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VOL 2, 2011

THE IMPACT OF PENTECOSTALISM ON THE SDA CHURCH IN AFRICA



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Editor: Etoughé A. Patrick

Editorial Board

Etoughé Anani Patrick

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phenomenon as a spiritually dangerous trend, especially, since the source of the powers behind some of the Pentecostal manifestations cannot be undoubtedly ascertained.¹

Christina's case aptly bolsters the cause for doubting the authenticity of the 'Spirit' behind some Pentecostal agenda. This elderly Catholic Charismatic widow daily attended our evangelistic meetings we were conducting in Kisabu village of Kasese district in Uganda in December 1999. Three things

Africa, neither is it limited to Pentecostalism. Margaret M. Poloma observes that "healing rooms are presently being established in medical/professional office buildings, churches, and independent 'houses' as places where the sick can come for prayer for healing on a regular basis across North America and internationally. At the time of this writing, over two hundred independent healing rooms have sprung up throughout North America and overseas that are listed as members of Pierce's International Association of Healing Rooms (IAHR). This figure is double the one hundred members reported two years earlier, and the movement shows no signs of slowing down." Margaret M. Poloma, "Old wine, New Wineskins: The Rise of Healing Rooms in Revival Pentecostalism," *Pneuma* 28.1 (2006): 65.

¹Discussing Wesleyan catholicity and religious agape-based pluralism, Tony L. Richie posits that "relations among different religious sects are desirable and possible because of the universal love of God and neighbor.... Differences of opinion on dogma or modes of worship should not be allowed to hinder developing a deeper unity of affection.... Love matters most regarding religious others, especially love arising from the heart (our affective center) rather than from the head (our cognitive processes)" (Tony L. Richie, "Approaching the Problem of Religious Truth in a Pluralistic World: A Pentecostal-Charismatic Contribution," *Journal of Ecumenical Studies* 43, (2008): 353.

interested me about Christina: first, she regularly attended our meetings and vibrantly participated in the family enrichment series every evening. Second, when a joint Pentecostal and Charismatic 'Power from Above' crusade started a week later a few kilometers away, Christina actively participated in it and she, too, received the 'power' and spoke in tongues.

The third is even more interesting. In the depth of every night she visited Mary's shrine constructed in her bedroom and received visions and instructions from the Virgin Mary. Based on this experience I began to ask myself two fundamental questions; to what extent can the Pentecostal "Spirit" be trusted as a power that is able to distinguish between spirits (1 Cor 12:10)? Second, conventional Protestant churches, (including Adventists) do not venerate Mary and any worship of and visions received from Mary are untenable to them and considered idolatry. Given such an understanding how can such a "Spirit" that manifests itself in miracles in joint occasions of Pentecostals and Charismatics be the standard by which measure conventional Protestant churches?¹

¹Christoffer H. Grundmann, in his article "He Sent Them Out to Heal! Reflections on the Healing Ministry of the Church," *Currents in Theology and Mission* 33.5 (2006): 373, acknowledges that conventional Christianity [including Adventism] has failed to give a satisfying answer to a "very simple and yet surprisingly disarming question 'How come you know Jesus and you no heal nobody?'" For some Christians with humble and honest faith, such a question exposes an overarching philosophy that buoys life amid circumstances. It exposes the rationale for faith in Jesus and for belonging to a church congregation. To leave the question

From such a background, this paper endeavors to investigate how the Pentecostal churches view the role of the Holy Spirit in the life of believers. It further investigates the message components the Pentecostals use to propel growth. Finally, the paper briefly proposes the biblical perspective on the role of the Holy Spirit in the life of believers corporately and individually.¹

Background of Pentecostalism

Pentecostalism is a Christian revivalist movement that originated in the United States in 1906.² It represented a reaction against the rigid theology and formal worship of the mainstream churches.³ According to Allan Anderson,

unanswered, therefore, is to prove to the questioner that the message is irrelevant to the context and empty of the essence of Jesus' ministry. However, this prompts the following questions: is this position the only option that the gospel gives? Does the miracles aspect contain all that there is to the mission of Jesus. The burden of this paper is to briefly grapple with these questions.

¹The Pentecostal movement should use these factors to propel a sustainable growth of their members towards spiritual independence.

