: Territories and Sites of the Hebrew Scriptures* [Boston: American Schools of Oriental Research, 2000], 174-175, 122-123).

Age I-II sherds as well as sherds from later periods ranging from the Late Hellenistic through the Middle Islamic period.[11] Later, a survey conducted by Willy Schottroff found that there were many Iron Age settlements sites in the Jabal Hamidah region.[12] When Herman M. Nieman visited Khirbet 'Ataruz as a student he found similar Iron Age pottery and a figurine fragment. He claimed that the figurine dated from the ninth-eleventh centuries B.C.E. and that it had many Egyptian characteristics including the shape of the body, the fingers and hands, and its general form.[13]

In 1998, Chang-Ho Ji and Lawrence T. Geraty surveyed Khirbat 'Ataruz as part of the Dhiban Plateau Survey Project. Much of the western and southwestern portions of the site are dedicated to a modern cemetery for the local village of Jabal Hamida (**Fig. 3**). On the eastern side, several wall lines were visible on the surface and a few ruins could be seen above ground. Natural limestone caves were found along northeastern escarpment with some caves that may have been hallowed out in ancient times. An ancient dry moat was discovered on the south side where the terrain levels out toward the ridge. As noted by Schottroff and Nieman, many Iron Age-, Hellenistic-, Roman-, and Islamic-period sherds were found on the surface of the site.

The first six seasons (2000-2001, 2004, 2006, 2008, 2010) of excavation at Khibat 'Ataruz[14] has exposed many architectural and material remains. In 2000, excavations were begun in the area of the acropolis near the eastern edge of the modern cemetery. Two squares were opened and an Iron Age temple with many cultic vessels was found. Among the discoveries were fragments of two possible model shrines, sea shells, a pedestal bowl, a lamp, and a bronze piece with Egyptianized uraeas and cobras. Subsequent excavations revealed a 4.1 x 11 m temple oriented toward the rising sun with doorways that opened into adjacent rooms and a main doorway that opened into the central courtyard (**Fig. 3**). The southern room contained a hearth and a platform/altar and the north room with three entrances may have served as a storage area. Additional buildings on the northern side contained a two raised bedlike platforms and stairs to another possible altar. The eastern side doorway of the main temple building opens directly onto a large courtyard where there are several altars and another building. Four altars face an enclosure wall on

[11]Nelson Glueck, *Exploration in Eastern Palestine, III* (New Haven: American Schools of Oriental Research, 1939), 135.

[12]Willy Schottroff, "Horonaim, Nimrim, Luhith und der Westrand des Landes Ataroth: Ein Beitrag zur historischen Topographie des Landes Moab," *Zeitschrift des Deutschen Palästina-Vereins* 101 (1985): 163-225.

[13]Herman M. Niemann, "Einen Statuettentorso von der Hirbet Atarus," *ZDPV* 101 (1985): 171-177.

[14]See Chang-Ho Ji, "Khirbat 'Ataruz: An Interim Overview of the 10 Years of Archaeological Architectural Findings," *ADAJ* 55 (2011): 561-579.

the east and a large altar on the north side has a step. Abutting the eastern wall of the temple next to the doorway is a four-tiered stepped structure whose purpose remains unknown.

History of Occupation and Abandonment

The archaeological remains associated with the temple show at least three phases of cultic activity at Khirbat 'Ataruz took place in the early Iron IIA-early Iron IIB periods, roughly dated to the late tenth-early eighth centuries B.C.E.[15] At that time, the site was a major cultic center that was probably built and maintained by a national or at least regional political entity. The temple complex was well laid out, centrally located and built at the highest point of the site. In the Main Sanctuary next to the offering table, a standing stone represented the principle deity. Further excavations suggest that a bull motif was also used to symbolize this god. The cultic objects found near the alter and in other parts of the temple complex reflect the same types of cultic material found at Tell Megiddo and Tell Dan west of the Jordan River (**Fig. 4**).

During the Iron IIB-IIC periods, Khirbat 'Ataruz was rebuilt and reused. Kitchen remains, storage facilities, and water channels suggest that the area was primarily adapted for domestic purposes. However, the eastern side of the earlier Iron IIA courtyard and its nearby building remains were continued to be used for cultic purposes. By the end of the Iron IIC period, the site had been abandoned. Currently, there is no evidence of either domestic or cultic activity taking place until the early Hellenistic period when it was rebuilt.

The Hellenistic occupants of the tell reused the earlier Iron II structures and added two long walls inside the Hearth and Double Platform Rooms (**Fig. 4**). Also several walls and rooms in the southwestern part of Field A were built during the late Hellenistic and early Roman periods (ca. 200 B.C.E.-100 C.E.). In addition, excavations in Field C along the north side of Khirbat 'Ataruz revealed late Hellenistic-early Roman structures including a bath installation with plastered steps and walls. The abundance of storage jar sherds suggests that the Hellenistic and early Roman settlements took advantage of an agriculturally rich region. At that time, Khirbat 'Ataruz was most likely engaged in cereal farming, as well as oil or wine production. However, by the end of the first century C.E., a decline in agricultural prosperity, together with increased political turmoil in the region, contributed to the site's abandonment.

[15]There is much debate as to the chronology of the Iron II period in the southern Levant, which is beyond the immediate scope of the present paper. In this report, we tentatively date Iron IIA to the late tenth-late ninth centuries B.C.E. (ca. 950-830 B.C.E.), Iron IIB to the late tenth-late eighth centuries B.C.E. (ca. 830-700 B.C.E.), and Iron IIC to the seventh century B.C.E. (ca. 700-600 B.C.E.).

Khirbat ʻAtaruz remained unoccupied for nearly 800 years before it was resettled in the Middle Islamic period (ca. 1000-1400 C.E.). Residents reestablished ʻAtaruz as a medium-sized village, but the exact size and plan of the settlement is difficult to determine. Although there are a number of walls associated with this period, many of the domestic rooms and buildings reused earlier walls rather than erecting new ones. Indeed, much of the building stone used in the construction of the early-mid Iron IIA temple complex was dismantled during the Middle Islamic period. This practice was particularly extensive in the area to the north of the acropolis. Nevertheless, ʻAtaruz was a populous and thriving village during the Middle Islamic period.

Project Goals 2011-2012

Although the excavation team was small, the project had many goals planned for the 2011-2012 season. First, the project continued to examine the temple complex that was discovered in previous seasons and explored its western (Field A) and southern (Field E) boundaries (**Fig. 3**). On the western side of the large courtyard, previous excavation had revealed the outline of several buildings. Initial excavation found a large grinding stone and Iron Age II pottery in a small room. The goal of the 2011 season was to continue excavation in the small room in order to find the western edge of the temple complex and determine the size and function of the small room. In addition, the 2010 season uncovered another altar with an offering step on the eastern side of the temple complex. At the base of the step were several cultic objects including a pillar with an inscription. The goal for the 2011 season was to determine the exact context of these cultic objects as well as the size and function of the step altar or platform (**Fig. 5**).

During the Islamic period, some buildings were added to the northern side of temple complex. A second goal of the 2011-2012 seasons was to explore the northern extent of the temple complex. Questions remained as to whether this marked the end of the temple complex or whether these buildings were reused and modified in later periods. Several additional wall outlines were visible on the surface near northern edge of the tell before it begins to slope down in a series of terraces. To address these issues, a new field (Field F; **Fig. 6**) was opened under the direction of Robert Bates (See **Fig. 2**).

On the southwest side of the temple complex a cistern was found in an auxiliary courtyard (Western Courtyard) in Field A (**Fig. 4**). A third goal of the 2011-2012 seasons was to explore this cistern. Although the local population had been using this water source in recent years, it had not been examined by archaeologists. Debris from the surface had been pushed into the opening and collected on the floor. Some of the stones were part of the original building material used in the temple complex. Very little water was visible from the opening. The purpose of this excavation was to determine

the size and approximate age of the construction of the cistern and evaluate whether debris from the surface that had fallen into the cistern had any archaeological significance.

A fourth goal of the 2011-2012 seasons was to create an accurate map of the temple complex and determine the spatial relationship of the many outlying walls of the acropolis. Khirbat 'Ataruz is a large site where most of the excavation has focused on the acropolis. The extent of the outer limits of the site had not been fully reported. Creating an accurate map using the Promark 3 GPS unit would provide a framework for exploring the relationship of the emerging buildings to the temple complex and allow for the creation of additional fields.

Field E: The Eastern Edge of the Temple Complex

On the eastern side of the temple complex, a low platform was discovered in 2010 with small altar (0.70 x 0.70 m) on the top. At the base of the platform, a stone step was found with two small stone columns on either side. The first column contained an inscription on one side that dated to the late ninth-early eighth centuries B.C.E. The second stone column had a square-shaped top incorporated into the column with a shallow depression that might have been used to burn incense or to hold torch-fire inside. The purpose of the 2011 excavation was to determine the relationship of this platform and step with the nearby walls (see **Fig. 5**).

In 2011, three 6 x 6 m squares were opened to explore the eastern extent of the temple complex (Field E) and parts of the temple compound. Excavations revealed an Iron IIA-IIB courtyard (Inscription Column Courtyard) and a raised rectangular platform that was built for cultic activities. On the south side, a three-step staircase was discovered that connected this courtyard with the Central Courtyard near the Main Sanctuary. This staircase was the entrance for the courtyard when the platform altar was first built. Priests from the Iron IIA period probably approached the platform from the Central Courtyard facing the rising sun. Later, in Iron IIB, this entrance was blocked off in order to put a square fireplace or furnace in the corner. In addition, most of the staircase was covered with soil, and the covered section was incorporated into the earth-beaten floor. On the floor of the courtyard, three large irregularly shaped flat stones were found near the western wall directly in front of the platform and were probably used as offering tables. The floor, fireplace, and offering stones were all contemporary with the stone columns found in 2010. By the late ninth century B.C.E., the area was transformed into a partially enclosed courtyard surrounded on three sides by the platform and two walls and was probably entered only through a narrow alley from the southeast (**Figs. 5 and 6**). The Inscription Column

Courtyard was originally built in the Iron IIA period and reused later in the late Hellenistic period.

The 2012 season centered on the architectural details located on the north and south sides of the platform. Questions still remained regarding the broader architectural context of the Inscription Column Courtyard and its overall plan at the beginning of this season. While excavating Square E3, four walls of a rectangular room (Niche Room; 3 x 6 m) were discovered on the north side of the Inscription Column Courtyard (see **Fig. 5**). At the center of the room was an arched niche built into the western wall approximately .45 x .60 m with a depth of .20 m.

A second adjacent room was found in Square A14 and the northwestern corner of Square E3 (see **Fig. 7**). This room was divided in two by a compartment wall which was connected with a door (1 m wide). Excavation showed that this room, like the Niche Room, was originally built in the Iron IIA period and then later reused in the late Hellenistic period; a small lamp was found in this room (**Fig. 8**). In this area, four earth-beaten floors dating to the Iron IIA-IIB periods were also found. The earliest floor was made during the mid-Iron IIA period when the Main Sanctuary and its Central Courtyard were at its peak usage. The inscription column stood next to the platform altar. The wall associated with this Iron IIA floor was built in two courses with chink stones. Its stones were medium-sized, relatively well dressed, and laid with much care. A later floor was added in the early Iron IIB period, where an iron javelin (**Fig. 9**) and complete cooking pot (**Figs. 10 and 11**) were found *in situ*. During this later phase, a different construction technique seems to have been adopted. The walls consisted of only one row of large-sized boulders. These two early walls were reused in the mid and late Iron IIB periods; the building's residents also laid two earth-beaten floors above the earlier ones. During the 2007 season, the project identified a late Hellenistic floor in the area that was similar to the late Hellenistic earth-beaten floor found in the rooms in Square A21.

On the south side of the Inscription Column Courtyard Square, E2 was also opened in 2011. The purpose of this square was to determine the eastern extent of the temple complex and the southern extent of the courtyard. In addition, a small room with a large grinding stone adjacent to Square E2 had been excavated in 2007. Three walls were found made of chink and boulder construction. In the northwest corner, the southern edge of the Inscription Column Courtyard was found that turned toward the north to form the backside of the altar platform. A second wall and doorway running in a north-south direction connected with the southern edge courtyard and altar platform. Several Iron IIA broken vessels were found including a cup/jar (**Fig. 12**) and juglet (**Fig. 13**) near the doorway. Two large stones lay on the floor next to the doorway, but were not excavated. A third wall on the northeast corner of the square may connect to a wall in Square E3.

Field F: The Northern Edge of the Temple Complex 2012

The 2012 season at Khirbat ʻAtaruz included the opening of a new field (Field F) on the north side of the temple complex where the acropolis ends and the hill begins to slope downward in a series of possible terraces (**Fig. 14**). In this area, the tops of several walls were visible above the surface and its close proximity to the north side of the temple area suggested that these structures might mark the northern extent of the temple complex. Like many of the other buildings on the acropolis, it was thought that these buildings might be associated with some type of cultic practice. Alternatively, these buildings could be related to domestic dwellings, industries, or defensive structures. Therefore, the main purpose of Field F was to examine the edge of the temple acropolis and determine its northern extent as well as to look for a possible entrance that may have led into the complex. In addition, since there are several walls in the area that could represent fortifications or possibly other outlying domestic buildings, a secondary purpose for this field was to examine these buildings and their relationship to the temple acropolis.

Four squares (F1-4) were opened in Field F: three at the edge of the terrace (F1-3), one (F4) straddling the edge, and the northern downslope (**Fig. 3**). The initial probes in F1-2 did not reveal any architecture and consisted of topsoil and stone rubble. These squares were closed and will be reopened at a later time. However, Squares F3-4 revealed visible wall lines running from north to south that were transected by an east-west wall line.

Excavation in Square F3 revealed two north/west walls and three east/west walls (**Fig. 14**). A central wall (Wall 5) continues north/south into Square F4 as Wall 12, dividing the square into two rooms (Rooms A and B). On the east side, Room A, approximately 2 x 4 m, consists of four walls from both squares (Walls 5-7, 10, and 12). However, Wall 6 does not extend the full length of the room and may represent a doorway on the eastern side. Iron IIB pottery was found near the walls and the floor associated with the walls. The north wall of Room A was found in F4 (Wall 10) and six courses were exposed on its north side.

The dimensions of Room B are uncertain as the western portion of the room may lie in another square. Room B probably measures 2 x 4 m and consists of three complete walls and one partial wall (Walls 5, 10, 11, 22, and 28). It also appears that Wall 28 on the western side does not extend southward for the full length of the room, but it seems to be the same length as Wall 6 in Room A (**Fig. 14**). This may indicate an entrance to the room. Although the south wall of Room A bonds to the central wall (Wall 5), the south wall of Room B does not. Instead, it abuts the central wall and may belong to a later building phase. Finally, the length of Room B is shorter than Room A because an additional wall (Wall 20) was added to form the northern wall of an enclosure (**Figs. 14 and 15**).

The most interesting discovery was found in Room B (**Fig. 16**). Wall 22 was found abutting Wall 5 and parallel to Wall 20. This construction formed a very small room, roughly 1 m wide, which extended into the western balk. Pottery found sealed against this enclosure included a small lamp, suggesting that it was made sometime during the mid eighth century B.C.E (**Fig. 17**). An area next to Wall 5 was outlined with small stones to form a stone-lined pit in which a large Iron II collard-rim storage jar (**Fig. 18**) was placed. The bottom of the jar was buried into the ground and soil was backfilled to keep the jar upright. Additional stones were added around the jar to a height of approximately 0.5 m. Soil and stones were backfilled to a level just below the jar handles. When the jar was initially discovered, the portion of the jar above the handles was missing.

The bottom of the jar was filled with approximately 10 cm of compacted soil. On top of this soil, the upper shoulders of the jar and 1/3 of the rim were found surrounding a stone (**Fig. 19**). Soil was filled into the space and a flat stone was placed horizontally, directly above the sherds, creating a separate space below. Additional stones were stacked vertically on top of edges of the horizontal stone, creating a lining for the jar, with two courses of stones on the western side and one large stone on the southern side (**Fig. 20**). The remaining 2/3 of the rim and other body sherds were found in the fill dirt. The sherds were not resting directly on the stones. Another stone was placed horizontally above this area, creating another separate space below it. This top stone was covered with soil up to the edges of the broken jar. Everything was sealed and undisturbed when the jar was discovered and there were no seeds, objects, or additional sherds unrelated to the jar itself found within it.

Finally, in Square F4 another wall (Wall 14) running north to south, was found abutting Wall 10 (see **Fig. 14**). Three courses were excavated and a possible compacted earthen-floor was found sealing against this wall (**Fig. 20**). It is uncertain whether this wall belongs to the same field phase as Rooms A and B. It may represent an earlier building phase or possibly a lower terrace of buildings sharing a common wall. Further excavation in adjacent squares should reveal the nature of this wall.

Although it is too early to determine the phasing and the function of the rooms that have been recently discovered in Field F, it appears that the jar installation was created some time during Iron Age IIB. The low collar on the jar and the lamp that were found lying against it suggest that the room was occupied between the mid- to the late-eighth century B.C.E. (see **Figs. 17 and 18**). These rooms were probably used for domestic purposes, either for storage or possibly food preparation. However, since Rooms A and B do not share a common doorway and could not be accessed on the main floor, they must represent separate buildings (see **Figs. 14 and 15**). The entrances to each room must be found in adjacent squares and these two rooms may have had entirely different functions. Further excavation to the east and west

should help clarify the purpose of these two buildings. In future seasons, we plan to continue excavating to the floors in Square F3, expand Square F4 to its north balk, reopen Square F2 and possibly open squares west of Square F3-4 and north of Square F2.

Cistern

On the south side of the temple complex near the Western Courtyard, a cistern was dug in antiquity (see **Fig. 4**). According to the residents of the area, the cistern has been used for generations. The local tribe watered its flocks from the cistern and used the water for cooking. Until recent years, the Jordanian workers at the site would drop a pail down into the cistern to fetch water for tea until they found a snake in the bucket. One of the workers described how his father had plastered the walls sometime in the late 1950s so that it could hold more water. They also said that, in recent years, there has been less water in the cistern; it usually fills up in winter and remains relatively full throughout the summer. Subsequently, the cistern has been sealed in order to allow further study and prevent any accidents.

Exploration of the cistern during the 2011-2012 seasons revealed that the opening of the cistern is roughly square in shape, approximately 1 m wide with a shaft that descends approximately 3.5 m into an oval-shape cistern chamber (**Fig. 22**). The chamber measures approximately 5 x 6 m with a ceiling height of approximately 3.5 m.[16] The walls of the chamber are covered with a recent layer of cement plaster over ancient plaster confirming the local story. The floor of the chamber is covered with debris that forms a mound just below the entrance. Among the debris was a large stone approximately 0.4 x 0.4 x 1.2 m that was hollowed out on one side to a depth of 10 cm in a convex shape. The stone resembles a feeding trough, but it was too dangerous to examine it closely or to remove it from the cistern for further study. The cistern chamber was filled with approximately 0.2-.03 m of water, of which the origin is currently unknown. Evidence from the walls would suggest that the cistern has held as much as 1.5-2.5 m of water during the winter months.

The most remarkable discovery was made in the entrance shaft of the cistern at the end of the 2011 season. Approximately 3 m down from the opening and just above the point where the cistern chamber opens up, a bull figure was found on the wall of the shaft (**Fig. 23**). The bull figure measures approximately 0.5 x 0.6 m with a brownish patina covering the wall (**Fig. 24**). A circular-shaped depression approximately 10-15 cm in diameter rests between the horns on the top of the head and another similar depression is below the right ear. A third one may be below the left ear as well. Each depression seems to be part of the natural stone, but further study is needed

[16]Since a detailed documentation of this cistern and its installations are planned for a separate future article, only a brief presentation of the cistern is provided here.

to evaluate whether tools were used to carve their shapes. The circular shape above the horns resembles a solar disk found in Egyptian drawings of an Apis bull or even the goddess Hathor. The shape of the face is nearly identical to those on the bull storage jar from the Main Sanctuary Room.[17] It is also reminiscent of the bull figurine that was found in the Central Courtyard in the 2010 season (see **Fig. 4**).[18] In addition, while we were staring up at the bull we noticed that sunlight from the opening at the top of the cistern shone directly on to the face of the bull at 12:00 pm on 23 June 2011 coinciding with the summer solstice. Within minutes the light was gone. Although the cistern may have been used for centuries, based on the patina and the similarities between the cistern bull and other bull figurines found at the site, it appears that the early inhabitants of Khirbet ʻAtaruz used the natural rock and possibly plaster to form an image of a bull on the side of the cistern wall for cultic purposes. Further study is needed to evaluate its iconography and patina.