²Tony Campolo, *How to be a Pentecostal without Speaking in Tongues*, (Dallas Texas: Word Publishers, 1991), 17. See also Clarence E. Hardy "No Mystery God': Black Religions of the Flesh in Pre-War Urban America." *Church History* 77.1 (2008): 141.

³Pentecostalism's rise as a result of the deficiency of sincere responsiveness on the part of the mainstream churches in regard to people's needs cannot be overstated. Surveys carried out in various areas have indicated that people 'in the dumps' due to financial,

in all its multifaceted variety, this movement constitutes the fastest growing group¹ of churches within Christianity today.² Palmer observes that emotionalism, miracles working, and contextual worship style³ are the basic factors behind this rapid growth. Other analysts, however, take these core growth factors to be impediments to the adherents' deeper and scripturally informed experience with Jesus Christ.⁴ In

health, political and social uncertainties have moved to Pentecostal churches in search for relief when the mainstream churches they attend fail to give timely solace. On issues related to the rise of the Pentecostalism as a result of a quest for spiritual satisfaction see Hardy, 129.

¹Anderson indicates that this movement has in less than a century become the fastest growing next to the Catholic Church. Statistical analysis, according to him, may underestimate the numerical value of this movement because it is para-church in nature. See Allan, Anderson, *An Introduction to Pentecostalism*, (United Kingdom: Cambridge University Press, 2004), 1.

²Anderson, 1.

³Donald C. Palmer, *Explosion of People Evangelism*, (Chicago, MI: Moody Press, 1974), 190. This paper contends with Pentecostalism's conclusive proposition that spiritual renewal is attained through baptism by the Holy Spirit that is initially manifested in speaking in tongues. Pentecostalism is said to believe that experiential revelation of individual leaders is considered to be superior or comparable to scripture. See C. S. Butler, *Test the Spirit: An Examination of the Charismatic Movement* (Herts, England: Evangelical Press, 1985), 72.

⁴It is often expressed that these factors are stretched beyond proportions and deprive congregations of the opportunity to access the abundance of the Spirit who is available for every believer to

every Pentecostal congregation the leaders are considered as “having” the Holy Spirit that manifests itself in speaking in tongues and performing miracles. These are qualities that exalt leaders into spiritual stalwarts. Believers, with a lesser portion of the Spirit, are spiritual dependants, often anticipating their miracles through the power-filled leaders. Because leaders of the mainline churches do not “possess” this type of Holy Spirit, they are branded as spiritually unauthentic.¹ Pertinent

discover God’s redemptive intent for humanity. Peter Grabe, in his article “A Perspective from Regent University’s Ph.D. Program in Renewal Studies: Theology in the Light of the Renewing Work of the Holy Spirit,” *PNEUMA: The Journal of the Society for Pentecostal Studies*, 27.1 (2005): 126, seems to have a point that theology is guided by the Holy Spirit to “reveals the deep mysteries of God” and activity whose aim is to establish and deeply cultivate faith. Thus, Grabe strongly and rightly states that “Renewal Theology is both to understand the biblical message more deeply and to strengthen the faith of those who have already experienced the reality of “God with us.” Based on this proposition, one may dare argue that a renewal guided by the Holy Spirit [the prime factor of Pentecostalism] ought not to breed a generation of believers who are spiritually dependants.

¹Campolo, 22, exposes that “up until relatively recent days it was common for those who had experienced a charismatic infilling of the Holy Spirit to regard other Christians as being in a kind of second-class category, if they regarded them to be Christian at all. It was common among Pentecostal to associate charismatic experience with being ‘saved’ so that those who had not had this experience were viewed as devoid of the regenerating power of God. Furthermore, those Pentecostals who held to this narrow view usually believed that anyone filled with the Spirit could be expected to pray and worship in tongues.”

questions arise: does the presence of the Holy Spirit often have to be manifested in emotional bouts and miracles? Do believers who do not speak in tongues have a second rate Holy Spirit?

Thus, it may be said that the insensitivity of the mainstream churches gave rise to Pentecostalism. The former's rigid theology and formal worship that failed to extract positive ways of the indigenous people often perceived their cultures as arena for sinfulness and thus, summarily rejected and condemned them.¹ Despite the genuineness in the cause, the core growth factors of the movement has been seen as detrimental to the believers' depth with redemptive issues that often at par with existential aspects.