During the 2012 season, workmen began to clear away some of the larger stones on the cistern floor (**Fig. 25**). The goal is to remove the debris and excavate the inside of the cistern in hopes of finding the bottom and possibly its water source. Some progress was made, but it will likely take several seasons to clear out the remaining debris. In addition, precise measurements were taken and an artist brought in to create a finished drawing of the bull figure which will appear in a future publication (**Fig. 26**).

GPS Mapping

Most of the excavation squares at Khirbat ʻAtaruz were created from a central point using "dead reckoning" and a compass. Many excavations have found that using this method can cause "grid drift." As squares are added, the farther the new squares are away from the original point of origin the greater the chance that the new squares will begin to drift away from the central line of reckoning where the squares started. Even small errors as little as 5-10 cm can, over a distance of 100 m, misalign future sqaures by as much as 10 degrees. In addition, sometimes these errors are drawn into the grid or topographical map and in subsequent seasons the errors are repeated until they become published. These mistakes make it difficult to create 3D renderings, architectural models, and topographical maps that include known architecture. In order to prevent this problem, squares for the 2008 season at Khirbat ʻAtaruz were laid out using a Promark 3 GPS base station and rover

[17]Chang-Ho Ji, "The Early Iron Age II Temple at Hirbet ʻAtarus and Its Architecture and Selected Cultic Objects, in *Temple Building and Temple Cult: Architecture and Cultic Paraphernalia of Temples in the Levant* (*2.-i. Mill.* B.C.E.) ed. Jens Kamlah (Wiesbaden: Harrassowitz Verlag, 2012), 203-221 and Tafel 44b-45.

[18]Ibid, Tafel 46.

along the Palestinian grid with the help of Matthew Vincent. That season additional squares were added on the south side of the temple complex.

In 2012, the Promark 3 GPS base station and rover were employed to accurately map out the walls of the temple complex and other walls on the site. The base station was set up on the edge of the modern cemetery and elevation/position points were taken along the tops of the walls. The Promark 3 recorded each individual point and a topographical map was generated of the main excavation area including the elevation of each point (**Fig. 27**). This GPS map was used as an overlay to create a new architectural drawing of the temple complex with preexisting drawings of the site (see **Fig. 4**). As predicted, some grid drift had taken place on the eastern edge of the complex; however, this slight deviation was corrected and the new drawings reflect the most accurate representation of the temple complex of the Iron Age. In addition, a walking survey was done along the tops of walls outside of the excavation area. GPS points were measured and photos were taken of prominent walls along the perimeter of the site (**Figs. 28 and 29**). Finally, a basic 3D model was created using the GPS points and the new architectural drawings. Using Google Sketchup, the walls of the site were added to a Google Earth map of the area to give an aerial view of the temple complex within its geographic context.

Female Figurine

While taking measurements and shooting photographs of the walls along the perimeter, Stefanie Elkins found a small broken female figurine fragment (Object no. ATZ 12-014). The figurine measures 4 x 5.5 cm and features a female torso (**Fig. 30**). The head is missing and the lower half is broken off just below the abdomen but the arms, hands, belly, and a partial breast are clearly visible. There is no evidence of any clothing (i.e., *Naked Goddess* figurine) and the abdomen appears to be distended showing a prominent girth that may represent a sign of fertility and/or pregnancy.[19] The arms are bent and the hands appear to be clutching a flat disk to her chest, which may be a loaf of bread or possibly a musical instrument.[20] At least three fingers are visible and there may be striations along the arms, possibly outlining some type of jewelry. The back is slightly convex with no distinguishing features like many

[19]Theodore J. Lewis. "Syro-Palestinian Iconography and Divine Images," in *Cult Image and Divine Representation in the Ancient Near East*, ed. Neal H. Walls (Boston: American Schools of Oriental Research, 2005), 85-86.

[20]For a discussion on female terracotta plaque figurines clutching flat bread or a musical instrument, see Othmar Keel and Christoph Uehlinger, *Gods, Goddesses, and Images of God in Ancient Israel* (Minneapolis: Augsburg, 1998), 164-167; and David T. Sugimoto, *Female Figurines with a Disk from the Southern Levant and the Formation of Monotheism* (Tokyo: Keio University Press, 2008), 67-87.

mold-made figurines. The manufacture is typical of Iron Age IIB figurines with a buff or slightly reddish-colored exterior and a gray core. The top shows signs of weathering and the greenish color on the edges suggest that the object has been exposed long enough for some type of vegetation to cause a slight discoloration. The bottom was also broken off, but it does not show the same signs of weathering found on the top. Since the figurine was found near the modern cemetery it may have been exposed during a recent burial.

Similar figurines are found throughout Transjordan including one from Tall Hisban.[21] In particular, the 'Ataruz figurine bears a striking resemblance to one that was found at Tall Jalul.[22] Both female figurines have bent arms clutching the chest and a distended abdomen. Although there are some differences, these similarities suggest that the lower half of the 'Ataruz female figurine may have had shaft style legs and no prominent feet. Moreover, this figurine appears to be holding a round flat disk. Finally, the Jalul figurine and others like it are generally found in a domestic context. The discovery of the 'Ataruz female figurine suggests that a domestic cult involving female figures was present at Khribet 'Ataruz in addition to the cultic activities taking place in the main temple complex. Indeed, this discovery may point to where some Iron Age domestic buildings might be found. The present female terracotta-molded figurine is significant because it is the only female figurine that has been found to date in the Khirbat 'Ataruz excavations. All other figures found in and around the temple complex have been male including the model shrine figures and other small figurines. Even the animals appear to be male including the various bull figures and the lion figure.[23]

Conclusions and Future Excavation Goals

The excavations at Khirbet 'Ataruz continue to expose Iron Age remains from the ancient city of Ataroth mentioned in the Bible and the Mesha Inscription. The 2011-2012 excavations in Fields E and F along the northern and eastern outskirts of the 'Ataruz temple compound have found important buildings and cultic installations. In particular, the findings from Fields A and E established a date for the inscription column, its relationship to the altar, and the nature and chronology of the Inscription Column Courtyard. Ceramics from this courtyard and its associated platform point to the Iron IIA period for their construction and continuous use into the Iron IIB period. The

[21]Object 2826; see Paul J. Ray Jr., *Hesban 6: Tell Hesban and Vicinity in the Iron Age* (Berrien Springs: Andrews University Press, 2001), 108, Pl. 5.9.

[22]Object J0784; see Constance E. Gane, Randall W. Younker, and Paul Ray Jr., "Madaba Plains Project: Tall Jalul 2009," *AUSS* 48 (2010): 165-223, see esp. 189 and Pl. 6.

[23]Chang-Ho Ji, "The Early Iron Age II Temple at Hirbet 'Atarus," 211-212 and Tafel 46.

rooms on the north side of the Inscription Column Courtyard also appear to have originated in the Iron IIA-IIB periods, but they were later used during the Hellenistic period. In addition, the buildings in Field F confirm that the temple complex continued to be expanded during the Iron IIB period, even though the purposes of these buildings require further excavation.

Future excavation will include continued exploration of the extent of the temple complex in Fields A, E, and F, a thorough examination of the cistern, and an evaluation of the southern fortifications.

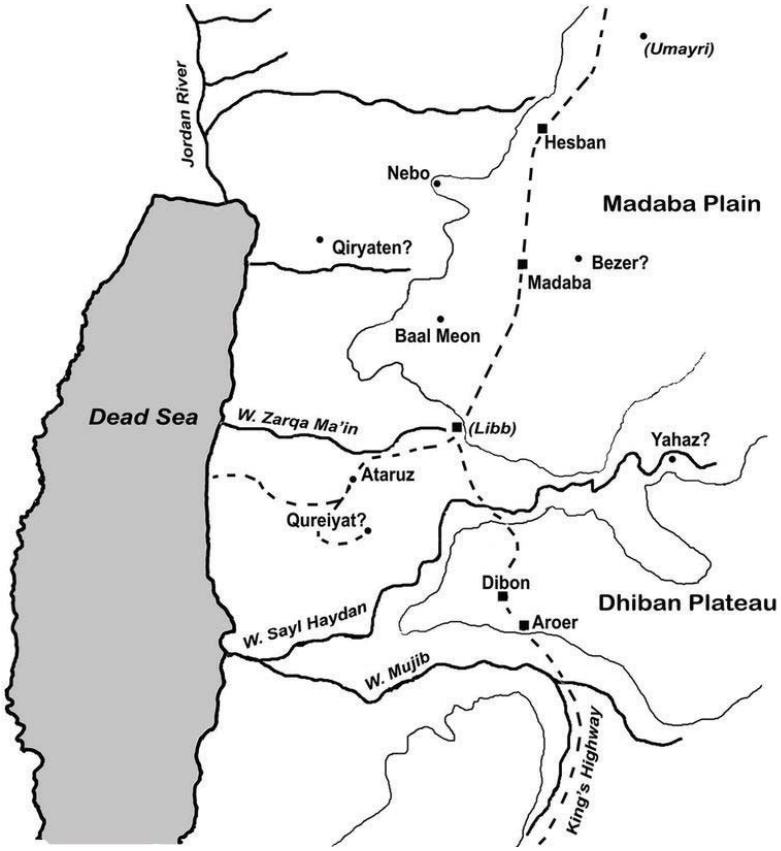

Figure 1. Map of the region surrounding Khribet ʻAtaruz showing towns mentioned in the Mesha Inscription.

Figure 2. Coauthors Chang-Ho Ji of La Sierra University and Robert Bates of the Institute of Archaeology at Andrews University discuss excavation.

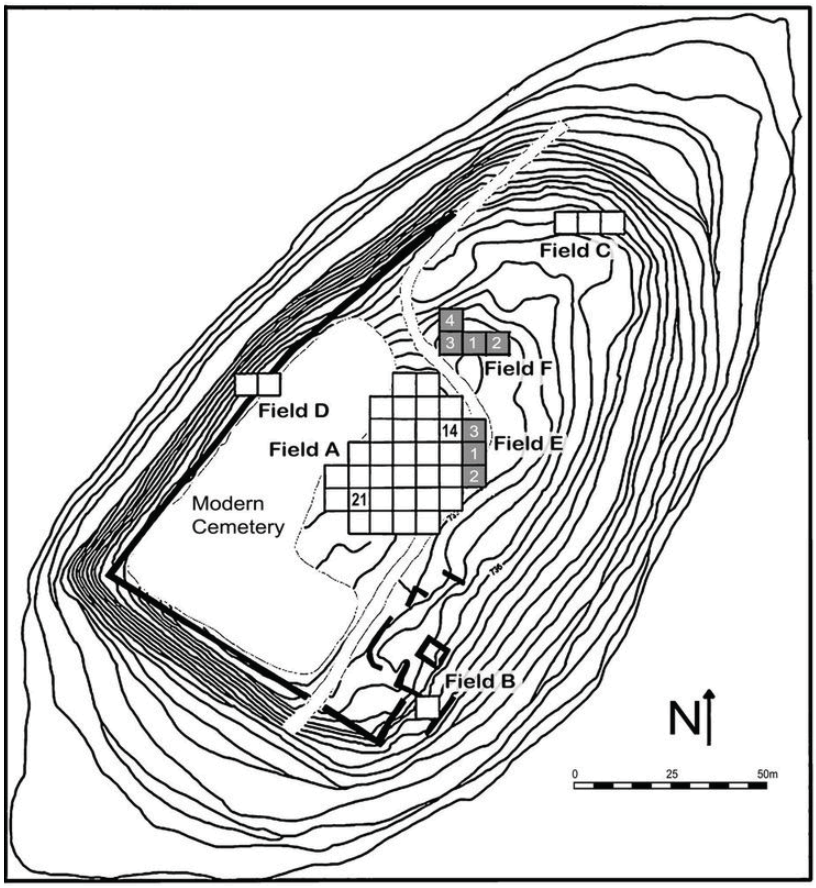

Figure 3. Topographical map of Khirbet ʻAtaruz showing the excavated squares and Fields E and F.

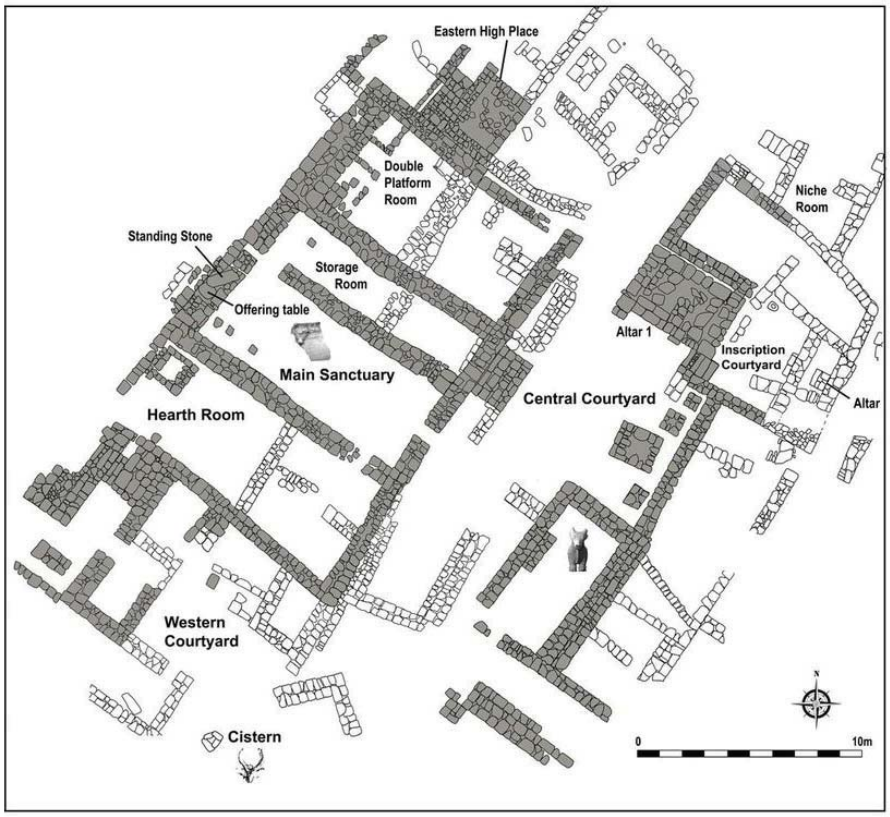

Figure 4. Temple complex map with artifacts showing a bull motif and their relative locations.

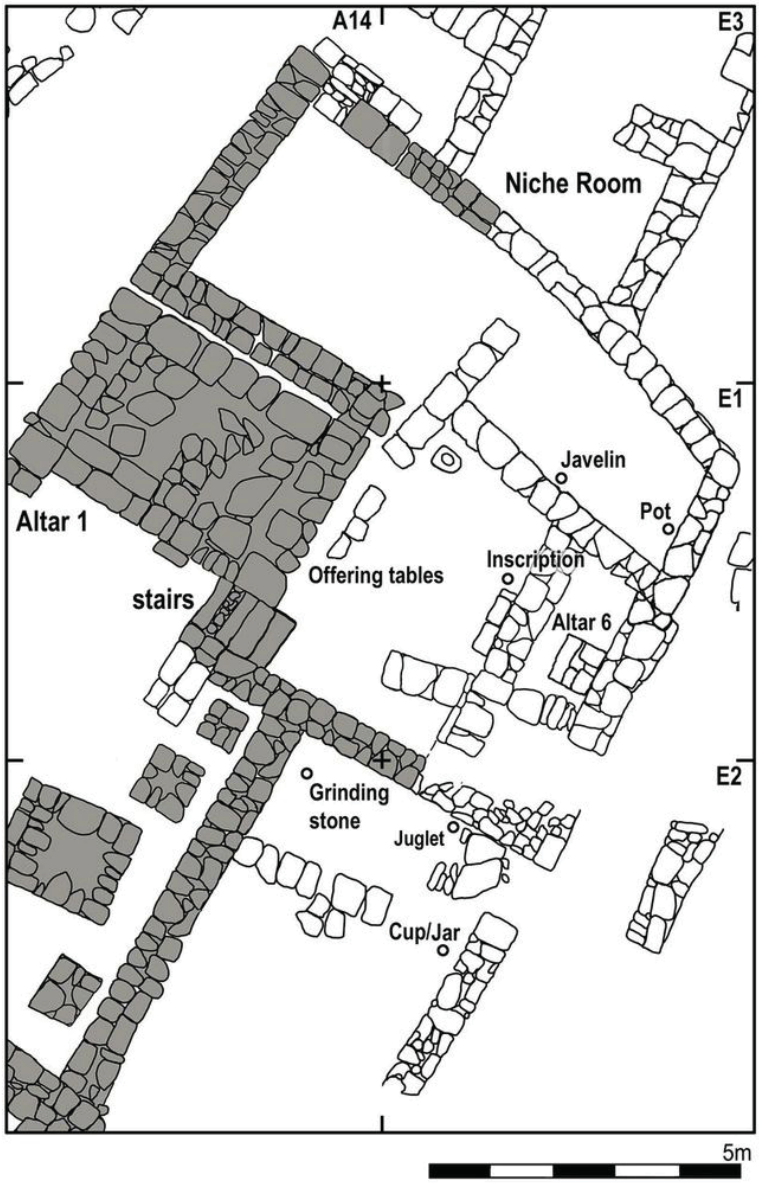

Figure 5. Field E diagram on the eastern side of the temple complex.

Figure 6. Bongjae Kim investigates and excavates the alley to the south of the cultic platform in Square E1.

Figure 7. Facing east, Squares E3 and A14.

Figure 8. Hellenistic lamp with scrolled design found in A14.

Figure 9. *In situ* cooking pot found in A14.

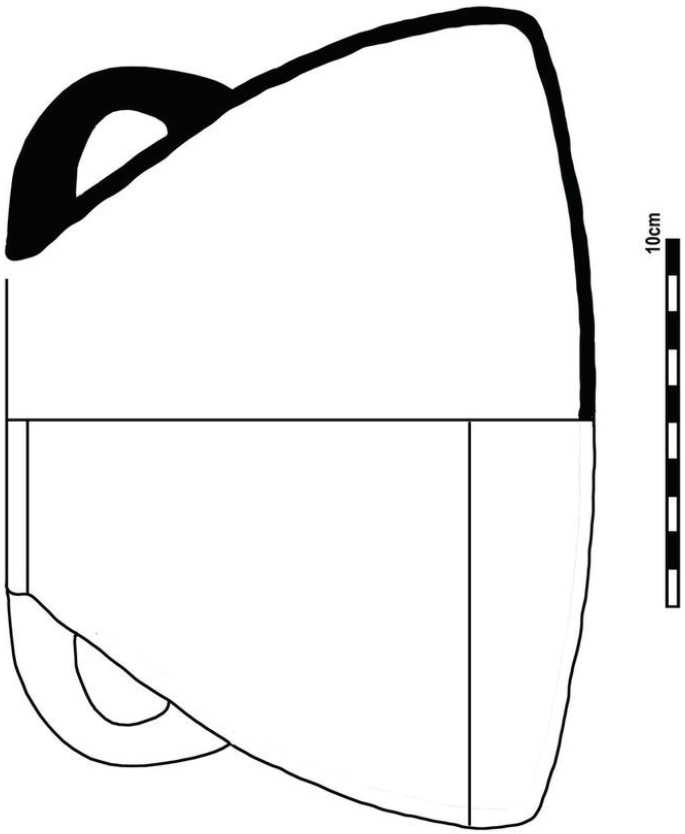

Figure 10. A14 cooking pot diagram.