“Spirit” Based Growth Factors of Pentecostalism

Pentecostalism has a Holy Spirit based “built-in advantage”² that steers growth and appeal to masses. The growth of Pentecostalism may be said to be based on four basic factors: the phenomenon of miracles, the maximization of the human social-psychological aspect, incorporation of the indigenous aspects of culture, and the “direct connection” with God.

¹T. Paredes, “Integrity of Mission in the Light of the Gospel: Bearing the Witness of the Spirit—Perspectives from Latin America,” *Mission Studies* 24 (2007): 236-337.

²Palmer, 190.

Miracles Factor

The Miracle aspect, the most popular of the innate growth mechanism, bears from the fact that Christ's mission was essentially appealing to the physical aspect.¹ The most popular meetings that Christ had, they argue, were those in which the physical aspect was addressed through the performance of miracles. Following Christ's example they observe that by the power of the Holy Spirit they heal and perform other manifestation of the supernatural, an aspect that attracts people to their assemblies.² The giving of the testimonies by pastors and some of followers presuppose that those attracted to miracles *may* later see the gospel of

¹Grundmann, 373, avers that the healing phenomenon is biblically grounded. Both the Old and New Testament attest to the prevalence of healing. In the OT healing was linked to faith (Exod 15:26; Num 12:10-16; 21:4-9; Isa 38:1-6). He observes that the NT offer great significance to the issues of healing and lists it among the items in Jesus' ministry (Matt 9:35). He further observes that "Peter not only healed a lame man at the entrance to the temple (Acts 3:1-8) and the paralyzed Aeneas at Lydda (Acts 9:32-35) but also raised the dead Tabitha at Joppa (Acts 9:36-41). Ananias healed Paul from his blindness at Damascus (Acts 9:17-19), and Paul healed a man unable to walk (Acts 14:8-11) and the sick father of Publius on the island of Malta (Acts 28:8-9). And, like Peter, Paul also raised someone from death (Acts 20:9-12). There are several other accounts of the apostles' activities in Acts (see 5:15-16; 8:6-7; 19:11-12; 28:9). Other references to 'wonders and signs' are found in Acts 2:43; 5:12; 6:8; 14:3; and not to be forgotten is Paul's famous reference to healing as a charismatic gift in 1 Cor 12:8-10."

²Palmer 116-117.

Jesus and be saved. The supernatural factor includes many sub-factors. Samson A. Fatokun recounts the rise of the indigenous Pentecostal movement in Nigeria:

“These churches placed importance on visions, dreams and prophecies. They also stress believer’s baptism by immersion, holiness, and above all the presence of the Holy Spirit made evident in charismatic gifts and visible signs and results. These spiritual gifts include faith healing and ecstatic phenomena, trances, speaking in tongues and various forms of possession by the Spirit.”¹

Another sub-factor that has propelled Pentecostalism’s unbeatable progression is the economic aspect. Faith is often linked to prosperity and this goal features in the names of congregation. Paul Gifford observes that according to the prosperity gospel “a believer is successful; if not, something is very wrong. This emphasis can be seen in the names of the churches: Victory Bible Church, Jesus Breakthrough Assembly, Triumphant Christian Centre.”² Furthermore, Some Pentecostals title their conventions, crusades and conferences in such a way as to raise economic expectations of believers. Themes like “Living a Life of Abundance,”

¹Samson A. Fatokun, “The ‘Great Move of God’ in an African Community: A Retrospect of the 1930s Indigenous Pentecostal Revival in Nigeria and Its Impact on Nigerian Pentecostalism,” *Exchange* 38 (2009): 36.

²Paul Gifford, “Expecting Miracles: the Prosperity Gospel in Africa.” *Christian Century* 124 (2007): 20.

'Taking Your Territories,' 'Stepping into Greatness,' are among the common features.¹

Writing about the popularity of the Pentecostal church in Ghana, Kwabena, J. Asamoah-Gyadu avers that the historic mission churches did not embrace the Holy Spirit as a power that is able to combat the devils influences. They, therefore, were unable to "offer people protection and healing in his [the Holy Spirit's] power."² The result was that the rise of Pentecostal movement triggered off a tide of people wafting into Pentecostal and Charismatic churches and movements which demonstrated the presence of a yearned for God that they, as Hardy puts it, "could touch, feel, and see."³

The rather unfortunate part is that the drive for prosperity may be characterized as counterproductive on issues of redemption. Gifford notes that it is not uncommon to miss out Jesus Christ and His redemptive endeavor in a sermon,

¹Gifford, 23-24, observes that the post-colonial "dysfunctional political culture that permits an unaccountable elite to appropriate wealth and power" renders the majority populace poor. The success gospel endeavors, therefore, in the midst of poverty and insecurity finds a fertile ground. Often times the promises uttered by the preachers are never attained. In such cases, the preacher will find a way to explain the phenomenon: either there is little faith on the part of the believer, or God has blessed in other forms especially health and protection.

²Asamoah-Gyadu, 382-383.

³Hardy, 133.

and rather mentions of Pentecostal stalwarts become prosperity motifs.¹ The preoccupation of the preaching is the theme of success that will at any cost be squeezed out of biblical text whether or not the context agrees. According to the prosperity gospel, "God has met all the needs of human beings in the suffering and death of Christ, and every Christian should now share in Christ's victory over sin, sickness and poverty—blessings which can be obtained by a confession of faith."² The notion that God directly rewards faith with wealth, health and contentment often disheartens those who do not realize them despite their piety.³

The Social-psychological factor

The second growth factor is the social-psychological factor. You attend a service and observe the church has been filled with the atmosphere of joy and fiesta in the name of the Spirit. The local and cultural temperament has been harnessed to fan the congregation into activity and response.⁴ The

¹Gifford, 20.

²Ibid.

³Bobby Ross, "Prosperity Gospel on Skid Row: Difficulties of high-profile pastors may reorient movement—or reinforce it," *Christianity Today*, (2009): 1

⁴Preachers who want to build congregations by attracting believers from traditional churches tap the psychosocial aspect inherent in human beings. Ashton T. Crawley describes what takes place in a typical indigenous Pentecostal congregation. He recounts: "reflecting on my life in the Black Pentecostal church tradition

result of the ecstatic celebrations is attainment of emotional contentment. This aura is experienced by all involved, and the degree of fulfillment is often proportionate to the social economic levels of the majority in the congregation. The deprived class, “who are looking for something to identify with”¹ find this experience more fulfilling. According to Woodworth experiential testimony—wonderful visions, speaking in unknown tongues, striking sinners down, prophesying, healing, and the walking of the lame, speak better to the soul than scripture.²

Gifford appears to observe it right. The Pentecostal

recalls ecstatic celebrations: loud and raucous singing, dancing, raised hands, genuflection, prostration, speaking in tongues. My mind remembers women with huge COGIC (Church of God in Christ) hats and dresses, flailing arms, and feet that shuffled; men, who sometimes stood with hands raised, sometimes danced or ran around the sanctuary. Certainly, there were hollers, screams, chants, tears. In the tradition, there is an excessive amount of emotion, an intensity, which to outsiders may appear to be erratic and exotic. The aisle where people danced and the altar where people prayed as well as tarried were sites of superfluous emotionalism—the speaking of tongues; the laying on of hands; the tears (the homonym, here, is useful); the fissures with normative postures for acceptable behavior and respectability; the opportunity for gender rupture.” See Ashton T. Crawley, ““Let’s Get it On!” Performance Theory and Black Pentecostalism.” *Black Theology* 6 (2008): 309.

¹Palmer 120.

²Maria Woodworth-Etter, *Signs and Wonders* (New Kensington, PA: Whitaker House, 1997 [republished]), 139-144. For a comprehensive commentary on the efficacy of the Holy spirit in addressing human health, see Asamoah-Gyadu, 306-317.

success gospel cultivates motivation assuring the believers that success is the right of each believer and is inherently entrenched in him/her. That potential should be the believer's expectation and should be fervently demanded or claimed from God. The preachers emphasize "individual self-esteem, ambition, confidence"¹ and pick on world giants like Bill Gates as models. Gifford concurs that "such encouragement undoubtedly has positive effects. A person who believes that victory is his or her right may show enormous persistence and determination and may overcome difficulties that would defeat others. In this respect, Pentecostalism is clearly a vehicle of modernity."² On the whole, this approach seems breeds a psychology-faith construct that draws a thin line between the human self-esteem and self-efficacy and the miraculous provision that puts emphasis on the divine. Gifford posits that whichever strand "is the more determinative [to the success of a believer] might well depend on the individual situation."³

¹Gifford, 22.

²Ibid.

³Ibid.