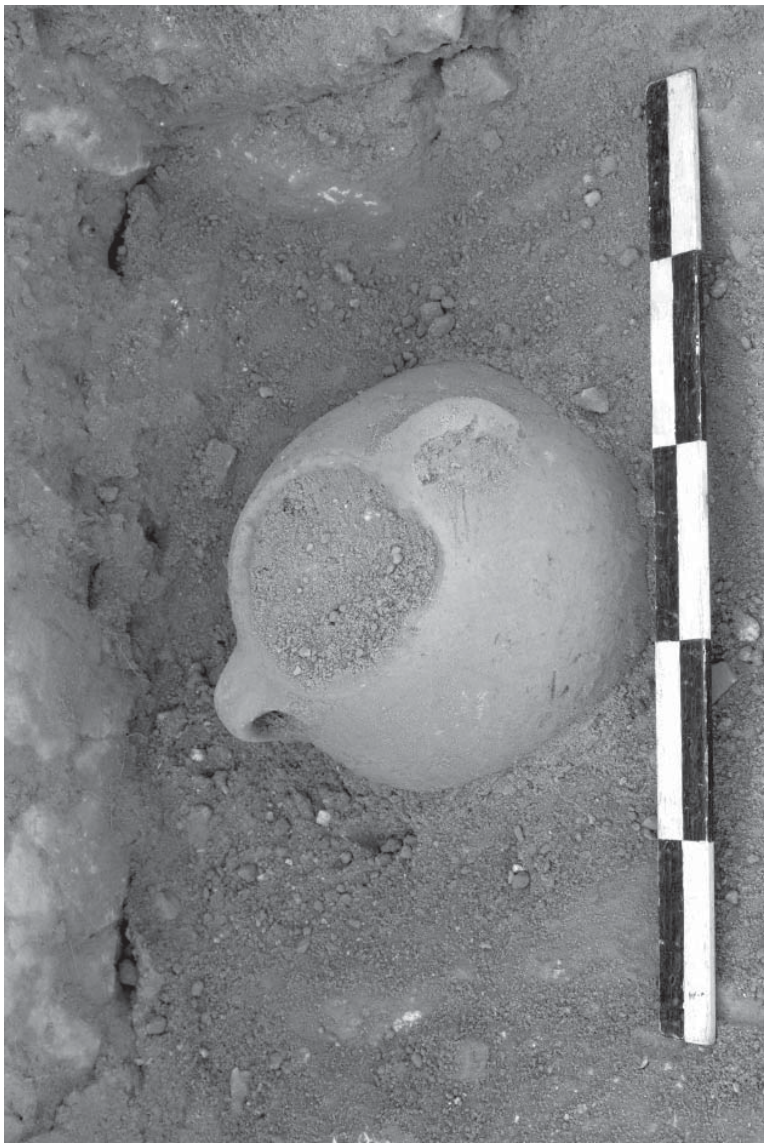

Figure 11. *In situ* cooking pot found in A14.

Figure 12. Cup found *in situ* near doorway in E2.

Figure 13. Broken juglet found in E2 near doorway.

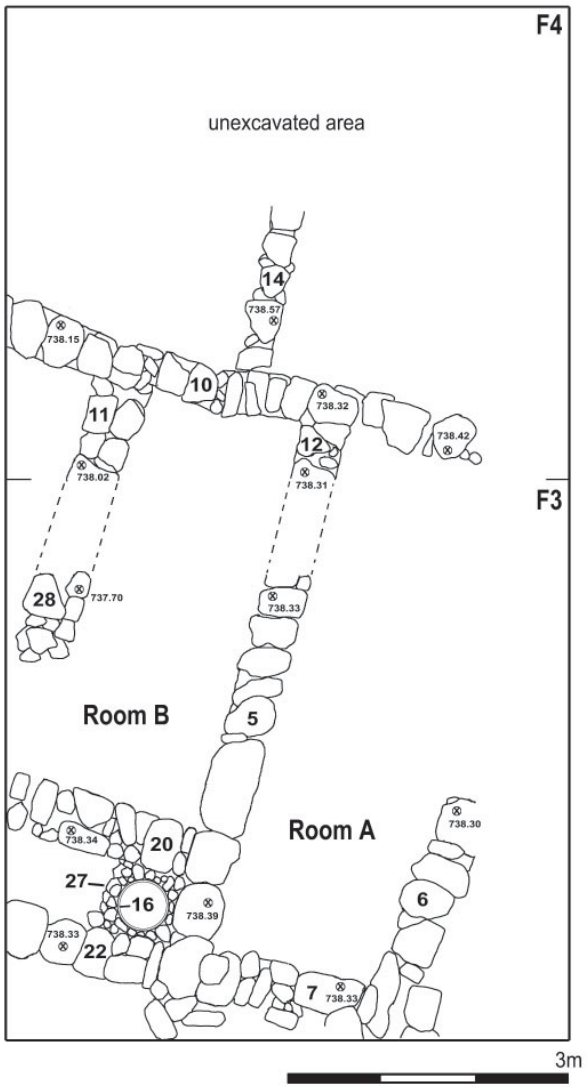

Figure 14. Field F diagram on the northern side of the temple complex.

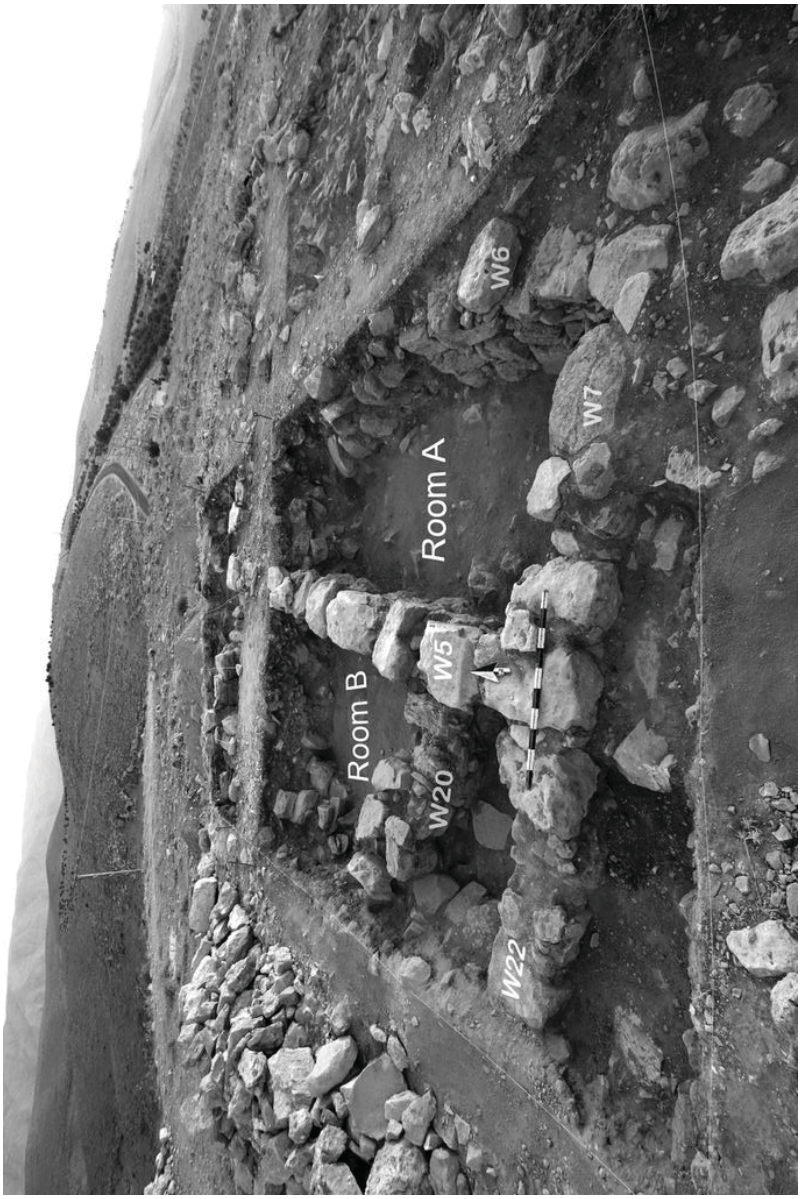

Figure 15. Facing north. Final photo of Square F3 showing Rooms A and B.

Figure 16. Christine Chitwood discovers a nearly complete Iron IIB storage jar in Square F3.

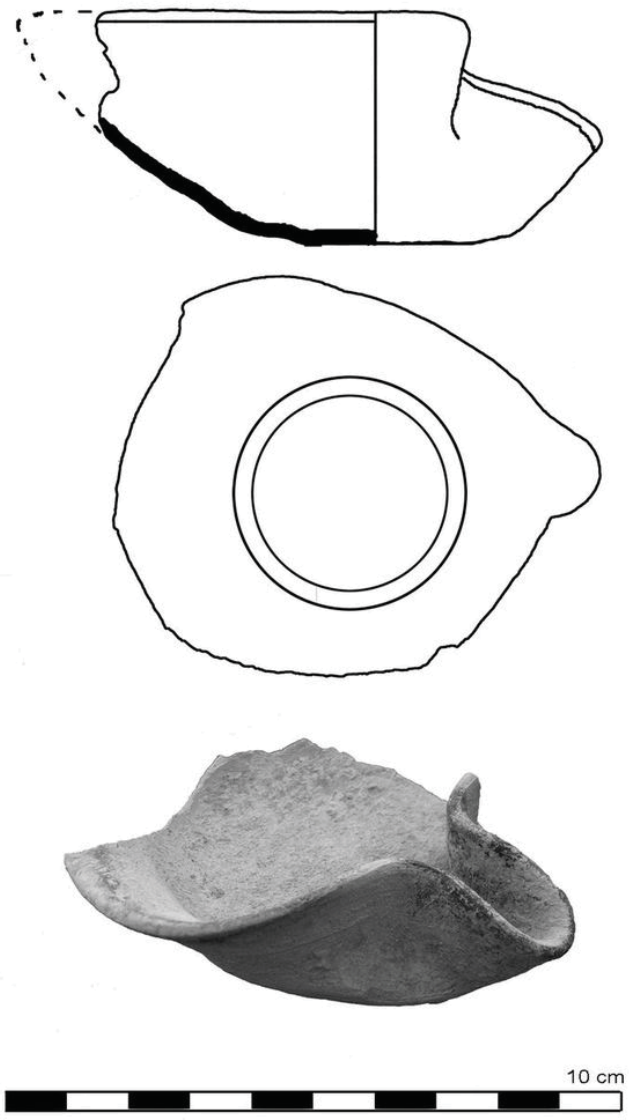

Figure 17. Iron IIB lamp found in the fill next to the Iron IIB storage jar in Square F3.

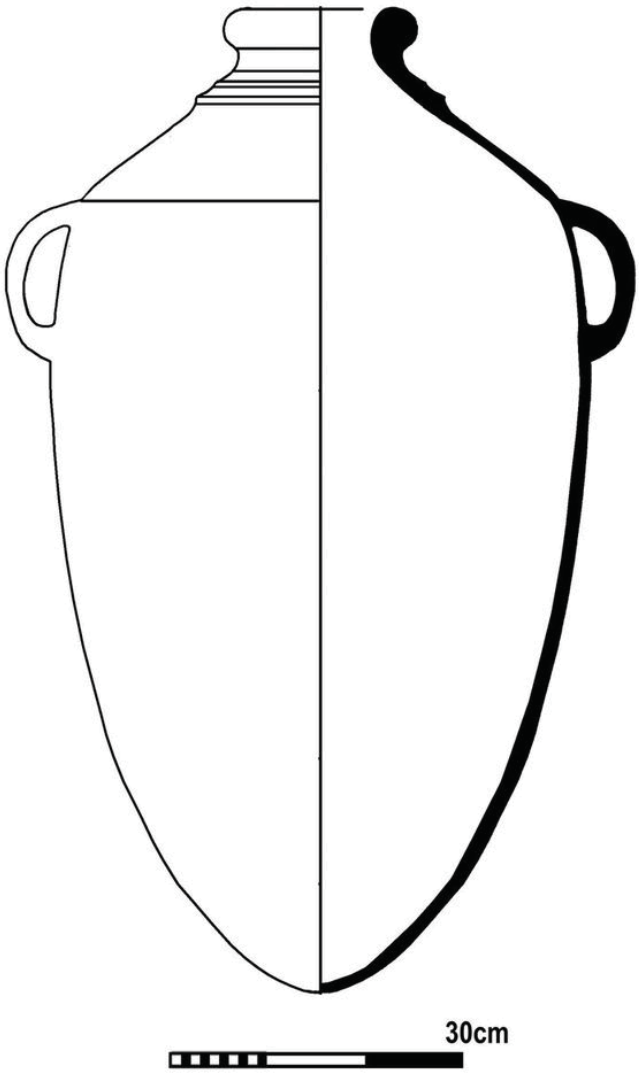

Figure 18. Diagram of Iron IIB storage jar found in Square F3. The jar was restored by ACOR and now resides in the Madaba Museum holdings.

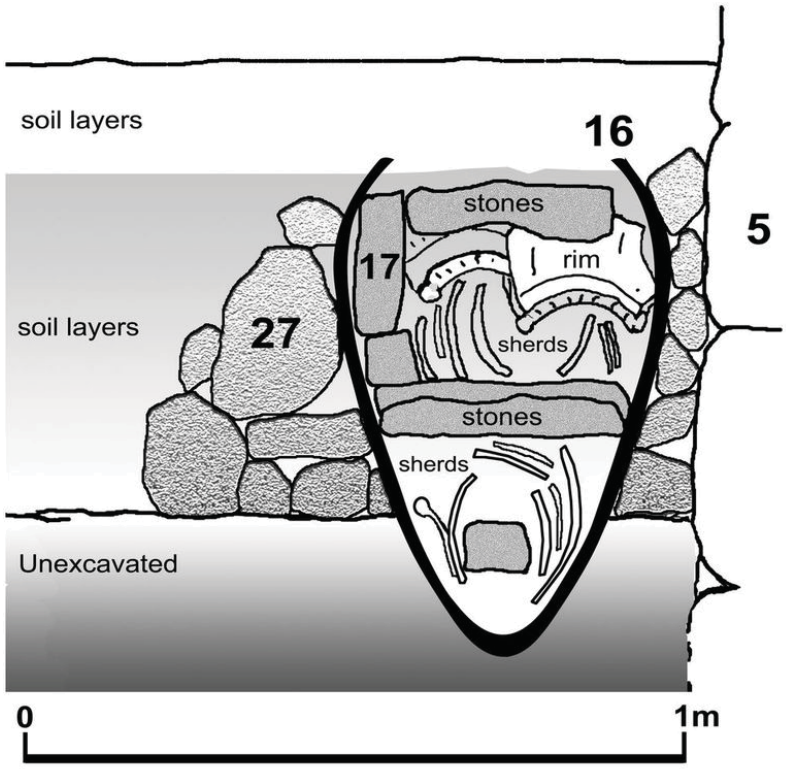

Figure 19. Diagram of the contents found in the Iron IIB storage jar and the installation stones supporting the jar. The rim and body sherds were found inside the jar.

Figure 20. Stone lining of the Iron IIB storage jar from Square F3.

Figure 21. Facing west. Final photo of Square F4 showing the north wall of Rooms A and B from Square F3 and Wall 14.

Figure 22. Abelardo Rivas entering the Iron Age cistern in 2012.

Figure 23. Chang-Ho Ji discovering the bull carved on the wall of the cistern in 2011.

Figure 24. The bull carved and possibly plastered onto the wall of the cistern. Note the bull horns curve inward, and also the circular depressions between the horns and below the right ear.

Figure 25. Jerry Chase assisting the work to clear the inside of the cistern of debris.

Figure 26. Stefanie Elkins-Bates preparing the drawing of the bull in the cistern and other artifacts.

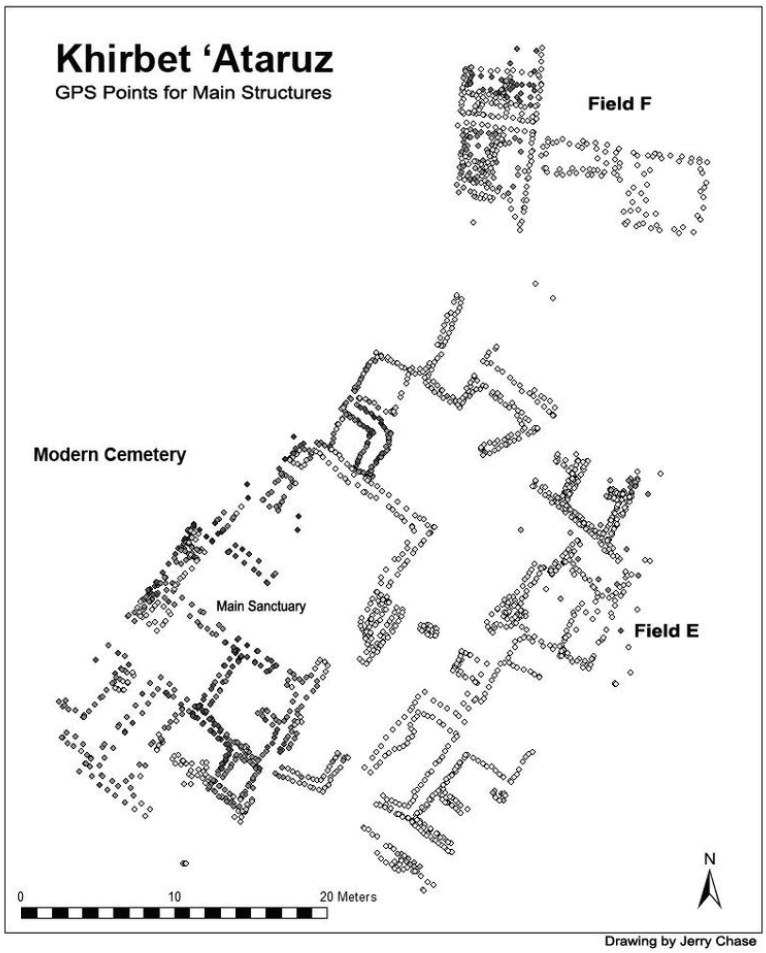

Figure 27. Map created from the GPS points taken in Jerry Chase's survey. The points, which show where the major walls stand, were used to adjust the architectual drawings. Note Fields E and F are indicated.

Figure 28. Robert Bates uses the Promark 3 GPS rover to survey walls on the western slope of the tell.

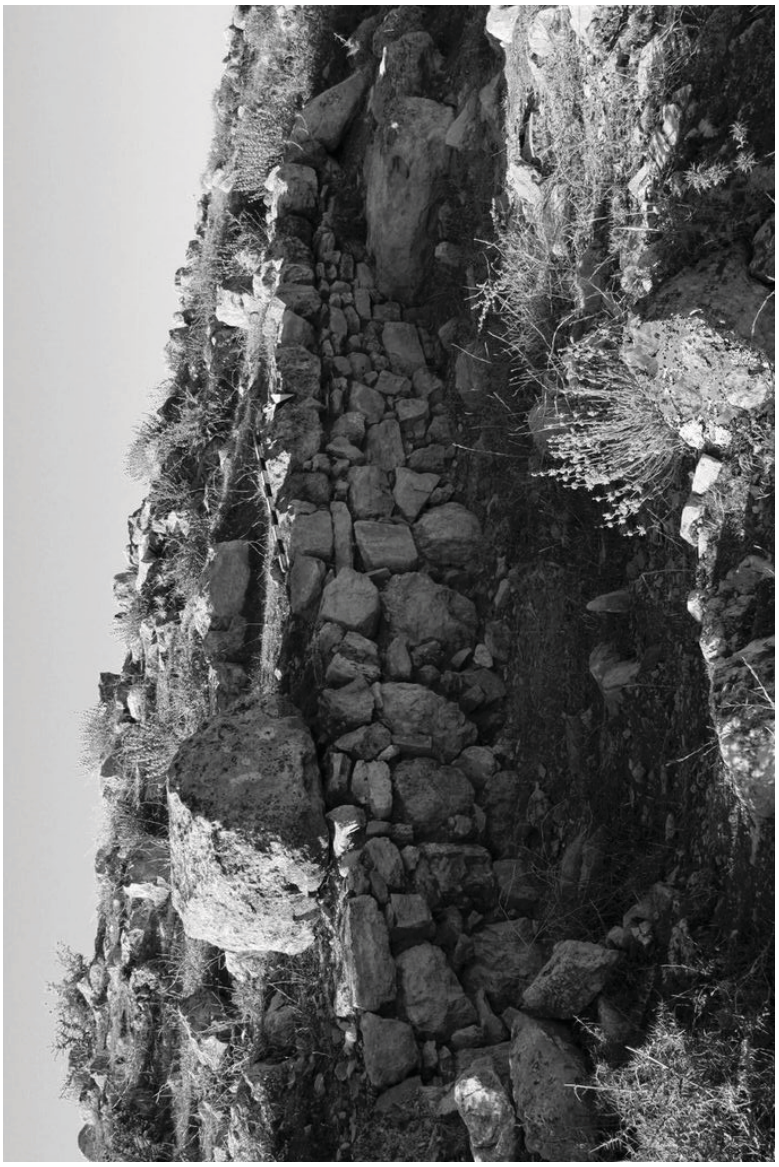

Figure 29. Facing south. Perimeter wall on the western slope of the tell.

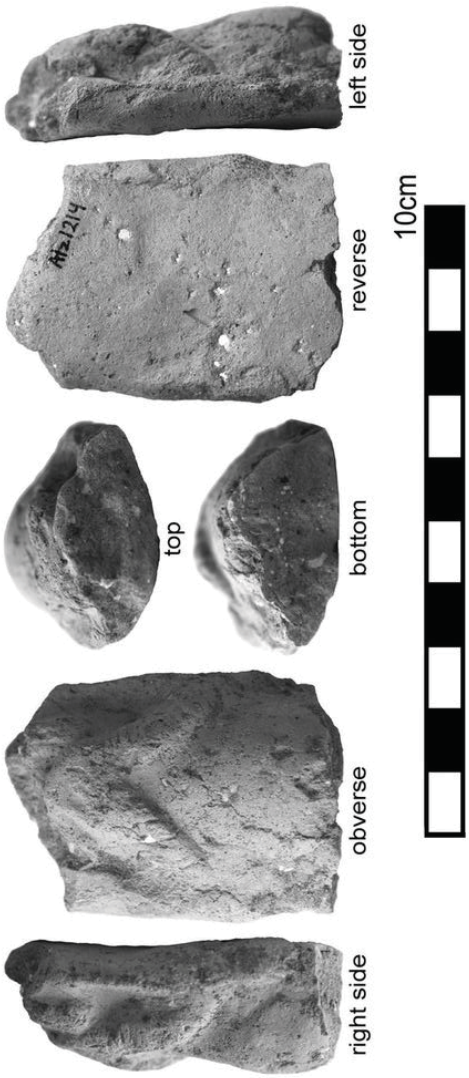

Figure 30. Small female votive figure with distended abdomen and two hands clutching a flat disk.

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PAUL AND REMNANT IN ROMANS 9–11: "INCLUSIVELY EXCLUSIVE" OR "EXCLUSIVELY INCLUSIVE"?

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Introduction

Much of Seventh-day Adventist theological self-understanding of inclusivity, exclusivity, and the identity of those who experience eschatological salvation is shaped by its discourse in regard to the "remnant" (λοιπός) in Rev 12:17.

However, my interest in this article is to examine what Adventism might gain by an exploration of the Pauline conceptualization of "remnant" in Romans 9–11 in relation to its eschatological, ethnic, and ecclesiological perspective of those whom I term the "people of God."

Definitions

Certain terms need explanation to create a common reference for what follows.

First, the term "exclusive" describes efforts or claims to limit or deny entry into a group based upon certain ethnic characteristics, laws, traditions, acts, or particular religious beliefs that create high barriers of entry unless one assimilates a substantial set of characteristics that fundamentally reshape self-identity or identification by others.

Second, the term "inclusive" describes the establishment of a smaller set of these characteristics or minimal requirements that enable ease of entry into a group identity.

The term "exclusively inclusive" defines a group that maintains high barriers to entry into its distinctiveness for persons outside the group. However, if those barriers to entry are met, then the group is inclusive despite other areas of diversity—or differences between those in-group.[1] Given its ongoing claims of exclusivity, an "exclusive" group often works diligently at strengthening and maintaining entry claims of special uniqueness or privilege that define that identity.

The term "inclusively exclusive" defines a group with lower barriers to entry or a narrower set of entry characteristics into its self-identity in relation to other groups. These types of groups create an ease of entry that can result in considerable initial diversity in group formation. However, once within

[1]Based upon my research, the term "Exclusive Inclusivity" appears in Dalit Rom-Shiloni, *Exclusive Inclusivity: Identity Conflicts between the Exiles and the People who Remained (6th-5th Centuries B.C.E.)* (London: T. & T. Clark International, 2013).

the group, exclusive claims increase the privilege and uniqueness of being in-group. The elevated status increases the real or perceived value of self-identification as one within the group and increased attractiveness to join for others still outside that group identity.

Consideration of Exclusivity, Inclusivity, and Remnant in Romans 1–8

To consider Paul's discourse in Romans 9–11, key issues addressed earlier in the letter must be summarized. First, Romans 1–3 introduces and critiques the issue of rival ethnic superiority claims as a basis of salvation, determining that due to "not honoring God, or giving Him thanks," and not being "doers of the Law," that "all have sinned and fallen short of glory of God," and that salvation through the faithfulness of Jesus Christ has been made fully available to both Judean and Greek, both ethnic and religious constructs that Paul uses to shape his monologue on salvation.[2]

Paul's discourse further engages in diatribe in relation to the failure of Judeans as practitioners of Judean Law.[3] Circumcision, a key identifier of Judean ethnicity, served as a mark of entry into the Abrahamic and Mosaic covenant and a salvific relationship with God for many Judeans. It was deemed an essential action for salvation—without which, one was eternally lost. *Jubilees* 15:26-27 describes a man without circumcision as not being a son of the covenant—to be destroyed and annihilated from the earth because "he has broken the covenant of the Lord."[4]

Other rabbis quoted in the Mishnah and Talmud considered God more inclusive of other nations or individuals in final salvation, including one which argues the lost only include "all the gentiles who forget God," indicating some

[2]Rom 1:16-23; 2:5-14; 3:9, 21-31. The term "Judean" is used instead of "Jews" in this article, drawing upon recent studies of ethnic Judean identity in the first century CE. I use the term "nations" instead of the more typical "gentiles" to remove ethnic stigma attached by later Christian interpretation.

[3]In regard to diatribe, see Stanley K. Stowers, *A Rereading of Romans: Justice, Jews and Gentiles* (New Haven: Yale University Press, 1994), 231-237.

[4]"And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God. For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels" (R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English* [Oxford: Clarendon, 1913]); See also Eung Chun Park, *Either Jew or Gentile: Paul's Unfolding Theology of Inclusivity* (Louisville: Westminster John Knox, 2003), 16.

among the nations "do have a portion in the world to come."[5] Paul rearranged circumcision from the exclusive ethnic claim of right relationship with God to metaphorical symbolism of entry into that relationship based upon circumcision of the heart (Rom 2:27-29). Thus, God enters into relationship with the Judeans and "the nations" based upon actions of faith—a more inclusive basis than ethnic exclusiveness embedded in the Judean understandings of Abrahamic or Mosaic covenant (Rom 2:17-29; 3:21-31).

Romans 8 presents readers with a new, exclusive right relationship extended by God the Father—that of kinship with Christ through the indwelling Spirit—which results in reidentification as children of God. This exclusive intimacy is vocalized in "Abba, Father," a linguistic dualism that alludes to Judean, Greek, and Roman understandings of God Most High.[6] Furthermore, those who enter into faith with God and Christ are being re-formed in the *imago Dei*—the likeness of Christ. The entire Godhead is presented as active agents in this re-creative loving act of God expressed in Christ in interaction with all who have faith (Rom 8:12-17, 28-30, 31-39).

Consideration of Exclusivity, Inclusivity and Remnant in Romans 9–11

In Romans 9, Paul commences to compare and contrast the state of Judean, Greek, and Roman Christ-followers, who, in Rom 8:39, are described as inseparable from the love of God that is in Christ Jesus in contrast, in 9:3, with his "kinsmen according to the flesh." Paul's Judean "kinsmen" claimed an exclusive salvific relationship with God as "Israelites" based upon characteristics linking them to their forefathers and Sinai covenant-making.[7] That Judean insistence on ethnic adaptation as the basis of right relationship is apparent in the example of Seneca's vitriol against how non-Judean persons in Rome changed their way of life and self-identity to being Judean and that Romans actually engaged in the process, despite the high barriers of entry into Judean ethnic and religious identity.[8]

[5]Park, 17-20; *Tosefta Sanhedrin* 13:2, in *The Tosefta Translated from the Hebrew*, ed. Jacob Neusner (New York: KTAV, 1977-1986), 4:238.

[6]For understandings of God the Father in Greco-Roman and Judean comparison, see Terence L. Donaldson, *Judaism and the Gentiles: Jewish Patterns of Universalism (to 135 CE)* (Waco: Baylor University Press, 2007), 489-492; see Elizabeth Leigh Gibson, *The Jewish Manumission Inscriptions of the Bosporus Kingdom* (Tübingen: Mohr Siebeck, 1999), 109-152.

[7]Thus, Paul contends, "adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises, whose are the fathers" (Rom 9:4-5, NASB).

[8]For Seneca's comments in "On Superstition" that despise Judean-law observation for eroding Roman cultural superiority claims, see Donaldson, 514-515.

However, exclusive Judean claims of being the sole "people of God" are offset by Paul's statement that "not all descended from Israel are Israel,"—arguing that "Israel," as the people of God, were only those who were "children of promise," tangentially revisiting his earlier argument in Rom 4:13-25 (cf. Rom 9:6, 8).

Paul's argument results in a negotiation of competing exclusive claims. The exclusive claims of ethnic Israel expected compliance with the characteristics of the entire Judean "way of life" to enter into right relationship with God. In contrast, Paul redefined "Israel," in Rom 9:8, as those brought into divine relationship based upon the "exclusive" promise of God.

In Rom 9:9-18, Paul argues that God's promise is defensible as the basis of salvation based upon God's sovereign right to have mercy and compassion on whomever he chooses. The shift exchanges exclusive assimilation of Judean ethnic characteristics to attain salvation with one of dependence on the promises of God to bring persons into right relationship with him based upon faith-making and faith-keeping in Christ.

Romans 9:19-25 reiterates this as God revealing the "riches of His glory"—in persons "whom he also called, not only from the Jews," but also from the nations (Rom 9:25). As a result, Paul's gospel is inclusive of individuals who may have adapted or adopted a range of Judean characteristics, from Judeans by birth to those who had not become Judeans through circumcision—a step recognized as full Judean adherence, thus representing a Christ-following population with a range of personal adoption of various life practices. Additionally, there may have been non-Judeans who adopted or adapted a minimal range of Judean customs. The divine prerogative of including those "not my people" in "Israel" outside of full adoption of Judeanism is apparent in the "sons of the living God" citation of Hos 2:23 in Rom 9:26.

Remnant in Romans 9:27

The first remnant reference in Romans comes in 9:27, which clearly intimates that only a small part of ethnic Israel will be saved based upon the sovereign choice of God. The dichotomy of ethnic Judean exclusivity is reversed by God who includes "the nations" in salvation, yet only a small group of ethnic Judeans enter into right relationship with God, as intimated in Rom 9:29 in the citation of Isaiah's Sodom and Gomorrah passage.

The basis of divine inclusiveness of non-Judeans is reiterated in Rom 9:30-33 as their gaining righteousness by faith, but ethnic Israel does not attain entry into right relationship given their pursuit of righteousness through "works of the Law" and stumbling on not having faith in Christ.[9] In summary, "remnant" in 9:27 applies to a minority group within those who make up "the people of God." The divine prerogative has lowered barriers

[9]See the critical apparatus in the NA 27 for Rom 9:32 for the alternate reading.

to inclusiveness so that a larger population from all the nations may be the people of God. This is radically different than the competing criteria for exclusive entry preached by other ethnic Judeans.

This becomes apparent in Romans 10, in Paul's prayer to God to draw more from ethnic Israel into a relationship with Christ—who is the goal or embodiment of what satisfies the Law's obligations and objectives in Rom 10:4.[10] Paul's exclusive claims of salvation through Christ culminates with "if you confess with your mouth 'Jesus is Lord' and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation" (Rom 10:9-10).

This passage makes apparent the exclusive claim of Paul's basis of right relationship with God—the confession of Jesus as Lord, and to have faith in the heart that God raised him from the dead—the fulfillment of God's promises. The barriers to entry into living these claims are lower than living out Judean Law and conversion to ethnic Judean practices. This dichotomy remains the focus of Judean and non-Judean entry into right relationship with God for the peoples of the world in Rom 10:14-19. It is this inclusive relationship with God that brings all peoples' entry into salvation; yet, it makes an exclusive claim focused singularly on Christ as the basis of right relationship that I suggest exemplifies "inclusive exclusivity."

The contrast to Paul's inclusive exclusivity is the Judean claim of relationship with God by "works of the law"—the adoption of Judean ethnicity that forms the basis of "exclusive inclusivity." The exclusiveness is apparent in the Judean insistence on the "works of the Law" or adoption of Judeanism as "way of life," epitomized in circumcision as the basis for inclusion in the "people of God." Divine contention with this Judean claim of exclusive inclusivity is apparent in Paul's recitation in 10:21: "All the day long I have stretched out my hands to a disobedient and obstinate people" (Rom 10:21). This application of disobedience appears in contrast to the "obedience of faith" that is seen "among the nations" in their acceptance of Christ by faith (Rom 1:5-6; 15:25-27).

Remnant in Romans 11:5

Given the divine critique of Judean exclusive inclusiveness, Rom 11:1-4 reconsiders whether God is rejecting ethnic Israel. However, Paul forcefully argues God is not, pointing to his own ethnicity, and the divine answer to Elijah, which refers to the 7,000 who had not bent the knee to Baal. Paul's reference to Elijah's experience reaffirms that God has reserved a remnant of Judeans who have accepted Jesus as Lord according to God's calling of

[10]See R. Badenas, *Christ the End of the Law: Romans 10:4 in Pauline Perspective*, JSNTSup 10 (Sheffield: JSOT, 1985).

grace, which Paul briefly uses as a critique of works—inferring, in 11:5, that the entire system of ethnic practice is a failed basis for exclusive claims to salvation.

Romans 11:6 definitively differentiates between the remnant chosen by grace and not by works of the law—seemingly an allusion back to Rom 9:32 and, perhaps, 3:20, 28. Thus, competing systems of inclusive exclusivity and exclusive inclusivity are in focus. Paul is arguing that the approach of inclusive exclusivity also applies to ethnic Judeans who become the people of God by a relationship of faith through Jesus Christ—initiated by God's choosing them by grace. The ethnocentric Judean approach of exclusive inclusivity is condemned.

However, in Rom 11:7-11, Paul makes the point that God has not given up on ethnic Israel, despite its predominant rejection of God's call. He argues that they intentionally have been made to stumble over the stumbling block—an oblique reference back to Rom 9:30-32 and an allusion to Christ as the "stumbling block," and an indirect reference to "the one who has faith in Him will not be put to shame."

Yet, stumbling by ethnic Israel is not seen as an "irrevocable fall" in 11:11-15, but intentionality by God to make ethnic Israel zealous/jealous since salvation has come through God's inclusion of "the nations" in the "people of God." It is divine action that brings zealousness/jealousness to ethnic Israel to result in the fullness or fulfillment of God's call to ethnic Israel as those "saved from the dead."

Romans 11:16 refers to first fruits as an allusion to the current remnant of ethnic Israel, in 11:5, who are chosen by God's grace to be holy—with perhaps a further inference to Rom 1:7 or 6:22-23. The symbolism of the root in 11:16 does not seem to be ethnic Israel or the Abrahamic forefathers as generally assumed by many commentators, but from my perspective seems to be an allusion to Christ—the point of contention between the two approaches to salvation for the people of God and the Father's focal point and agent of salvation for all peoples.[11]

Additionally, the imagery of being grafted into or broken off of the root/olive tree in 11:17-24 is an action based on either the faithfulness—or unfaithfulness—of the nations or ethnic Israel. Paul clarifies that ethnic Israel has resisted or been hardened to God's calling until the "fullness of the nations" receive Christ as Savior. In 11:26, "all Israel being saved" is not divorced from the preceding argument of inclusion in (or with) Christ based upon faith. The persons of ethnic Israel are from one of the nations grafted into Christ based upon Paul's continuation in 11:26-27, which emphasizes

[11]This is a tentative conclusion based upon the references to faith or unfaithfulness in the following verses (11:20-23) and other Pauline discourse elements. The explanation of full support for the thesis falls outside the scope of this paper.

the Deliverer. The interplay of reference to ethnic Israel and the "Israel" of God—which includes those of all nations who accept Christ as Lord by faith—recalls Paul's symbolic use of Israel as representative of those who accept God's promise in Rom 9:6-8.

The reference to the gifts and call of God to ethnic Israel reaffirms what God has done for the Judeans described in Rom 9:4-5, yet purposely undercuts ethnic Israel's claim of exclusive inclusiveness as the way to God's provision of salvation. This approach has been identified as an act of disobedience since it denies God's call to faith. Yet, God is depicted as giving all who have been disobedient, both of Israel and the nations, equal opportunity to be included in the people or "Israel" of God based upon his mercy in 11:28-32.

Conclusion

By following Paul's discourse in Romans, it seems reasonable to conclude that Paul positions the gospel of right relationship with God the Father as one of inclusive exclusiveness, one in which all peoples are brought to eschatological salvation by faith in Christ regardless of ethnic or "way of life" differences. The Pauline gospel was only exclusive in its faith-making and faith-keeping in relation to recognition of Jesus as Lord, resurrected from the dead.

On the other hand, Paul portrays God as rejecting an approach of exclusive inclusivity—of expecting people to adhere to or enter into full ethnic assimilation as members of ethnic Israel. In both processes, Paul has upheld the sovereignty of God the Father as the agent of salvation of all peoples, with God refusing to be bound by exclusiveness except in relation to Christ, and actively inclusiveness of a diversity of peoples in his salvific acts.

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DIVIDED ANTHROPOLOGY: AN ONTOLOGICAL LOOK AT THE VATICAN'S REJECTION OF WOMEN'S ORDINATION

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In recent decades, the Roman Catholic community has wrestled with the possibility of ordaining women into the ministerial priesthood. The question has not gone away, despite the fact that church authorities have repeatedly spoken with a definitive "no." This article critically examines that official "no," seeking to better understand the ontology of the Roman Catholic priesthood and anthropology as found in the arguments against women's ordination. This article seeks not to defend the Catholic position, nor to promote any one position regarding women in Christian ministry. Instead, I hope by this inquiry to examine the ontological underpinnings of the Roman Catholic conceptions of priesthood and, thereby, enrich the discussion on the topic of ordination and the many issues connected to it.

This research began as an effort to better understand the ontology of the Roman Catholic priesthood, but, in unknotting the arguments and lines of logic written against women's ordination, it became clear that a unique anthropology was also being uncovered. It appears that the magisterium[1] has constructed a divided anthropology wherein men and women have different ontological essences. Such a startling idea has deep implications for the anthropological doctrine and for the theology of the atonement. The lesson is that caution must be exercised when making arguments for doctrinal positions, for they have a far reach and usually unforeseen corollaries. This particular study showcases the notion that theology influences practice and practice influences theology in important ways.

To give context to the research, this article begins with a brief historical sketch of the major milestones of the modern debate regarding the admission of women into the ordained priesthood. Then, the explanatory arguments of the church against women's ordination are described and analyzed. Finally, the philosophical and theological implications of such arguments will be discussed.

A Historical Sketch of the Debate

The ordination of women as priests was an issue in the Christian church from earliest times when a few sects in the first centuries had female priests. This practice was straightforwardly rejected by the church fathers.[2] The modern

[1]The magisterium is the teaching office of the Roman Catholic Church.

[2]Congregation for the Doctrine of the Faith, "Declaration 'Inter Insigniores' Regarding the Question of the Admission of Women to Ministerial Priesthood," in *From "Inter Insigniores" to "Ordinatio Sacerdotalis": Documents and Commentaries* (Washington, DC: United States Catholic Conference, 1998), 25. This book will henceforth be abbreviated in the footnotes as *CDF*.

question—lively, prolific, and still hotly contested—began to foment in the years surrounding the Second Vatican Council (1962-1965). In the decades since, several Christian denominations have ordained women to be priests or pastors, contributing to the feeling of many lay people that, in refusing to ordain women, the church is moving away from ecumenical dialogue and away from relevance to contemporary culture.

The magisterium has shaped the debate with a number of important documents that it requested, wrote, or endorsed. In 1976, the Pontifical Biblical Commission released its report on the role of women in the Bible, a study commissioned to inform the larger debate of the role of women in the modern church. The conclusion of the study was that the question regarding the ordination of women to the priestly ministry could not be definitively answered from the NT, in large part because the modern priestly role is itself "somewhat foreign" to the Bible.[3] In light of these findings that the Bible did not present sufficient grounds for keeping women out of the priesthood, subsequent documents that rejected the priestly ordination of women as impossible emphasized that the Bible alone could not settle the matter: Scripture must be interpreted with tradition.[4] Therefore, the clearer testimony of Irenaeus, Cyprian, Augustine, and especially Aquinas are given priority.

In October of that same year, the Congregation for the Doctrine of the Faith, under Pope Paul VI, published the declaration *Inter Insigniores*. This document states that the church "does not consider herself authorized to admit women to priestly ordination"[5] and then defends this position. It acknowledges the contribution (even the "apostolic commitment") of women, but maintains that historically neither the example of Jesus nor the practice of the apostles permits women's ordination. It then goes on to develop the argument theologically, arguing from points of ecclesiology and sacramental ontology. When *Inter Insigniores* was published, a number of articles from respected Roman Catholic theologians were also published in *L'Osservatore Romano*[6] and later included by the Congregation for the Doctrine of the Faith as endorsed commentary when they published *Inter Insigniores* as a collection in book form.[7]

[3]"Report of the Pontifical Biblical Commission," no. 4, in *The Papal "No": A Comprehensive Guide to the Vatican's Rejection of Women's Ordination*, ed. Deborah Halter (New York: Crossroad, 2004), 177.