The Indigenousness Factor

Another appealing factor is indigenization. The churches have incorporated the indigenous aspects of culture. The music and preaching and praying often bend towards the cultural tenure¹. This is true of all Pentecostal Churches worldwide especially in the fragmented ethnic or tribal groups in Africa. Commenting on East Africa Anderson sites the *Watu wa Mungu* group of Pentecostal origin that has turned to be a sect

The *Watu wa Mungu* (People of God) sect “is a prophet-healing movement among the Gikuyu of central Kenya that selectively rejects dress, medicine and education, and uses the Bible together with some elements of Gikuyu tradition. This movement started in a Pentecostal revival that began in 1922 with manifestations of the spirit including speaking in tongues, prophesy, and other ecstatic phenomena.”²

¹Palmer, 116, 123.

²Anderson 114. Rejection of medicine is not a new phenomenon in revivalist congregations. John A. Dowie, commonly viewed as the forerunner of the Pentecostalism established ‘healing homes.’ Relinquishing all medications and a vow to rely on divine healing alone was one of the prerequisites of receiving healing prayers from him. Poloma, 61, observes that the healing movement often exhibits faulty presuppositions. In her concluding remarks Poloma, 71, avers that “attempts to create doctrine out of unpredictable experiences of healing have historically led to extremes, including attacks on medical science and a tendency to blame the sick person for a failure to be healed.”

Special Source Factor

Another factor that fans the growth of Pentecostalism is the exhibition of a second source of authority that appears to believers as a more appealing source than the Fundamentalists' popular *sola scriptura*. The Spirit that the Pentecostal leaders "own," provides a "special hotline to God" and, as a result, the leaders always come up with some kind of "word from the Lord."¹ Pentecostalism has utilized humanity's innate hunger—the desire of always longing for something more. The dissatisfaction in personal spiritual life that is common to all Christians often yields a desire for a mystical proof of acceptance before God.² The Nigerian Pentecostal explosion in the first half of the twentieth Century reveals how the indigenous prophetic aspect is fundamental to the expansion of the Pentecostal movement.³

¹Campolo, 22.

²Ibid., 23.

³Fatokun, 35-42, attributes the Nigerian Pentecostal exponential growth to the phenomenon of indigenous prophetic-healing that sprouted in the Anglican Churches in a number of regions. An almost simultaneous rise was registered in the Niger-Delta, Italupe, Ijebu-Ode (1918), Lagos (1925), Ogere (1930), and the present Ogun State (1930). These congregations were popularly labeled 'spiritual churches' due to their claim to have a peculiar power of the Holy Spirit that endows the ability "to meet all human needs." The rise of the Precious Stone Society ushered in an explosive Pentecostal resurgence that spread to the entire Nigeria, Ghana, Cameroun, Benin, and Togo. Its strategic

We have briefly exposed the basic components of the package of the Pentecostal message. It has been briefly emphasized that these components are basic factors that have propelled the growth of the Pentecostal movement. While these components and growth factors find parallels in the Bible, it would be unsound to summarily accept them without a critical look. On the one hand, the option that these some of these movements may not be authentic missions from God may require an elaborate Bible based empirical research to sort out the 'spiritual' and the 'not spiritual.' This paper, on the other hand, proposes a second option that underpins MacArthur's observation that some of the Pentecostal movement today may be featuring a malady that Paul scuffled with in the church at Corinth. More still, a study of Pentecostalism may not be mute on issues of "carnal excesses and compromise"¹ that are not uncommon in some of the Pentecostal and Charismatic congregations.

prayer, power-healing, visions, and dreams lured members of the conventional churches to cross their membership to Precious Stone Society. So conspicuous was the rise in 1928 of 'a great African prophet and evangelist,' Joseph Ayodele Babalola, a native of Odo-Owa in the Kwara State of Nigeria. After a series of visions and dreams between September and October 1928, he is said to have had a divine call to the office of a prophet and evangelist. In the call, it is reported that he heard a strange thunderous voice that called his name thrice and instructed him to quit his secular work. After seven days of fasting the voice came once more to confirm his calling.

¹MacArthur, 167; Campolo, 22.
18

In view of the above, the paper will briefly reflect on the propositions that the Pentecostal churches espouse vis-à-vis the teaching of scripture.