[4]"Introduction," in *CDF*, 12. In rebutting the argument that the ambiguous biblical evidence should not prevent women's ordination, Cardinal Joseph Ratzinger makes this very point about the insufficiency of Scripture, quoting Vatican II's *Dei Verbum* (no. 9): "Thus it comes about that the Church does not draw her certainty about all revealed truths from the holy Scriptures alone. Hence, both Scripture and Tradition must be accepted and honored with equal feelings of devotion and reverence."

[5]"Inter Insigniores," in *CDF,* 25.

[6]*L'Osservatore Romano* is the semiofficial newspaper of the Vatican. The works republished in *CDF* were taken from the English edition of the newspaper.

[7]The book form is the collection here referred to as *CDF*. These supplementary

The next major official document to be published was *Ordinatio Sacerdotalis*, issued by John Paul II in 1994. This letter is fairly brief, basically summarizing arguments that had already been set forth in closing the priesthood to women. The main intent of the letter was to remove "all doubt" regarding the matter and to close the conversation with finality. He wrote: "I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful."[8]

That this admonition by John Paul II was not successful in stopping discussions on the ordination of women is evidenced by the subsequent efforts made by the Vatican to quell the unrest. In 1995, the pope wrote his "Letter to Women," which served as an apology for the church's role in oppressing women and also as a reaffirmation of the "divinely mandated role differences for men and women in the church."[9] That same year, the Vatican issued "*Responsum ad Dubium* Regarding *Ordinatio Sacerdotalis*." This short document served as a medium whereby the Vatican officially confirmed that the male-only priesthood was the definitive teaching of the church and was a teaching that required "definitive assent, since, founded on the written word of God and from the beginning constantly preserved and applied in the tradition of the Church, it has been set forth infallibly by the ordinary and universal magisterium."[10] It was made clear that the doctrine of a male-only priesthood was "to be held always, everywhere, and by all, as belonging to the deposit of faith."[11]

However, that did not keep parachurch organizations such as Women's Ordination Worldwide from continuing to advocate for a change in the church's position. In 1998, canon law was amended to provide for punishment for those who reject the clear and definitive teachings of the magisterium or the Pontiff.[12] Even so, in June 2002, a Catholic priest in Europe ordained seven women. In July, the Congregation for the Doctrine of the Faith responded with a warning that if the women did not acknowledge the invalidity of their ordination and publicly ask for forgiveness, they would be excommunicated.[13] In August, the threat was fulfilled and the decree of their excommunication was issued.[14]

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articles are quoted in this paper as endorsed arguments, and the articles are here referenced from the book, not with the original newspaper publication details.

[8]John Paul II, "Apostolic Letter 'Ordinatio Sacerdotalis,'" in *CDF,* 191.

[9]Halter, 243.

[10]Congregation for the Doctrine of the Faith, "Reply to the 'Dubium' Concerning the Doctrine Contained in the Apostolic Letter 'Ordinatio Sacerdotalis,'" in *CDF*, 197.

[11]Ibid.

[12]John Paul II, "Apostolic Letter Motu Proprio 'Ad Tuendam Fidem'" (<vatican.va/holy_father/john_paul_ii/motu_proprio/documents/hf_jp-ii_motu-proprio_30061998_ad-tuendam-fidem_en.html>) (accessed 1 May 2014).

[13]Congregation for the Doctrine of the Faith, "Warning Regarding the Attempted Priestly Ordination of Some Catholic Women," in Halter, 235.

[14]Congregation for the Doctrine of the Faith, "Decree of Excommunication

Even currently, women's ordination is not a settled issue in the Catholic Church, though the magisterium has attempted to make it one. People continue to challenge the male-only priesthood, despite the fact that John Paul II's proclamation was meant to quiet such opposition. Let it be clear, then, that the ideas against women's ordination into the Catholic priesthood that are examined here, while not held universally, are held authoritatively by the church. The ideas set forth for criticism below are those of popes, official curia, and endorsed theologians. Diversity of opinion remains on this issue, but I seek to trace and critique the ideas officially set forth by the church.

The Foreground Argument

The simple foreground argument of the church against women's ordination into the priesthood is that the church does not have the authority to ordain women as priests for very fundamental reasons. These reasons include the example recorded in the sacred scriptures of Christ choosing his apostles only from among men; the constant practice of the Church, which has imitated Christ in choosing only men; and her living teaching authority which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for his church.[15]

In short, because Jesus did not do it, the church has never done it, and the church teaches that it cannot do it, therefore the church cannot do it. To those who would object that the practice of never having ordained women before is not a sufficient argument that it should not be done at all, the church has a deeper level of argumentation based on the sacramental nature of the priesthood.

The Ontological Argument

The deeper, more subtle reasoning against women's ordination is complex because to understand it one must understand sacramental theology, moderate realism, and ontology. These theological-philosophical considerations intertwine to produce an argument that is consistently told and retold by the official bodies of the church. Put simply, men have an ontic capability to receive ministerial ordination and women do not. This conclusion is nowhere stated so forthrightly by the church, but nonetheless it is the underlying concept behind the rejection of women's ordination. Briefly stated below are the main lines of reasoning used to reach such a conclusion.

Much rests on the sacramental nature of the priesthood. In the sacramental theology of Roman Catholicism, the priest is an icon of Christ and ministerial ordination is an ontological transformation, that is, a change in a person's very being. Therefore, it is necessary that the priest be able to represent (re-present) Christ and to be ontologically changed so as to act in the person of Christ (*in persona Christi*).

Regarding the Attempted Priestly Ordination of Some Catholic Women," in Halter, 236.

[15]John Paul II, "Apostolic Letter 'Ordinatio Sacerdotalis'" in *CDF*, 185.

Furthermore, in this theology the sacraments are symbolic, and as symbols they have some features that are part of the sacramental substance (i.e., they must remain unchanged) and other features that can be adapted as seen fit. The church contends that the male sex of Christ is part of the unalterable substance of the sacrament. Therefore, it is necessary that the priest be able to represent Christ's maleness.

Additionally, by order of creation and as interpreted from the nuptial metaphor of Scripture, male and female persons are *essentially* different—that is, not merely biologically different, but different in essence, in nature, in soul, in being. The phenomenological differences between the two sexes are indicative of ontological differences. Out of these profound and distinct identities come natural, designed gender roles. The significant point is this: the female body's inability to resemble Christ's male body is indicative of woman's inability to represent Christ and, therefore, her inability to receive the character of ordination and so also her inability to act *in persona Christi*.

Sacramental Priesthood and Ontological Ordination

Sacramental and Powerful

Because the priestly ministry is sacramental, the priest has a unique role in the transmission of grace to the people of God. He is, in himself, a channel for the transmission of grace[16] and, as with all sacraments, the priesthood is the "visible form of an invisible grace" (*invisibilis gratiae visibilis forma*). Priests have special power conferred upon them by Christ, and only those so endowed have the power to perform the sacrifice of Christ, the eucharist. This, of course, distinguishes the priest from other worshipers.

Furthermore, ministerial priesthood means receiving the ontological character of ordination. All those who have received the sacrament of baptism have entered into the common priesthood, but the "ministerial priesthood, on the other hand, is based on the sacramental character received in the Sacrament of Orders which configures the priest to Christ so as to enable him to act in the person of Christ, the Head, and to exercise the *potestas sacra* to *offer Sacrifice and forgive sins*."[17] The ministerial priest has by virtue of his ordination received a configuration of character to enable him to act in the person of Christ (*in persona Christi*). This "character" is not referring to the thoughts and feelings of the priest, but rather a quality of his soul. As the Congregation for the Clergy states, "His very being, ontologically assimilated to Christ, constitutes the foundation of being ordained."[18] It is clear, then, that priestly ordination is not an earthly permission to perform certain actions, but

[16]Hans Urs von Balthasar, "The Uninterrupted Tradition of the Church," in *CDF*, 103.

[17]Congregation for the Clergy, "The Priest: Pastor and Leader of the Parish Community" (<clerus.org/clerus/dati/2002-12/17-999999/Ping.html>) (accessed 1 May 2014), emphasis original.

[18]Ibid.

it is an ontological change rendered in a person whereby they may act as an icon of Christ and transmit his grace to others with special power.

In Persona Christi

The church has used a variety of terms to describe how the priest is and acts in relationship to Christ: "priests acted *in persona Christi capitis* (in the role of Christ the head), *in nominae ecclesiae* (in the name of the church), and as *alter Christi* ('other' Christ). After Vatican II, *alter Christi* fell into disuse as the hierarchy increasingly employed the term *in persona Christi* to describe the priest's role as acting in the person of Christ."[19] That is no insignificant title, to be sure. Indeed, to act *in persona Christi* means that ordained priests take on the persona of Christ by acting not only in Christ's authority, but also as his icons (living symbols).

As articulated by the Congregation for the Doctrine of the Faith, "the bishop or the priest, in the exercise of his ministry, does not act in his own name, *in persona propria*: he represents Christ, who acts through him: 'the priest truly acts in the place of Christ,' as St. Cyprian already wrote in the third century."[20] Furthermore, in the "supreme expression of this representation" of Christ found in the eucharist,[21] the priest is "taking the role of Christ, to the point of being his very image, when he pronounces the words of consecration. The Christian priesthood is therefore of a sacramental nature: the priest is a sign, the supernatural effectiveness of which comes from the ordination received."[22] The ontological nature of the priesthood is clear, as is its ontological function: the priest takes on the *persona of Christ*: his "place," his "role," his "image," even his "presence."[23]

In arguing for the male-only priesthood, Catholic theologian Max Thurian emphasizes the significance of a sacramental, ontological priesthood and the role of the priest as an icon of Christ. He says that those denominations that ordain women to ministry are, in contrast to Catholic theology, merely authorizing them to carry out certain functions, and are not actually ordaining them into a new state of personhood. Catholics, thus, understand priesthood as more than the carrying of credentials or the performance of certain actions. The Catholic priest is actually "a sacramental representation of Christ, the

[19]Halter, 17.

[20]"Inter Insigniores" in *CDF*, 41.

[21]The administration of the sacraments—and the eucharist as the supreme sacrament—is the distinguished role of ordained priests; that is, not all of the actions associated with priesthood are exclusive to it. For example, women do have a role "in evangelization and in instructing individual converts" ("A Commentary on the Declaration," *CDF*, 64). Nor is ordination required to baptize, teach, or exercise certain forms of ecclesiastical jurisdiction (ibid., 68).

[22]Ibid., 41-43. Also, "the priest is thus truly a *sign* in the sacramental sense of the word"(ibid., 71, emphasis original).

[23]The priest is "not just the image of Christ, but his presence" (A. G. Martimort, "The Value of a Theological Formula: 'In Persona Christi,'" in *CDF*, 114).

one high priest of the new and eternal covenant: he is a living and transparent image of Christ the priest. He is a derivation, a specific participation and an extension of Christ himself."[24] Therefore, in accordance with sacramental theology, the priest must be able to represent Christ in this special way, to act as a "living and transparent image of Christ."[25]

Christ's Maleness as Sacramental Substance

Sacraments as Symbols

In Roman Catholic theology, sacraments are by nature symbolic. Their purpose is to memorialize salvation events and access the grace therein; therefore, the symbols utilized in the sacraments are necessarily linked to those events.[26] This is why baptism is conducted with water (not orange juice), and why the eucharist uses bread and wine (not biscuits and tea). Yet, even as they memorialize, invoke, even access these events, the sacraments cannot recreate them or replicate every original detail. For example, to partake in these holy symbols one does not need to be baptized in the Jordan River, or take the eucharist reclining at a table, or be ethnically Jewish. Therefore, the church recognizes a difference between the substance of the sacrament and adaptable characteristics. The substance of the sacraments cannot be changed by the church, it is argued: "It is the Church herself that must distinguish what forms part of the 'substance of the sacraments' and what she can determine or modify if circumstances should so suggest."[27]

Catholic theology ties very closely together the natural resemblance of a sign to its referent (hence the opposition to the philosophical nominalism utilized by Protestants during the Reformation). In their view, the sign is not arbitrarily related to the thing signified, but, in fact, the sign is derived from the thing signified and so they resemble each other; this explains how the sign psychologically points to the referent. Nowhere is this relationship of resemblance between sign and referent more important than in sacramental theology. Repeatedly church theologians return to this key phrase from Thomas Aquinas: "Sacramental signs represent what they signify by natural resemblance."[28]

[24]Max Thurian, "Marian Profile of Ministry Is Basis of Woman's Ecclesial Role," in *CDF*, 164.

[25]This very point is controverted by some theologians who believe in the validity of the priesthood for women. For an example, see David Coffey, "Priestly Representation and Women's Ordination," in *Priesthood: The Hard Questions*, ed. Gerald P. Gleeson (Newton, Australia: E. J. Dwyer and the Catholic Institute of Sydney, 1993): 79-99.

[26]"A Commentary on the Declaration," in *CDF*, 68. No author is listed. Instead, a notation explains that it was "prepared by an expert theologian at the request of the Congregation for the Doctrine of the Faith."

[27]Ibid., 67.

[28]*In IV Sent.* d 25, q. 2, a. 2, and q.1 *ad* 4.

Maleness a Sacramental Substance

Importantly, Catholics consider Christ's maleness as necessary to salvation and part of the unalterable substance of the sacrament. Christ's male sex, it is argued, fulfills two important biblical metaphors: he is the new Adam and, more importantly, he is the groom of the church.[29] Therefore, the reasoning goes, a female Messiah could not have fulfilled the salvific requirements, and the sex of the human Christ is necessarily male. Church theologians argue that Christ's maleness is a meaningful aspect of his humanity and necessary to salvation history; therefore, it is definitely part of the substance of the sacrament, an aspect which cannot be modified regardless of the winds of secular egalitarianism.

That being so, as a living symbol of Christ, the priest must be able represent Christ's maleness. On this point, Aquinas's axiom comes to bear: "Sacramental signs represent what they signify by natural resemblance." From this departure point, the argument is extended to sex and Christology. "The same natural resemblance is required for persons as for things" so priests must be men because only men bear this natural resemblance to Christ, who "was and remains a man."[30] Male bears natural resemblance to male; female does not bear natural resemblance to male. The difference in sex is exactly why women cannot fulfill the role of priest as an icon of Christ and, therefore, why they cannot legitimately be ordained. Maleness is part of the unalterable substance of the sacramental priesthood.

A female person may say the words and imitate the motions of priests, but in her femaleness she is unable to appropriately signify the substance of the sacrament, which is the person of Jesus in the male sex. Again, the ontological significance is drawn out: "It would not accord with 'natural resemblance,' with that obvious 'meaningfulness,' if the memorial of the supper were to be carried out by a woman; for it is not just the recitation involving the gestures and words of Christ, but an action, and the sign is efficacious because Christ is present in the minister who consecrates the eucharist."[31] A woman cannot perform an efficacious eucharist because her sex renders her incapable of acting *in persona Christi,* so Christ cannot be present within her performing the sacrifice.[32]

[29]"A Commentary," in *CDF,* 74.

[30]"Inter Insigniores," in *CDF*, 45.

[31]"A Commentary," in *CDF,* 72.

[32]Martimort, 114. He states that "the priest utters Christ's words with the same efficacy as Christ. His personality is therefore effaced before the personality of Christ, whom he represents and whose voice he is: representation and voice which bring about what they signify. *In persona Christi* takes on here an extremely realistic sense." This underscores the ontological closeness between representation and presence.

Moderate Realism

Remember that the linchpin of the Catholic theology against women's ordination is this line from Aquinas: "Sacramental signs represent what they signify by natural resemblance." As Aquinas argued, women do not naturally resemble the male Christ that ordained priests must signify; therefore, they do not qualify for the priesthood. To understand why Aquinas believed that signs must naturally resemble their referents, it is necessary to summarize his philosophical position known as moderate realism.

In the scholastic debate regarding universals, Aquinas holds to a moderate realism.[33] He rejects the extreme realism that argues that the universals are *res* (things) and that "there is no essential difference between individuals, there are only accidental differences."[34] Such a view basically eradicates individuality. However, neither does Aquinas go so far as to embrace a nominalism that argues that the concepts used to classify things are arbitrary, only in the mind, and have no basis in reality. His moderated position is that the universals have a basis in reality, but they have no *thingness* of their own: "the true substance is the individual thing."[35] Therefore, the universal categories through which we perceive the world do have conceptual legitimacy, but they do not have an independent ontology; they correctly categorize things, but they are not themselves things. Basically, this means that he rejected the notion that signs are arbitrary. Instead, he believed that a sign is truly related to its referent. In this thinking, the phenomenon of a thing reflects the being of that thing.

Theologian and priest Manfred Hauke argues in this line that it is "possible to move from a precise analysis of how things stand with the body to conclusions about the life of the soul."[36] He concludes that "man's biological dimension is thus no objectlike material for technological manipulation, but is correlated to the core of personhood and is a mirror image of mental and spiritual life."[37] Hauke spends many pages compiling his observations of the outward differences between men and women, but such particulars are not the basis of his conclusions; he derives these, rather, from his view of the order of creation and a moderate realism à la Aquinas. Therefore, he must conclude that characteristics of the body reflect the characteristics of the soul. Therefore, since men and women by order of creation have different anatomies, they also have different souls.[38]

[33]Julian Marias, *History of Philosophy*, trans. Stanley Appelbaum and Clarence C. Strowbridge (Dover: New York, 1967): 134-135, 172.

[34]Ibid., 134.

[35]Ibid.

[36]Manfred Hauke, *Women in the Priesthood? A Systematic Analysis in the Light of the Order of Creation and Redemption*, trans. David Kipp (San Francisco: Ignatius, 1988), 91.

[37]Ibid., 122.

[38]Hauke and other theologians, though, do not venture to extend this discussion to other types of differences in physiology such as height, weight, disease, or deformity.

Sex and Gender Essentialism

A Quiet but Underlying Inequality

Aquinas's anthropology has an additional dimension, one not quoted in support of the official position against women's ordination. He did not believe in the equality of the sexes. In his view, there is an important difference between men and women that goes beyond degrees of strength[39] or capacity. He states that man is the image of God in a way that woman is not, and the reverse is not true. After acknowledging that "the image of God, in its principal signification, namely the intellectual nature, is found both in man and in woman,"[40] he says that in a secondary sense "the image of God is found in man, and not in woman: for man is the beginning and end of woman; as God is the beginning and end of every creature."[41] Since man and woman are both rational creatures, they both bear the image of God, but since woman was taken from man, in this sense man bears a likeness to God that woman does not bear.

Further, Aquinas acknowledges truth in Aristotle's claim that "the female is a misbegotten male," but reasons that though she is defective "as regards the individual nature . . . as regards human nature in general, woman is not misbegotten, but is included in nature's intention as directed to the work of generation."[42] That is, women are perfectly suited to fulfill their role in procreation, but any individual woman is an unfinished man.[43] It is clear, then, that Thomistic anthropology conceives of woman as less developed than man and less in God's likeness than man.

This is all the more interesting because at Vatican II there was a significant change in the stated position of the church. Overturning centuries of anthropological subordinationism in which women were inferior to and ruled by men, the Second Vatican Council declared that all persons

> are endowed with a rational soul and are created in God's image; they have the same nature and origin and, being redeemed by Christ, they enjoy the same divine calling and destiny; there is here a basic equality between all and it must be accorded ever greater recognition.[44]

[39]Aquinas, *Summa Theologica* I, qu. 92, art. 1

[40]Ibid., I, qu. 93, art. 4.

[41]Ibid.

[42]Ibid., I, qu. 92, art. 1.

[43]He uses the phrase *deficiens et occasionatus*.

[44]Paul VI, "*Gaudium et Spes*" ("Pastoral Constitution in the Church in the Modern World"), no. 29 (www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html) (accessed 29 January 2012). Interestingly, although the English translation published online by the Vatican uses the opening phrase "Since all men are endowed with a rational soul," the documents from Vatican II have been published in inclusive language. See Austin Flannery, ed., *Vatican Council II: Constitutions, Decrees, Declarations* (Northport, NY: Costello, 1996).

Such basic equality means that "every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent."[45]

While defending the male-only priesthood, the church acknowledged that this belief in gender equality was not shared by the church fathers, men who were under "the undeniable influence of prejudices unfavorable to women."[46] These prejudices, however, "had hardly any influence on their pastoral activity, and still less on their spiritual direction."[47] Therefore, although the church fathers' conception of women was unfavorably prejudiced, their opposition to female priests is a trustworthy example. Likewise, whatever misconceptions of biology, sex, or gender held by Aquinas that the church formally contradicted in the 1960s, his moderate realism remains a vital element of Catholic sacramental theology and, indirectly, anthropology.

In actuality, this idea of female as an incomplete male may lay behind the teaching that, in the sacramental economy, man is able to represent both male and female, whereas woman is not capable of spiritual representation. In the words of Hans Urs von Balthasar, "woman does not represent, but is."[48] In contrast, the male priest represents both the masculine Christ and the feminine church.[49]

Sex Essentialism

The church maintains that Christ's maleness is necessary for salvation and is, therefore, an unalterable part of the sacramental economy. Yet, some may argue that there were aspects of Christ's humanity even more essential to the plan of salvation than his sex, such as his ethnicity. He was by necessity a Jew, the seed of Abraham, the son of David. The NT repeatedly discusses the significance of Christ's ethnic and religious Jewish identity. Despite this, the church does not determine eligibility for the priesthood on the basis of ethnicity, but on the basis of sex.

This is because, in Catholic anthropology, ethnic differences are not essential, but sex (and gender) differences are.[50] They point out that according

[45]*Gaudium et Spes*, 29.

[46]"Inter Insigniores," *CDF*, 25.

[47]Ibid.

[48]Von Balthasar, *CDF*, 105.

[49]The priest "exercises the 'maternal authority' of 'Mother Church,' obedience to which is required for salvation. Only men may exercise this maternal authority" (Halter, 160). Priests "embody 'spiritual fatherhood' as well as 'maternal authority.' Hence, priests have both male and female roles to play: male as person, female as church member. Women have nothing to represent which they are not, hence they are always only female" (ibid., 161).

[50]"Inter Insigniores" in *CDF*, 47. "It is indeed evident that in human beings the difference of sex exercises an important influence, much deeper than, for example, ethnic differences."

to Genesis 1–2, humanity was designed male and female not with ethnic differentiation, but with sex differentiation. By order of creation, then, a Chinese man is essentially different from a Chinese woman, but he is essentially the same as a Norwegian man. No number of scientific studies in psychology, sociology, biology, or anthropology has altered Catholic theology on this point. Sex differences are more than mere sex differences: they are outward manifestations of designed, essential, natural, and incontrovertible gender differences.[51] Balthasar represents this view when he says that the "natural sex difference is charged, *as* difference, with a supernatural emphasis."[52]

It is important to understand that this anthropology goes far beyond a simple recognition of the anatomical or biological differences between male and female. It claims rather that the physical differences are indicative of soul differences between men and women, girls and boys. This is the result of the moderate realism utilized by Catholic sacramental theology. Furthermore, this anthropology maintains that gender roles are fundamental, part of the order of creation, and the order of redemption (as seen in the nuptial metaphor of Scripture).

The Nuptial Metaphor: Descriptions of Maleness and Femaleness

The nuptial metaphor of Scripture is of central importance to Roman Catholic ecclesiology and anthropology. The image of Christ as the groom to his bride, the Church, is theologically fundamental, central to how the Church conceives of herself. It is also the basis for Catholic understandings of women's role in society and the Church. Catholic theologians point to the Bible's generous use of the nuptial theme to illustrate the ideal interdependence and mutuality of the sexes in society and in the Church, wherein each gender has its proper role in accordance with its profound and differentiated identity. In this view, the nuptial metaphor illuminates the different yet equal identities and roles of men and women.

Balthasar views the Christ-Church relationship as the only way to truly understand the identities and roles of men and women: "This femininity of the Church belongs just as deeply to tradition as the attribution of the apostolic office to man."[53] The keystone text for this theology is, of course, Eph 5:22-33, wherein Paul gives instructions to wives to submit to their husbands in imitation of the submission of the Church to Christ, and husbands are instructed to love their wives as Christ loves the Church.

As used by Balthasar and other Roman Catholic theologians, the metaphor of Christ relating to the Church as head over his body and groom to his bride is concretized. The Christ-Church relationship is not understood in light of

[51]Let the reader note the difference between the term "sex," used to indicate biological maleness and femaleness, and "gender," meaning expressions of masculinity and femininity and their accompanying roles.

[52]Von Balthasar, *CDF*, 101.

[53]Ibid., 104.

husband-wife relationships, but masculinity and femininity are understood in light of the Christ-Church relationship. Significantly, the metaphor is extended past the husband-wife relationship and made normative for the man-woman relationship. As outlined above, according to the Church's teaching, Genesis 1–2 describe the order of creation that establishes essential sex differences. They maintain also that the NT counterpart, Ephesians 5, describes the order of redemption that reinforces the sex differences of creation and further describes maleness and femaleness. The male is endowed with primacy and authority; the female is characterized by passivity and reception.[54]

However, contradicting most earlier thinkers, theologians of recent decades have ardently voiced their belief in the equality of men and women, saying that sex and gender differences are viewed wrongly if seen in terms of superiority and inferiority. There are, they say, no degrees of dignity that elevate men and demote women, but diversity of function. Woman is endowed with a uniquely feminine soul and that feminine nature functions best and remains happiest when living in her appropriate roles.

For example, Raimondo Spiazzi appeals to the order of creation and the difference in natures between the sexes to point out the advantages of a woman working from her strengths, so to speak.

> It belongs on the contrary to the order of creation that woman should fulfill herself as a woman, certainly not in a competition of mutual oppression with man, but in harmonious and fruitful integration, based on respectful recognition of the roles particular to each. It is therefore highly desirable that in the various fields of social life in which she has her place, woman should bring that unmistakably human stamp of sensitiveness and solicitude, which is characteristic of her.[55]

Spiazzi affirms that women and men bear the same image and likeness of God and that this means men and women are entirely equal. This equality, though, he remarks, does not blur the distinction between the genders. God's image "is realized in [woman] in a particular way, which differentiates woman from man," a differentiation which is "stamped by nature on both human beings."[56] Those roles fitting for feminine nature and Marian ministry are virgin, wife, and mother.[57]

Connecting the Dots

On points of hermeneutics, a few features must be mentioned. In the argument as laid out above, biblical metaphors are extended and concretized. Tradition is explicitly required to reach certainty on this issue in the face of unconvincing scriptural claims. Also, the Church must embrace the viewpoint

[54]Halter, 161.

[55]Raimondo Spiazzi, "The Advancement of Women According to the Church," in *CDF,* 82.

[56]Ibid.

[57]Halter, 5; Thurian in *CDF,* 165.

of the church fathers and Aquinas on the point of the male-only priesthood, while ostensibly rejecting their prejudices against women.

The implications of the official argumentation for anthropology are many. Gender differences are essentialized, made part of the created order. Role differentiations remain the will of God forever. Biological differences reflect soul differences. Whereas men are independent entities, complete and able to represent both male and female, women find their very being in their relationships to men as virgins, wives, or mothers. The magisterium has inadvertently constructed an anthropology wherein men and women have different ontologies, and in which in the economy of salvation, Christ's sex is of a higher priority than his humanness.

Shared Humanness or Separate Natures?

Applied to anthropology, a moderate realism like Aquinas's dismisses the notion of a real universal "human" that exists independent of matter or manifestation. Only individual humans have substance, the concept of "human" does not. However, two individual beings (say, Mark and Miguel) do share humanness in common. The concept of humanness has a basis in reality; it has an existence; however, this is not as a *separate thing* in and of itself, but as an ingredient *of the things*. Both Mark and Miguel have humanness, but they maintain their distinct individuality. Christ himself shares also in this humanness. In this way, he is linked to Mark and Miguel.

In this view, individuals are differentiated from other members of their species by their matter. Continuing the example from above, Mark, Miguel, and Christ all share in humanness, but the physical matter possessed by each of them individuates them from one another.[58] However, Catholic anthropology has another important tenet, one much more heavily emphasized in the current debate, and one that threatens to unravel the idea of a shared humanness between the sexes: although other differences between human beings are theologically insignificant or attributable to merely environmental factors, sex differences indicate actual differences of "profound identity,"[59] of soul, of essence, of ontology. Mark, Miguel, and Christ (and all other males) are essentially different from females (say, Susan and Silvia). Roman Catholic theology insists that there is something more basic than individuated matter in the difference between Mark and Susan, and between Miguel and Silvia—a difference that originates in their natures and is manifested in their bodies.

This raises significant questions about how men and women share in one humanness. Is there one, single human nature? Or are there human natures? When constructed together, the ontological arguments against women's ordination indicate that the Roman Catholic answer is that there are two

[58]Since Aquinas believed the angels did not have matter, he concluded that each angel was a species unto itself. See Marias, 135.

[59]"Inter Insigniores," in *CDF*, 45.

human natures: one male, one female. If so, it can be inferred that Christ, who "was and remains a man,"[60] participated in just one of the human natures.

Christ "Our" Savior?

Here arise even stickier questions regarding the atonement. If Christ's maleness is essential to salvation and if, as the Church claims, his maleness is equal to or greater in importance than his humanity, did Christ participate in the same humanity that females have? And in his sacrificial death, did Christ represent and atone for the sins of all humans, male and female? Perhaps not.

It could be argued that the male Christ (like all males) is "complete" and capable of representing both male and female, and so he, the Second Adam, represented in his death both women and men, boys as well as girls. Such an argument could not, however, be extended to his sympathetic high priestly ministry. According to Heb 2:14-18, Christ was made in every way like his human brothers so that he might become a faithful and merciful high priest. He may represent women in his death, but Christ cannot be a faithful and merciful, sympathetic and knowing high priest to the women of the world if he was not also made in every way like his human sisters. Have Susan and Silvia been deprived of a Savior and a high priest?

Conclusion

The official and repeated arguments against women's ordination into the Roman Catholic priesthood illuminate issues related to the ontology of the priesthood. It has become clear that priestly ministry is sacramental, involves an ontological transformation, and means that the priest must act *in persona Christi*. All of this is required by the sacramental theology of Roman Catholicism. Extending the lines of logic embedded in sacramental theology and moderate realism, the Church has, perhaps inadvertently, constructed a divided anthropology wherein men and women have different ontological essences. The implications for the anthropological doctrine and for the theology of the atonement are serious, striking to the core of Christ's salvific work and calling into question his efficacy as sacrifice and priest for men and women.

[60]Ibid.

BOOK REVIEWS

Bockmuehl, Markus. *Simon Peter in Scripture and Memory: The New Testament Apostle in the Early Church*. Grand Rapids: Baker Academic, 2012. xvi + 223 pp. Paper, $25.00.

In this latest book, Markus Bockmuehl, Professor of Biblical and Early Christian Studies at the University of Oxford, introduces his readers to a historical and biblical study of the church's memory of the apostle Peter. All NT passages about Peter, along with references to Peter in the literature of the second century, are studied together to explore the portrait of the apostle the early church remembered. *Simon Peter in Scripture and Memory* is an adaptation of an earlier more technical work, *The Remembered Peter in Ancient Reception and Modern Debate* (Mohr Siebeck, 2010).

Since Oscar Cullmann's groundbreaking work in 1952, many scholars have attempted to reconstruct the life, ministry, and witness of the apostle. This book is also set among a number of recent publications on Peter and the renewal of interest in Petrine studies since Pope John Paul II's ecumenical invitation to study the role of the papacy in his 1995 encyclical *Ut unum sint*. In many ways, Bockmuehl's recent work tends "to vindicate Cullmann's basic approach" (181), but his method offers a fresh perspective on Peter. He attempts to uncover what is remembered about Peter from the late second century back to the writings of the NT. In this methodology, he accepts "that the early church recognized well into the second century a select group of what we might call sub-apostolic bearers of memory, who were widely regarded as—and in some cases perhaps were in fact—living links between the leaders of the apostolic generation and the churches that followed them" (16). Hence, his "aim is to present an accessible test case of the twin principles of attending to the text's implied readers and early effective history . . . as possible ways to rekindle a common conversation about the object of the NT" (17). One, however, recognizes that second-century images of Peter are often "a confusing mix of tradition, collective memory, and proliferating legend" (37). Frequently, what is history or living memory is intermingled with devout tradition and imagination—"too often we cannot pry them apart, and to abandon one is to lose our grasp of the other" (38). Is it, then, possible to uncover the real Peter? Bockmuehl believes that to a large extent the task is possible. His conclusion of the analyses of the documents he studies provide a valuable and enlightening contribution to Petrine studies.

The book begins with a brief survey of the most significant NT information about Peter. After reviewing all the evidence, Bockmuehl finds that "all in all, then, the NT's formative picture of Peter is surprisingly vague and incomplete in biographical terms, considering his prominence not only in the original circle of the Twelve, but also for the mission and expansion of the first-century church" (32). Notably, "the NT is markedly silent about what happens to Peter" (32). Hence, he does not gloss over the difficulties found in the NT and does not attempt to harmonize or synthesize all the information in order to compose a clearer portrait of the apostle.

The two major chapters of the book form its central section and attempt to uncover what is remembered about Peter in the East and the West. The chapter on the Eastern Peter considers early documents from Syria and Asia Minor: the writings of Serapion of Antioch, Justin Martyr, Ignatius of Antioch, Pseudo-Clementines, and other small pseudepigrapha and noncanonical documents. In the NT, he considers the Gospels of John and Matthew, as well as 2 Peter and Galatians. From his study, Bockmuehl concludes that overall "Peter is consistently singled out from his fellow apostles as *a* (if not *the*) key figure in the early Christian movement" (95). In spite of this, one abiding puzzle about Peter's footprint in the East is the fact that so little is said about him. This paucity of information about Peter may be due to the lack of physical and geographical places to point to in the early centuries to give shape to such a memory, and the possibility that little "could have survived Palestinian Christianity's dramatic disruptions of A.D. 70 and . . . A.D. 135" (96). In the emerging Christian faith of the first two centuries, and in Eastern literature,

> Peter as "the rock" here represents not a polemical but a consensual principle, universally accepted as being authoritative yet without any possibility of being authoritarian. As a representative torchbearer of the foundation of apostles and prophets, Peter is indeed the first among equals (97).

The chapter on the Western Peter considers the writings of Dionysius of Corinth, Marcion, Phlegon of Tralles, and Clement of Rome, and, in the NT, Luke and Acts, Mark, and the epistles of 1 Peter, Romans, and 1 Corinthians. In these documents, the evidence about Peter is much more substantial. In the Gospel of Luke, the Petrine memory concentrates on the Passion narrative, while in the book of Acts Peter is immediately placed as the leading apostle. Taking for granted the relatively mainstream position that the Gospel of Mark was written in Rome, Bockmuehl accepts the intent of the gospel narrative "of accentuating the remembered Peter as the guarantor of Mark's Palestinian story of Jesus for a Roman readership" (132) and "the reading of Mark's narrative in the Roman churches both reflected and contributed to their memory of Peter" (141).

In these two chapters about Peter in Eastern and Western memory, Bockmuehl tries to show "that the living memory of the first two centuries allows modest access to a period when eyewitnesses of Peter, and those who remembered them, were still alive. There is not enough here to write a history; yet, there is more than just a late fiction invented out of whole cloth after A.D. 150 in order to combat Gnostics" (150). In the end, he concludes that

The apostle's remembered connection with particular places and people . . . is always tenuous and ranges from the occasionally probable to the frequently implausible, but it weaves a fascinating tissue of reception in which Peter emerges as a person of strong but fascinatingly ambivalent characteristics. It is a difficult but rewarding task to explore the relationship between that reception and its historical development (150).

Bockmuehl also offers two brief chapters as case studies into the memory of Peter. The first surveys the textual, archaeological, and

iconographic evidence regarding how Peter became a disciple and concludes that "the crucifixion-resurrection sequence . . . marks the moment of Peter's conversion" (163). The second chapter examines the evidence for Peter's birthplace in Bethsaida and suggests that Peter's upbringing in a culturally diverse context, where his Judaism in marginal circumstances "would have left him culturally and perhaps linguistically better equipped than James to envisage the gospel's outreach from Jerusalem to Antioch and Rome" (176).

Bockmuehl concludes that

> across the spectrum of these texts from different theological, historical, and geographical locations, a complex but not necessarily contradictory portrait of Peter emerges. Peter is the rock, an eyewitness to the passion and resurrection of Jesus, and he is a witness, healer, miracle worker, and martyr. Beginning as a fisherman from Capernaum, the apostle became a centrist, bridge-building, and uniting figure in the early church, often pictured with Paul as the twin pillars of the Roman church. A sincere, if flawed, disciple of Jesus (180).

This book is a commendable contribution to the biblical and historical study of Petrine memory. Bockmuehl, at times, appears to be tentative in his conclusions, but that is to his credit given the variety of documents and the lack of information he works with. However, he is able to analyze carefully various strands of this memory and, in doing this, brings out insights that make the book a valuable tool in current ecumenical studies.

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Ehrman, Bart D., and Michael W. Holmes, eds. *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*. 2d ed. New Testament Tools, Studies and Documents, 42. Leiden: Brill, 2013, xii + 884 pp. Hardcover, $314.00.

Almost twenty years ago *The Text of the New Testament in Contemporary Research* (TNTCR) was published for the purpose of providing scholars and students alike with an easily accessible and an up-to-date advanced source for every major aspect of NT textual criticism. For more than a decade, the TNTCR served its purpose well (as this reviewer's well-worn copy testifies). Over the last few years, however, the volume's value has diminished considerably as more recent advances in textual criticism rendered parts of the original work virtually obsolete. In an attempt to rectify this problem, Ehrman and Holmes, the original editors, have thoroughly revised and expanded the volume with the stated goal of making it once again the standard reference work on NT textual criticism "for a generation to come."

For those acquainted with the original volume, a quick glance at the new edition makes it obvious that the book has received far more than just a superficial refreshing. The new volume, now in hardcover, is more than twice the size of the original work—a total of 884 pages. Beyond its increased size, the other most notable aspect is its list price, which has more than quadrupled from $49.99 to $314.00. While the price of the volume will certainly limit

its purchase to research libraries (at least until a more inexpensive version is released in the future), the value of the volume should not be based on its price or its likely limited availability, but on whether its revisions and expansions make it a "must have" volume for those working in the field. It is on these latter aspects that this review will focus.

Before considering the ways in which the new volume has been revised and expanded, it is important to note, first, the changes in the field of NT textual criticism that have made such a revision necessary:

(1) Since the original publication in 1995, scholarly knowledge of the text of the NT has been enhanced with the discovery of a variety of new manuscripts. The papyri evidence, for example, has increased with the discovery of new manuscripts, with most of these dating from as early as the second or third centuries.

(2) Another significant aspect of NT textual criticism has been the recent development of a new method of classifying manuscripts called the Coherence-Based Genealogical Method (CBGM). Instead of classifying manuscripts and their readings based on "text-types," which was the primary method dealt with in the original edition, the CBGM seeks to be more comprehensive by comparing all the readings in a given manuscript to all the other readings across an entire book or corpus in order to determine the genealogical "coherence" among the various readings. One of the interesting results of this method so far has been the greater appreciation it has produced for the role of Byzantine manuscripts in the textual history of the Catholic Epistles, a point examined in this new volume (599-604).

Among other notable changes that have warranted this edition are (3) changing views regarding the Diatessaron, and (4) the clearer picture scholars have of the NT text as witnessed in the growing number of examinations of the early Church Fathers.

At first glance, the book feels much like the original edition. The order of the chapters follows basically the same division as the earlier work, although the table of contents does not formally include the following categories: (1) the Greek witnesses of the NT, (2) the early versions of the NT, (3) the Patristic witnesses of the NT, and (4) the methods and tools for NT textual criticism. The first seventeen chapters also have the same titles and occur in the same order as in the previous edition, with the exception of two new chapters (12 and 16) addressing: (1) the Gothic version of the NT, written by Carla Falluomini, and (2) ostraca, amulets, and other Greek witnesses to the NT, written by Peter Head.

The similar feel between the two editions continues throughout the first four chapters, where, by comparing one paragraph to another, one can easily follow the revisions. Although these revisions appear to be minor at times, they are often significant. In the case of Epp's article on the papyri, the discovery of new manuscripts required that every single numerical reference be updated—with the revisions often indicating just how much things have changed over almost two decades (e.g., the increase from 20,000 published documentary and literary texts on papyri in 1995 to about 80,000 today). Other helpful revisions include fuller explanations, a sometimes easier-to-follow

layout, a revised and more up-to-date bibliography (20 deleted entries and 28 new entries), and, most significantly, a largely rewritten conclusion regarding the significance of NT papyri.

While the revisions in these opening chapters are helpful, the revisions to the layout of the chapter addressing the Greek Minuscules are anything but helpful. Whereas the original edition divided the content of the chapter into more than fifty paragraphs, the revised version has barely fifteen—and most of those paragraph breaks occur as part of the rewritten conclusion. For the vast majority of the first sixteen pages of the article, nearly every paragraph break in the original article has been removed. The fact that this occurs only within this chapter suggests it was either an editorial error or perhaps a necessary action to save space in an attempt to maintain a predetermined page limit for the chapter. Whatever the case, the revised chapter is, unfortunately, now more difficult to read and follow.