Miracles as Litmus Tests for Authenticity

The question 'why do you have a faith that is deficient of miracles?' that simple Pentecostal faith asks conventional churches generates theological debate as to the role of the Holy Spirit in both the former and the latter.¹ While mainstream churches, including the Seventh-day Adventist Church, often fail to satisfy the questioner Pentecostalism's overemphasis of its growth factors discussed above, reliance these components as means to developing a sustainable discipling may not be the best option either. Observation of the operation of the above factors (Miracles, emotion, indigenusness, and special revelation) it is reasonable to propose that "miracle" is at the center of them all. It is, therefore, relevant to reflect on the miracle aspect.

Reflection on the Miracle Aspect

Miracle, despite being used by Jesus in His ministry, ought to be taken cautiously. MacArthur and Campolo unanimously part company with the idea that views miracles as one of the major discipling strategy. They argue that the end has not justified it as a credible means of sustainable quality

¹Grundmann, 373.

growth. Campolo, commenting on the tongues, observes that Pentecostals have to realize that in their own circles are those who have “made no claim to ever having prayed in tongues.”¹ He further observes that the attitude of spiritual superiority is deteriorating among those with tolerant perspective on non-charismatic.²

Anticipating a miracle, he says, has proven to be eroding the zeal to study the word. Scripture is often rushed through to provide for the manifestation of the superhuman event. Additionally, he avers that in most congregations training in scripture has been grossly neglected, a fact that denies the believers an experience with Holy Spirit to lead them into all truth (John 16:13), robbing them of the *Berean* blessing of receiving the word with eagerness, examining it daily in order to perceive how to respond to their redemption (Acts 17:11). In case of questionable visions and revelations, members are inadequately equipped by the Spirit with tools to discern the spirits. Putting the mystic aspect at the front at the expense of the core redemptive mission of Christ is to deprive the members of genuine Christian experience.³

Genuine experience must grow out of sound doctrine. We are not to base what we believe on what we have experienced. The reverse is true. Our experience will

¹Campolo, 22.

²Ibid.

³Mac Arthur 45-46.

grow out of what we believe. And we must continually examine and evaluate our experience in the light of the objective truth of God's precious word. Any [other] approach leads inevitably to speculation and error.¹

Based on Christ's castigation of the quest for a miracle (John 4:48), Peter Harrison contends the role of miracles as evidence of truth; neither do they "provide unambiguous evidence of the sanctity of the miracle worker or of the truth of their teachings. Harrison's position is further hammered in by the fact that Christ warned his disciples that false Christs and false prophets and teachers would rise and show signs and wonders in order to deceive believers Matt 24:11,24).²

¹MacArthur 45; Though James K. A. Smith, belabors to argue against condemning the entire Pentecostalism as devoid of an intellectual reflective theology, he admits that it contributes minimally to the theological world. He posits that "although Pentecostalism sometimes gets a space *on* the table as a subject of study, it rarely gets a seat *at* the theological table as a contributor to the conversation, even among serious theologians." He concedes to the fact that early Pentecostalism lacked an academic theology and their theological frame work was implicit in their spirituality exhibited on the pulpit and in revival meetings. See also Tan-Chow M. Ling, *Pentecostal Theology for the Twenty-First Century* (Burlington, VT: Ashgate Publishing House, 2007), 99-100. Some, however, justify the theology of Pentecostalism. For more information regarding this defense, see James K. A. Smith, "Thinking in Tongues," *First Things* 182 (2008): 27.

²Peter Harrison, "Miracles, Early Modern Science, and Rational Religion," *The American Society of Church History* 75.3 (2006): 493-494.

Responding to the *Watu wa Mungu* sect case, MacArthur sees it as evidence that Pentecostalism currently suffers a situation similar to that addressed by Paul in 1 Corinthians 12 regarding the spiritual manifestations. Like in Corinth, he observes, we live in a culture, traditional or postmodern, whose impact on the church cannot be underestimated.¹

In sum, the role of the Holy Spirit may not be looked at in terms of only mystical manifestation. Miracles are not major in the disciling process. Anticipating a miracle erodes the zeal for studying scripture. The Spirit is often invoked to work a miracle not to lead into all truth (John 16:13) a situation that renders the members vulnerable to deception.

The Role of the Spirit In the OT and NT

Pentecostalism's definition of the role of the Holy Spirit majorly in terms of the miracle falls sort of the all-inclusive work of the Holy Spirit.² Both the old and the

¹MacArthur 167.