The realization of just how different the new edition is becomes more apparent after the first four chapters. This is seen, first, in the listing of authors in chapters 5-11. Although these chapters bear the exact same titles as those in the original edition, all but one of them has been thoroughly rewritten by new authors and reflect the latest information respective to each area. The differences are even more apparent in the second half of the book with the addition of seven new chapters: "The Social History of Early Christian Scribes" by Kim Haines-Eitzen; "Textual Clusters: Their Past and Future in the New Testament" by Eldon Epp; "Criteria for Evaluating Readings in New Testament Textual Criticism" by Tommy Wasserman; "Conjectural Emendation and the Text of the New Testament" by Jan Krans; and "From 'Original Text' to 'Initial Text': The Traditional Goal of New Testament Textual Criticism in Contemporary Discussion" by Michael Holmes. Each of these new essays concludes with a bibliography focusing on significant publications from the last several decades.

After a chapter surveying modern critical editions and their apparatuses, written from scratch by Juan Hernández Jr., the final four chapters are the same as those in the original edition, with only minor updates: "The Majority Text Theory: History, Methods, and Critique" by Daniel Wallace; "Thoroughgoing Eclecticism in New Testament Textual Criticism" by J. Keith Elliott; "Reasoned Eclecticism in New Testament Textual Criticism" by Michael Holmes; and "The Text as Window: New Testament Manuscripts and the Social History of Early Christianity" by Bart Ehrman.

The volume concludes with several of the same indices it had before: biblical manuscripts, modern editions, and apparatuses; ancient names; modern names; and subjects. Missing from the list is the "Index of Scripture and Early Christian Literature." While the latter will be missed, the value of the subject index has been significantly increased with its expansion from a little more than five to twenty-five pages.

Finally, one of the most valuable features of the original volume was the inclusion of ongoing areas for research. This feature, which was of particular significance for graduate students, continues in the current volume.

The revisions and expansions to the TNTCR will make it once again one of the most essential advanced reference works for NT textual criticism—a place it will likely hold for at least another fifteen years. The only lament is that its rather steep price will limit its availability to the shelves of large research libraries, rather than the personal libraries of individual scholars.

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Kraft, Kathryn Ann. *Searching for Heaven in the Real World: A Sociological Discussion of Conversion in the Arab World*. Oxford: Regnum Books International, 2012. 101 pp. Paper, £13.19.

Readers interested in the process of conversion from one faith to another will be thankful for this small volume written in the Muslim-Christian context. The author is a serious sociologist. The book comes highly recommended by noted authorities in Islamic studies and missions.

In many books, the introductory chapter merely sets the stage for what is to come. Kraft's introduction, however, is both a serious study of conversion from a scholarly perspective *and* it lays a foundation for subsequent chapters. It is by itself worth the price of the book.

In explaining the causes of "conversion" (in itself considered a questionable term by the author), it becomes apparent that while relationships are a frequent cause of conversion, this is not universal. There are too many cases of "secret" conversions that last in secret for years. So while causes for change are numerous, it is interesting to note the frequency of dreams and voices directing Muslims to *Isa* (Jesus) or to the Bible.

In chapter 2, "The Perfect Researcher," Kraft explains her motivation and qualifications. For example, she is fluent in Arabic and has lived in Arabic-speaking countries. She is also an outsider in a society that can be very closed and suspicious of its own. The chapter is an interesting window into serious cross-cultural and cross-faith research, with a multitude of relational equations possible. The author's own self-consciousness is best seen when she writes:

> I was working on this project with a community that had no interest in being treated as the 'other'. Their frequent reminders that I was an outsider, were partly an expression of autonomy. Indeed, it is not my intention for this project to contribute to the heritage of Westerners discussing exotic indigenous communities amongst themselves, using Western paradigms.

Kraft's detailed description of *tawhid* ("the perfect unity") will rattle the uninitiated, highly individualistic Western reader. In essence, this oneness pervades all of Muslim life and thought. ALL! This sense of oneness works itself out in the unity of belief and practice. The Enlightenment gave the West a bifurcated world in which belief and practice exist on separate planes. This intellectual revolution never happened in Islam, thus "religion is not only one with the details of an individual or family's lifestyle, it is also one with governance in what is considered by many Muslim clerics and political leaders to be the ideal Muslim society" (40).

This concern for *tawhid* frequently carries over into the new Christian consciousness as Muslim Background Believers practice the same conservative conformity in their new faith orientation. In other words, the faith may change, but the lifestyle may not. Often, the rejection of the Muslim lifestyle leaves an emotional vacuum. Open conversion creates serious difficulties with existing family and Muslim friends as the old lifestyle is maintained in parallel with a newer lifestyle.

That this concern for *tawhid* carries over into the community is to be expected. "Rejection of Islam is taken by many Middle Easterners to be a rejection of the Muslim community . . . a key contributing factor to the problems faced (by many)" (50). For this reason, one of the most difficult aspects of Muslim-Christian conversion is the lack of *ummah* ("community") and the suspicion and distrust converts face from Christian Background Believers. This problem cannot be overestimated.

Chapter 5 raises an issue familiar to the reviewer, himself a Christian convert. The new believer expects to be brought into a community of saints in which all are expected to be loving, patient, and almost perfect. At the very least, there should be a strong sense of unity, almost to the point of conformity. For Muslim Background Believers, however, the sinful disharmony of believers is a serious letdown. Interestingly, while the Muslim *ummah* may have serious cracks and divisions (e.g., Sunni and Shiite), until recently these existed without being consciously noticed.

The author moves on, in chapters 7 and 8, to address issues pertinent to missionaries working among Arab-speaking Muslims such as building a new community in a new faith setting, how new believers can and do relate to their families and the larger community, and levels of acceptable deviance. She details several levels of change and the frequent urge of new converts for extreme separation from their past faith and lifestyle.

I wish there would have been more coverage of Insider Movements in the book; however, these are rarer in the Middle East than elsewhere and frequently difficult to detect or to make contact with. Nevertheless, in spite of these problems, Insider Movements can provide an answer to many of the difficulties attached to open change. This book is recommended for academics and missionaries working among Muslims or preparing others to do so. Sociologists will enjoy the new setting for familiar themes.

Andrews University Bruce Campbell Moyer

Mora, Carlos Elías. *Dios defiende a su pueblo: Comentario exegético de Daniel 10 al 12* [God Defends His People: Exegetical Commentary of Daniel 10–12]. Mexico: Adventus–Editorial Universitaria Iberoamericana, 2012. xvi + 252 pp. Paper, $15.00.

Carlos Elías Mora holds a Th.D. with specialization in Old Testament studies from River Plate Adventist University (Argentina) and is currently Professor of Old Testament Studies at the Adventist International Institute of Advanced Studies (Philippines).

Dios defiende a su pueblo consists of 12 chapters, 22 tables and charts, a glossary of theological terms, and a selected bibliography. Mora offers a detailed commentary of Daniel 10–12 that, according to William H. Shea, "represents a significant and often misunderstood part of the book of Daniel" (back cover). Shea's analysis is correct—Mora pays attention to every detail in the Hebrew, illuminating its meaning through literary structures and emphasizing key words of the biblical text, thereby setting the exegetical process on a solid foundation.

In the first chapter, the author takes time to establish his methodology by providing and reviewing the principles with which the prophecy is to be interpreted.

In the second chapter, he discusses the historical and literary context of Daniel 10–12 with the help of various charts and diagrams, and in the next chapter he comments on Daniel's text from 10:1–11:2.

Chapters 4-12 are dedicated to a verse-by-verse commentary on the chapters under study, based largely on a variety of exegetical commentaries—especially of Seventh-day Adventist scholars—that maintain the historicist method and denying any futuristic interpretation on the periods of Daniel 12 (208-230, see esp. 227-230). Among Adventists with futurist tendencies, see Marian G. Berry (*Warning!* [1990]), Robert N. Smith Jr. (*Sunday versus Rapture* [2002]), Victor Michaelson (*Delayed: Time-setting Heresies Exposed* [1989]), Kenneth Cox (*Daniel: A Closer Look at the Book That Tells What Will Happen in the End Times* [2005]), and Samuel Nuñez (*Las profecías apocalípticas de Daniel: La verdad acerca del futuro de la humanidad* [2006]).

In addition, for each of the chapters in which the biblical text is analyzed, Mora presents subdivisions, organizing them as follows: (1) paragraph structure, followed by a free translation, which is more literal than dynamic; (2) commentary on the application of the prophetic section to human history in general and to today's world and to the life of the contemporary believer (i.e., spiritual reflection) in particular (xii).

There is a peculiar interpretation found in chapter 6, "Daniel 11:21-27: Surgimiento y característica fundamental del 'despreciable'" [Daniel 11:21-27: Emergence and fundamental characteristic of the 'contemptible']. First, Mora concurs with Shea that vv. 21-27 are the most difficult to interpret. A synthesis of scholarly interpretations of Daniel 11 can be found in Donald E. Mansell, *Adventists and Armageddon* (1999); Frank M. Hardy, "An Historical Perspective on Daniel 11" (MA thesis, Andrews University, 1983); and Hotma Silitonga, "Continuity and Change in World Rulers: A Comparative Study and Evaluation of Seventh-day Adventist Interpretations of Daniel 11" (Ph.D. dissertation, Adventist International Institute of Advanced Studies, 2001). Silitonga's dissertation offers an excellent summary of the interpretations on Daniel 11 by prominent Adventist scholars: Uriah Smith (32-34, 54-58), Stephen N. Haskell (58-63), Louis Were (34-35, 63-66), George McCready Price (35-39, 66-69), Roy Allan Anderson (69-73), the *Seventh-day Adventist Bible Commentary* (73-75), C. Mervyn Maxwell (39-40, 75-77), G. Arthur Keough (77-80), Leslie G. Harding (44-46, 80-83), William H. Shea (44-46, 83-87), and Jacques B. Doukhan (40-43, 91-111). He proposes that the "despicable, vile" one that appears in 11:21 is the

same power that appears in Daniel 7–8, i.e., the "little horn" identified as the papal power. Verses 11:21-22a offer five characteristics "that allow identifying this vile one as the papal power" (106). However, importantly he identifies the "prince of the covenant" (Dan 11:22) as the Roman Empire (110).

Silitonga further contends that

> whenever Daniel 11 refers to the covenant with a religious connotation, that covenant is specific and consistently referred to as "holy covenant" (11:28, 30). The other kind of alliance is simply a "covenant" (11:22, 32), and literally refers to an "unholy pact." The expression "prince of the covenant" may well be associated with a "confederate prince" of Genesis 14:13. In the context of Daniel 11, however, it is the king of the north (Silitonga, 109).

Mora does not agree with Silitonga that the "prince of the covenant," "Messiah, the Prince" is Christ since this position would prod him to understand the "vile person" as Tiberius Caesar or another Roman emperor—something that is not in harmony with the presented evidence regarding 11:21 (104-111). Rather, he uses Doukhan's position as foundational. Doukhan, *contra* Silitonga, suggests that the "prince of the covenant" refers to the "people of a prince" and not the "Messiah, the Prince" in Dan 9:25 (*Secrets of Daniel* [Washington, DC: Review and Herald, 2000], 145-146).

However, most conservative Adventist scholars believe that the "prince of the covenant" recorded in Daniel is Christ. For example, Shea mentions that there are at least three linguistic connections between Dan 9:25-27 and 11:21 that lead him to conclude that the "prince of the covenant" is the "Messiah, Prince" of Daniel 9 (*Selected Studies on Prophetic Interpretion* [Washington, DC: Review and Herald, 1982], 48). In a similar vein, Merling Alomía notes that this phrase, "prince of the covenant" is the

> real linguistic basis linking the prophecies of Daniel 9 and 11, because nobody else made the eternal covenant, but the Messiah, and He did it while dying, as the lamb who was killed when the covenant was "cut." This undebatable reality makes totally null any other interpretation that doesn't see Jesus . . . as the One and only and absolute fulfillment of both 9:24–27 and 11:22 (*Daniel: El profeta mesiánico*, 2d ed. [Lima, Peru: Universidad Peruana Unión, 2008], 2:414).

Although Mora offers nothing new about Daniel 10–12, he should be commended. His work, as Elias Brasil de Souza says, is "a detailed and balanced commentary" since it makes an adequate use of the available exegetical evidence and "interacts extensively with leading Adventist scholars" who have commented on the book by Daniel.

Unfortunately, until the author prepares an English version, only those who can read in Spanish will be blessed with this important work. Whoever wants to know how the prophecies of the book of Daniel are interpreted within Adventism, especially regarding the last three chapters, cannot ignore this fascinating and detailed work.

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Joel Iparraguirre Maguiña

Paul, Shalom M. *Isaiah 40–66: Translation and Commentary*. Eerdmans Critical Commentary. Grand Rapids: Eerdmans, 2012. 727 pp. Paper, $68.00.

Shalom M. Paul is Yehezkel Kaufman Professor Emeritus of Bible at the Hebrew University of Jerusalem. He is also chair of the Dead Sea Scrolls Foundation. His research interests are primarily in Bible and ancient Near East studies and he has written extensively in the areas of language, culture, law, prophecy, and religion as they pertain to the Bible and the ancient Near East. His many works include the Hermeneia commentary on Amos, *Studies in the Book of the Covenant in the Light of Cuneiform*, *Biblical Law and Divrei Shalom: Collected Studies of Shalom M. Paul on the Bible and the Ancient Near East* (Eerdmans, 2012), and several publications on the book of Daniel.

Paul's primary intention for this commentary is to provide a unique exegetical exposition of Isaiah 40–66 that focuses on "philological, poetic, literary, linguistic, grammatical, historical, archaeological, ideational, and theological" elements (ix). Furthermore, Paul holds that this commentary comprises a detailed examination of Isaiah 40–66, with special attention given to intertextual (Paul refers to this as "inner-biblical") material and extrabiblical influences upon the text of Isaiah 40–66 (ibid.). Another underlying purpose of this commentary is Paul's cogently presented position that the book of Isaiah clearly divides itself into two discrete segments comprised of chapters 1–39 and 40–66. While he accepts that there are two Isaiahs, he rejects the possibility of a third Isaiah (1-12).

Throughout the commentary, Paul cites extensively both biblical and extrabiblical sources. A unique aspect of this commentary is his ability to discover the so-called influences of other biblical writers such as Jeremiah on Isaiah 40–66. Much of this type of material is presented in numerous tabular comparisons throughout the commentary, but especially in the introductory chapter. For instance, there is a table comparing shared linguistic and ideological elements between Jeremiah and Isaiah 40–66 on pp. 53-55. He also cites extensively from extrabiblical sources such as the Ugaritic works (59-61) and Jewish sources (63-66). The use of varied sources enables him to situate the prophecies of Isaiah 40–66 within a larger milieu.

Paul has written a truly monumental commentary on Isaiah 40–66, lived up to his stated intentions, and provided a plethora of exegetical materials pertaining to the prophecies. The commentary's strengths include (1) the extensive use of tables that help the reader rapidly locate materials and follow Paul's thought with relative ease, (2) an introduction to Isaiah 40–66 that is at once succinct and comprehensive, (3) an extensive use of Hebrew throughout that allows the reader to closely follow the original text, (4) the absence of footnotes that allows for a more consistent reading of the commentary and provides an easier path to learning, and (5) various analyses of literary features (e.g., inclusios, semantic and linguistic allusions, and specific devices such as assonances) that provide a deeper and broader reading of the text. I find this particular feature the most beneficial aspect of the book. Paul's ability to uncover literary connections between different parts in the book of Isaiah offers a macro view of the biblical text that is much needed.

However, there is one notable oversight: Paul cogently and convincingly argues that there is no division after Isaiah 55, thus eliminating the idea of a third Isaiah (5-12). He states emphatically: "I maintain that chaps. 40–66 are one coherent opus composed by a single prophet" (12). Along similar lines, he assembles an impressive array of materials to demonstrate the close links between Isaiah 40–66 and Isaiah 1–39 (350-352). Furthermore, he clearly points to the tight bond between chapters 65–66 and Isaiah 1 (590-591, 610). He posits that "the relative abundance of terminology" that exists between these three chapters evidences a literary framework that envelopes the book of Isaiah (590). Nevertheless, he contends, the book of Isaiah is comprised of two distinct segments, with Isaiah 1–39 composed by Isaiah ben Amoz of Jerusalem," and Isaiah 40–66 by "an anonymous prophet" (1). In presenting the case for the two Isaiahs, Paul simply recites well-established critical arguments, addressing linguistic, conceptual, and historical differences between the two segments of Isaiah. Paul's position raises questions about the acquiescence to critical assumptions that fly in the face of internal evidence. To establish the literary unity of the book so convincingly and then deny unified authorship weakens the overall impact of the commentary.

Nevertheless, I find this commentary invaluable and commend Paul's contribution to the study of Isaiah, particularly regarding literary analysis, intertextual data, and extrabiblical materials. It is a valuable tool for seminarians and those who teach Bible at the tertiary levels. I strongly recommend Paul's *Isaiah 40–66: Translation and Commentary* to every serious student and teacher of the Word.

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Muak Lek, Thailand

Robinson, Maurice A., and Mark A. House, eds. *Analytical Lexicon of New Testament Greek*. Revised and updated. Peabody: Hendrickson, 2012. xix + 449 pp. Hardcover, $39.95.

Maurice A. Robinson, Senior Professor of New Testament at Southeastern Baptist Theological Seminary, Wake Forest, and Mark A. House, Professor of Biblical Studies at New Geneva Theological Seminary, Colorado Springs, revise and update Pershbacher's *New Analytical Greek Lexicon*, which is based on Robinson's corrected and expanded computer database of the Greek NT. This new work varies in a number of significant ways from the Pershbacher's edition. Some of these changes are improvements, while others are of debatable value. For example, there is no table of paradigms with explanatory remarks at the beginning of the lexicon. These have been replaced by a series of appendices at the back of the new lexicon, namely, "Appendix III: Greek Word Tables." The publishers observe that Wigram's explanatory notes were "overly detailed and technical, making it difficult to navigate the vast territory of Greek grammar in order to find the information needed to analyze a particular Greek word" and that Wigram "included many forms and grammatical details that were relevant to broader Greek, but not particularly

relevant to the Greek of the New Testament" (xvii). To help correct these types of problems, Wigram's paradigms and notes have been replaced with simpler ones that are better suited to beginning students of NT Greek. However, the new tables are far less comprehensive and informative than the original ones created by Wigram, and the specific discussions of variant forms found in the old "Remarks" are missed.

Other appendices, however, are new and generally quite helpful. Appendix I is a list of rearrangements to Strong's numbering system that have been necessitated by refinements in Greek lexicography over the years. Appendix II is a glossary of Greek grammatical terms prepared by House for the beginning reader. It is helpful in dealing with the terminology in Appendix III as well as in the lexicon itself. And Appendix IV is a list of the principal parts of common Greek verbs. There is also a list of abbreviations provided at the front of the lexicon.

The lexicon proper also displays a number of differences from Perschbacher's edition. Its design attempts to incorporate four purposes (xi). The primary purpose is to enable students to parse NT words. Therefore, identifying the morphological elements of every NT word form continues to be the most significant aspect of the lexical entries. A second important purpose is to assist students in discerning how each word fits into the larger pattern of Greek grammar. There are cross-references to the tables in Appendix III for most word forms. A third purpose is to convey the semantic range of each word and to assist the student in seeing how the parsing and function of the words impacts their meanings within the context of the sentences. The lexicon provides a range of definitions for lexemes (lexical forms) and identifies the morphological forms of the individual words. Finally, Appendix II attempts to take the students a step further by providing a glossary of each morphological element.

Looking through the lexicon, one readily observes that the basic format with two columns is similar to Perschbacher's—lexical entries are on the left and the lexemes are on the right. Strong's numbers are given for both. The lexemes on the left are followed by the usual article and genitive singular endings for nouns, and the usual endings for pronouns and adjectives are given; however, the principal parts for verbs are not provided, forcing the user to go elsewhere. The lexemes and their corresponding endings are followed by a selection of definitions to provide the semantic range of the word, but the definitions are from House's *Compact Greek-English Dictionary of the New Testament* and are generally less complete than those in previous editions. The definitions are generally helpful and are often more explanatory than mere English vocabulary equivalents. Previously, the semantic range was usually shown by providing biblical references that exemplify the range of meaning, but there are significantly fewer references given in this updated lexicon. This is a loss in my opinion since I have valued this feature over the years.

The rationale for some of the editors' decisions is not entirely clear. For example, why ἀγγέλλω follows ἀγγέλους in the updated edition (5) instead of ἀγγέλλουσα, as in Perschbacher's edition, is far from self-evident.

One would assume that it was moved intentionally, but the reason remains a mystery, at least to me. It is clearly out of alphabetical sequence. The decision to repeat the lexeme form again after each main entry is unnecessarily redundant. For example, ἐπί is first listed as a main entry, identified as a preposition and given definitions, then repeated immediately as a separate morphological form and identified again as a preposition (136). Most users would find the redundant entry to be superfluous. This same redundancy is also found in the separation of the forms that involve the moveable *nu* ("n") ending. Perschbacher and earlier editors of the analytical lexicon indicated the moveable *nu* by attaching "(ν)" at the end of a word; however, Robinson has listed the two forms separately in every case, which seems an inefficient use of space and the addition of thousands of unnecessary entries to the lexicon. Finally, a number of errors have slipped in such as the definition for ἀκυρόω ("make of no eject [*sic*]") and the two different ways of spelling "eyewitness" (144).

Despite these minor criticisms, there are many good features in this updated lexicon, including the glossary in Appendix II and the most up-to-date database of NT Greek words to date. This revision should serve the academic community well, and I recommend it be added to the bookshelves of those who value the latest iteration of lexical tools for biblical study.

Southern Adventist University Edwin Reynolds
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Stanley, Andy. *Deep and Wide: Creating Churches Unchurched People Love to Attend*. Grand Rapids, Zondervan, 2012. 350 pp. Paper, $25.00.

Andy Stanley is the founder of North Point Ministries, Inc. He has planted more than twenty-five churches, with more than 33,000 people attending weekly services in seven Atlanta-area churches alone. In addition, there are over one million hits per month to Stanley's leadership training and sermons, which are archived on North Point Ministries's websites. In *Deep and Wide*, he shares insights on how North Point Ministries grew into one of the largest churches in the United States.

The book shares concepts illustrated with personal experiences on how to make churches more appealing to the community. With refreshing transparency and honesty, the author shares his ministerial victories and failures, contending that the key to ministerial success consists in leading people deeper into the Word of God and having a wider appeal in the community. Leading people to fall in love with the author of Scripture is foundational to the growth of North Point Ministries.

The book is divided into five sections, beginning with Stanley's own experience as a pastor's kid and his personal insights into his family. He grew up in a First Baptist church in a local congregation that was much involved in "church wars" (25) and that focused on nurturing church members instead of attracting the unchurched, a ministerial task he believes is part of the biblical mandate. As pastor of North Point Ministries, he strives to keep his ministry "in the unchurched people market" (13).

Section 2 presents a biblical foundation for the author's approach to church leadership. This section defines the meaning of *ekklesía* and highlights Jesus as the cornerstone of the church. *Ekklesía* is compared with its German and Latin counterparts, *Kirche* ("house of the Lord") and *basilica* ("public building or official meeting place"). According to Stanley, the term *ekklesía* underlines the importance of the church's mission to the world, with a primary task of attracting sinners. Jesus attracted large crowds and played to the consumer instincts of his crowds. In Stanley's opinion, people flocked to Jesus because "he *fed* them, *healed* them, *comforted* them, and *promised* them things" (17). These are examples of ministry that North Point Ministries seriously embeds into its strategy to reach the community.

Section 3 presents the author's "secret sauce" for his ministry. In essence, the secret consists of a spiritual formation program to form spiritual disciples. The model aims to "lead people into a growing relationship with Jesus" by increasing "people's faith . . . and knowledge" (105, 107). To increase people's faith, he uses five faith catalysts, which he discusses at length throughout the section: practical teaching, private disciplines, personal ministry, providential relationships, and pivotal circumstances.

Section 4 shares the essential ingredients for irresistible church environments and "rules of engagement"—engage, involve, and challenge worshipers from the moment they enter the church's parking lot to the moment they leave the premises (208). Irresistible church environments have an appealing setting that leave good first impressions and engaging biblical presentations. The author devotes an entire chapter on how to preach to dual audiences in which unchurched people are present and offers insights on how to transition a local traditional church to a church that is able to attract visitors.

The book is well organized. Stanley's thoughts are presented in a conversational style, making them easy to follow. Occasionally, I wondered whether the intent of the book was primarily about attracting customers rather than about making disciples. However, as I read section 3, I began to see that discipleship and spiritual formation is part of Stanley's theology and methodology. North Point Ministries is successful because of its strategies that may help stagnated churches attract the unchurched.

Andrews University RICARDO NORTON

Wood, Ralph C. *Chesterton: The Nightmare Goodness of God*. Waco: Baylor University Press, 2011. xv + 342 pp. Hardcover, $34.95.

Baylor University Press's new series, "The Making of the Christian Imagination," is fortunate to have Ralph C. Wood, Professor of Theology and Literature at Baylor University, because he is no stranger to the connection between Christianity and twentieth-century literature. His previous monographs include *The Comedy of Redemption: Christian Faith and Comic Vision in Four American Novelists (Flannery O'Connor, Walker Percy, John Updike and Peter De Vries)* (1988); *The Gospel According to Tolkien: Visions of the Kingdom in Middle-earth* (2003); and *Flannery O'Connor and the Christ-Haunted South* (2005); and a collection of essays from various twentieth-century litterateurs in *Literature*

and Theology (2008). This is his first book-length foray into the work of Gilbert Keith Chesterton.

Chesterton is commonly remembered for his winsome wit and pithy paradox (even the picture on the dust jacket portrays the rotund jester in what appears to be an incisive wordplay). While his opposite, darker side has been recently explored—for example, Mark Knight's *Chesterton and Evil* (2004)—it has not been explored to the extent that Wood does in this volume. What sets this book apart from recent publications on Chesterton's life is the focus on the "nightmares" that haunted him. "The chief contention of this book," Wood succinctly declares in the Introduction, "is that Chesterton makes his deepest affirmations about God and man and the world in the face of nightmarish belief" (2). In this reasoning, Wood aims to disabuse the reader of the mistaken images of Chesterton as an indestructible optimist or as an intellectual geriatric stuck in the medieval world.

The juxtaposition in the subtitle of *Nightmare* and the *Goodness of God* is not entirely clear. The opening pages mention that God's grace is not always "cheering and comforting" (6), and then in the closing pages Wood compares the "nightmare goodness of God" with the dreadful epiphany of Sunday (a character in *The Man Who Was Thursday*) who, in Wood's opinion, represents YHWH (216-221). However, in the intervening pages there is scarcely any other mention of the relationships between these two terms. Rather the nightmares in each chapter are the antagonist's exogenous to the church: evolution, capitalism, imperial (and Protestant) Germany, Islam, tyrannical tolerance, decaying civilization, and illusionism. Wood, then, is far more interested in Chesterton the social critic than in Chesterton the theologian or literary artist.

A more subtle theme recurrent throughout the book is the collective and social nature of Christendom. Chapter 1 opens with this point in Wood's composite treatment of the Christian humanism of *la nouvelle théologie* and evolution. Chesterton clearly saw the importance of the corporate Body of Christ, and Wood is right to see Chesterton's fear of Darwinism in its capacity to destroy the unique wonder of Humanity, in particular in its immoral social extension to eugenics (Appendix 1). Wood, however, criticizes the old defender of the Faith's stubborn resistance to modern scientific rationalism and his strict adherence to the logic of Elfland (which resembles modern Chaos Theory) because these theories blinded him to the remarkable "web of dependencies" in nature that would reinforce his own sociological tenets (18).

In chapter 2, Wood continues the theme of corporate solidarity, resembling a Durkheimian functionalist in his treatment of patriotism: "Kindred loves are the source of the corporate identity and solidarity that become the basis for a common culture and heritage" (47). Thus, Chesterton castigated capitalism as an agent of collective society's estrangement and dismemberment. In response, he vigorously promoted Distributism, a plan for the equal sharing of existing property (not money). Chesterton's strong support for Distributism came from his sentimental attachment to the parochialism of medieval Europe and his failure to appreciate the modern nation-state.

Chapter 3 considers Chesterton's blindness—"less perceptive than Nietzsche if only in this one regard" (85)—to the nationalization and unprecedented horrors of World War I. Chesterton portrayed the war, which Wood views as a Darwinian struggle fought out in real time on the battlefield, as a traditional holy war against Germany.

Chapter 4 presents the most sensitive topic—Chesterton's contempt for Islam. Wood, who considers Chesterton's fundamental concepts to be applicable to today, tones down his previous criticism of Chesterton's antediluvian stances and permits the "orthodoxologist" a fair amount of latitude in his anti-Islamic and anti-Jewish comments. The latter was a large part of Christopher Hitchens's posthumous (2011) review article of Chesterton in *The Atlantic*. The reader should be reminded when reading these sensitive chapters that Chesterton's greatest enemies were his greatest friends (e.g., George Bernard Shaw).

Wood expands upon polite protestation in chapter 5 (modified from his previously published article in the Fall 2009 edition of *Logos*). Wood, who keeps returning to Chesterton's political Liberalism, finds that the great debater's core life principle, *hospitality* (as opposed to tolerance), "make[s] room even for enemies" (131).

Chapter 6 depicts Chesterton as the Catholic Spengler, prophesying the doom of Christendom in the face of the onslaught of civilized modernity. The "nightmare goodness of God" returns in the concluding chapter with Wood's representation of Sunday as YHWH, dreadful to believers and unbelievers alike.

Wood's intended reader is, in Chesterton's words, "the ordinary man, sympathetic but skeptical" (5). The book has a number of strengths for such a reader. Although one could delve into multitudinous antiquarian topics upon which Chesterton wrote, Wood has deliberately chosen topics to engage the modern intellectual. Wood, like Chesterton, writes in a lucid yet poetic manner that brings the words to life; yet, he does not allow decoration to detract from content. Each chapter causes one to deeply reconsider the value of both orthodoxy and modernity. At a number of points, Wood critiques Chesterton's antiquated beliefs, but he never fails to contextualize those ideas and propose relevance for the modern world. In the process, the reader revaluates previous positions and gets to know Chesterton's mind, but not his life. This is not a biography.

Only haphazard hints appear regarding Chesterton's personal journey from adolescent unbelief to Anglicanism to Catholicism—an important pilgrimage that would have shed further light on his intellectual and metaphysical nightmares. Rarely are dates given for the publications under discussion, precluding any easy diachronic reconstruction of his intellectual development. Furthermore, it will be difficult for the reader to pursue further studies on the basis of this book because Wood has not prepared any sort of guide to Chesterton's own writings or any secondary commentary. The endnotes are considerable, but difficult to use without a bibliography.

New York, New York NICHOLAS CROSS

Wood, Jeff (producer), and Donald Davenport (script). *Hell and Mr. Fudge: A Little Story about a Big Lie*. LLT Productions: Film, 2012; DVD, 2013. DVD, $19.95.

In the dim lights of his office, an exasperated scholar flings his notes into the air. A hellish controversy rages in the mind of this man consumed by long hours of research and plagued by years of false presuppositions. However, in this moment of desperation, as fiery falsehoods are extinguished, truth gains ascendency in the life of Edward Fudge.

Hell and Mr. Fudge is the first feature film to be produced by LLT Productions. (Prior to this film, LLT Productions published a five-part documentary series known as *The Seventh Day* [2005]). To those unfamiliar with the story, the title may sound somewhat intriguing. In fact, it almost sounds like a comedy—perhaps a cross between Willy Wonka and Dante's *Inferno*. While there are many humorous moments in the film, *Hell and Mr. Fudge* is actually a historical drama based upon the journey of a theologian known as Edward Fudge, who's name "tastes as sweet as it sounds," a quip used by Fudge upon introducing himself to his future wife, Sarah Faye.

The scripting for *Hell and Mr. Fudge* is superb. Donald Davenport (*Love Finds a Home* [2009], *Christmas in Canaan* [2009], and *Expecting a Miracle* [2009]) effortlessly draws the audience into Fudge's life. The viewer feels as though Fudge is a dear friend and is inspired to fight alongside of him for the cause of truth. For those who may not readily hold to the views of Fudge expressed in the film, Davenport brings out challenging and thought-provoking questions throughout the dialogue.

Director Jeff Wood (*Christmas at Cadillac Jack's* [2007], *The Conscientious Objector* [2004]) engages the viewer visually and gives life to Davenport's script. Throughout the film, Wood masterfully illustrates the story of Fudge with cinematographic finesse. One of the primary ways that this is done is through the story-telling device Wood and his team used in the film. The movie shows some of Fudge's friends filming a documentary of his life. This device provides an avenue for "behind-the-scenes" information to be delivered to the audience in a pleasing style.

The film also has a well-assembled cast, with Mackenzie Astin playing the lead roll of Fudge. Astin is especially remembered for his excellent work in Walt Disney's film *Iron Will* (1994). Keri Lynn Pratt, who has also made her mark in film acting, plays Edward's wife, Sarah Faye, while other prominent cast members include Wes Robertson (Joe Mark), John Wesley Shipp (Bennie Lee Fudge), Eileen Davidson (Mrs. Fudge), and Sean McGowan (Don Halloway).

Fudge, a Christian theologian, author, and attorney at law, was born to Bible-believing parents in southern America in 1944. As a child, Fudge began to learn NT Greek from his father, Bennie Lee Fudge, and by the age of five, he informed me, he had memorized the Greek alphabet. At the age of 10, Fudge wrestled with the ideas of hell for the first time. The young Fudge moved to the front of his church one September day in 1954 and blurted out, "I do not want to go to hell. I want God to forgive my sins. I want to be baptized" (*Hell: A Final Word: The Surprising Truths I Found in the Bible*, 14).

Apparently, the "thought of facing God in judgment unbaptized scared the bejeebers out of [Fudge]" (*Final Word*, 13).

A few years later, Fudge was again confronted with the topic of hell. A friend named "Davy Hollis" had been killed unexpectedly in a car accident at a young age. To his knowledge, Davy had never accepted Jesus and Fudge was faced with a chilling thought: Would Davy "go to hell and burn forever?" (*Final Word, 45*). At this point in his life, conscious torment in an everlasting hell was all that Fudge even knew about. However, this was soon to change.

When Fudge was sixteen years old, he sent away for Bible studies from numerous denominations. One of these Bible studies was from the Voice of Prophecy. Fudge recalls: "As far as I can remember, this was my first introduction to any interpretation of hell other than everlasting conscious torment" (*Final Word*, 55). However, instead of changing his views, he argued a great deal with the Seventh-day Adventist writers in favor of everlasting torment (*Final Word*, 147).

Fudge continued to believe in the traditional view of hell for several more years. He believed this way when he met his future wife, Sarah Faye Locke, at Florida College in 1964. He believed in an everlasting hell when his father passed away unexpectedly a few years later at the early age of fifty-seven. In fact, it wasn't until he was almost thirty that things began to change.

In August 1976, Fudge wrote an article for *Christianity Today* entitled, "Putting Hell in Its Place," that would forever change his life. While this article was somewhat controversial, Fudge continued to defend the traditional view of hell. However, when a former Seventh-day Adventist named Robert D. Brinsmead read Fudge's article, he traveled to the Fudge home in Athens, Alabama, with a proposition. At this time, Brinsmead had rejected all of Adventism's distinctive doctrines, except for their view on hell (*Final Word*, 62). Nevertheless, Brinsmead felt the need to research the validity of this doctrine and offered Fudge a job as an independent researcher.

Fudge accepted the job and spent the next year putting in about eighty hours per week—forty hours at his regular job as a typesetter, and forty hours researching the topic of hell (*Final Word*, 64). Throughout this grueling process, he felt God was guiding him, and he claims today that the project "changed the course of [his] life and . . . legacy" (*Final Word*, 63). During this time, Fudge made numerous discoveries that required him "to abandon a life-long belief in unending conscious torment." Thankfully, the fruit of his labor turned into a book titled, *The Fire That Consumes: A Biblical and Historical Study of the Doctrine of Final Punishment*. This book has been readily available since its first publication in 1982 and stands today as one of the most influential works on the subject of hell. The revised and expanded third edition came out in 2011. Much of the story of the creating of *The Fire That Consumes* can be found on p. 364.

In 2009, Pat Arrabito and her creative team at LLT Productions began working on the film that tells Fudge's story. In April 2012, the film received the Platinum Award at the Worldfest-Houston International Film Festival before it was even finalized (see Jennifer Jill Schwirzer, "Hell and Mr. Fudge," *Adventist Review*, 20 September 2012, 20). On 5 June 2012, *Hell and Mr. Fudge* premiered in Athens, Alabama, and throughout the remainder of

the year special showings of the film took place for professors, clergy, and local church congregations. In 2013, the film began showing in select movie theaters in numerous cities throughout the United States and a DVD was released late in the year.

As stated above, the film itself is a masterpiece, combining professional production value with emotion-filled drama. *Hell and Mr. Fudge* will have its viewers laughing and crying, while providing thought-provoking dialogue. The film remains remarkably reliable to the facts of Fudge's life. Fudge himself fully supports and endorses the film. In an email to me, he humorously commented,

> My wife and I are both delighted with the movie in every respect. Casting was superb, photography was exceptional, the script was magnificent, the setting was authentic (the movie was filmed entirely in Athens AL, my hometown where much of the action occurred) and Jeff Wood deserves an Oscar for directing it. And of course I am totally objective.

However, some aspects have been added or simplified to tell the story in a concise manner. For example, in the movie, the character of Joe Mark is a combination of two of Fudge's best friends: Joe Curtis and Mark Whitt. Furthermore, certain characters such as Don Halloway and Davy Hollis are given pseudonyms to protect their identity. Also the documentary device is purely fictional. No documentary exists at this time.

Viewers should also be aware that *Hell and Mr. Fudge* is doctrinally light. It is a movie, not a documentary. The film was made to grab the viewer's attention and stimulate a deeper quest for truth. The film accomplishes this with finesse, which makes the movie more engaging and marketable.

In summary, Fudge has positively influenced scholars, pastors, and Bible students alike. Popular Christian writer, Max Lucado writes, "My name is on the long list of those who've been touched by the pen of Edward Fudge. God has graced this friend with the knowledge of what matters—and what doesn't" (*GracEmail: Daily Answers to Life's Big Questions*, by Edward William Fudge [2003], back cover). Therefore, the reader is strongly encouraged not only to view the film, but also to become acquainted with the writings of Fudge, especially his seminal work, *The Fire That Consumes*. For more information, please visit <http://hellandmrfudge.org>.

Berrien Springs, Michigan Kevin Burton

Zimmermann, Jens. *Incarnational Humanism*, IVP Academic: 2012. 357 pp. Paper, $30.00.

Jens Zimmermann is Canada Research Chair of Interpretation, Religion and Culture and Professor of Modern Languages at Trinity Western University in Langley, British Columbia. Behind the provocative title, *Incarnational Humanism*, is his attempt to revive a Christian humanism based on the reality of the incarnation. He promotes a distinctly evangelical philosophy of culture and fleshes it out through the writings of Irenaeus and Augustine, Lubac and Bonhoeffer.

Zimmerman begins by addressing the current malaise of Western culture (chap. 1), but quickly moves to the origins of incarnational humanism (chap. 2), tracing the philosophical roots to the Greco-Roman and Patristic eras. Chapter 2 offers a detailed examination of the concept of incarnation in the Patristic writings, exposing inconsistencies not only in the writings, but in their subsequent interpretation. "God has endowed the human being . . . with reason and will. Christian education is to exercise this will with God's help, in order to regain the likeness of God" (97). The incarnation redefines humanity as a spiritual reality. In the act, Jesus reestablishes the original unity between God and humanity. The second Adam undoes the calamity of the first Adam and invites us to participate in this godlikeness. Therefore, education becomes a major avenue of training, of discipling in godlikeness.

Chapter 3 traces the further development of Christian humanism through the medieval and renaissance periods and beyond. Chapter 4 outlines the rise of antihumanism by Kant, Hegel, Nietzsche, and Heidegger. Chapter 5 addresses the postmodern period, attempting to clarify some of the confusion about that period and discusses the concept of worldview. The chapter begins with an explosion of positive Christocentric affirmation. Human history and eternity meet in the historic and eternal Son of God. All human meaning must be sought in this confluence.

Chapter 6 presents the core of the book—incarnational humanism as cultural philosophy. Zimmermann attempts to unite humanism with the incarnational concept of the Eucharist. This may be the most difficult chapter, especially for nonliturgical readers with a simpler concept of Eucharist as "communion." The chapter leans heavily on the writings of Bonhoeffer. Zimmermann's incarnational humanism, under the influence of Bonhoeffer, posits that the Good News is that Christ has recapitulated humanity by affirming, judging, and redeeming it through incarnation, death, and resurrection in order to restore humanity to its ultimate purpose of communion with God. For readers who wrestle with postmodernism, this book will provide further affirmation and intellectual grounding. For those who reject postmodernism, this book will be an important and serious challenge to their epistemology.

This volume is an excellent mix of scholarship and confession. I recommend it for professors of Christian philosophy and systematic theology as well as historians and serious pastors.

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