²It may be argued that perceiving the Holy Spirit in terms of the miracle is not a convincing argument for the presence of the Spirit among believers and the Church. Such a perspective accentuates worldly gratification at the expense of God's redemptive mission. Woodworth, 139, also argues that some manifestations overshadow the core message that the church ought to give to believers. Stories of episodes of feeling dump within to the point of bursting when filled by the spirit, wonderful visions, speaking in unknown tongues, striking people down, walking of the lame bringing people back to life are a means to the proclamation of the Kingdom of God not

New Testaments reveal the scope of the work of the Holy Spirit.

The Role of the Spirit in the OT

The study work of the Holy Spirit in the OT requires ample space and time. However, a cursory look at the work and role of the Spirit reveal that it was not only the miracle. Observation of the function of the Spirit seems to reveal God's involvement in human history to fulfill His redemptive agenda. David testifies that the spirit of Yahweh spoke to him and put words on his lips (2Sam 23:2). The elders, in the time of restoration of the post-exilic temple (Neh 9:20) recount how the Lord used His good spirit to instruct them. Remarkable is the fact that the Holy Spirit was active during the evil days of Noah striving with men to obey God (Gen 6:3). Israel in the time of Isaiah is said to have vexed the Holy Spirit (Isaiah 63:10). Joel's prophecy may exposes that the Holy Spirit works with all men and women. The mention of sons, daughters, young men, old men [and women] prophesying, having visions and dreams brings in the unrestrained involvement of the Holy Spirit with all believers.¹

entirely the ultimate goal.

¹Ferguson, 62-63.

The Role of the Spirit in the NT

The New Testament has more elaborate and clearer exposition of the role of the Holy Spirit. His work ranges from inspiration of the Scripture to guiding believers. Commenting on the Old Testament, Peter exposes that the Spirit inspired the writers of the scriptures (2 Pet 1:21) which at the time of Peter's writing was the Old Testament. Paul augments propels forward Peter's by stating the reason the Spirit guided the writing: "to reprove of evil, for correction and training in righteousness" (2 Tim 3:16). He stretches the point further that the Holy Spirit continues His presence even in struggling Christians striving with sin (1 Cor 6).¹

What about the tongues? It is postulated that tongues are a confirmation for the baptism of the Spirit, and that a strange language is used because the indwelling Spirit knows what a believer wants to speak and therefore guides the believer to know what words to use. While this proposition may be true, Woodworth, a renowned Pentecostal preacher boldly cautions against arbitrary acceptance of tongues. She advises that everything must be tested by the words: "We do not want to trust to tongues and interpretations; you measure things by the word; we must measure tongues and demonstrations by the word, and if they do not agree with the word we must not accept them; every thing must be

¹Oden, 178.

measured by the word.”¹ Additionally, Palmer cautions that speaking in tongues has tended to be unscriptural, divisive and destructive. He stresses that tongues “arbitrarily elevates the Spirit’s gifts into a test of scriptural advancement...contrary to the teaching of scripture. And it can promote the ugliest kind of legalistic pride and looking down at other people as lacking spiritual maturity”²

According to Palmer, tongues in the New Testament were employed variously. Firstly the tongues in Acts 2 were addressing the multilingual audience who had converged to Jerusalem. Translation would have been hard. God set in to

¹Woodworth-Etter, 473. Glossolalia is not a phenomenon restricted to Christianity. John F. MacArthur exposes that “Ecstatic speech is common in false religion.” John F. MacArthur, *Charismatic Chaos* (Zondervan, 1991), 239. He cites situations where the possessed speak in a language that he/she may not understand under normal circumstances.

²Palmer, 180; MacArthur, 240-241, argues that the presence of glossolalic stalwarts influences the majority of Pentecostal and Charismatic believers to struggle to speak in tongues through didactic skills. John P. Kildahl itemizes the formal steps that ought to be taken to mature a believer into the baptism of the spirit (John P. Kildahl, “Psychological Observations,” in *The Charismatic Movement*, ed. Michael P. Hamilton [Grand Rapids, MI: Eerdmans, 1975], 124-142). See also John L. Sherril, *They Speak with Other Tongues* (Great Britain, London: Hodder and Stoughton, 1964), 85; Vinson Synan, *The Holiness-Pentecostal Tradition* (Grand Rapids, MI: Eerdmans, 1997), 146. This may raise a question regarding the justification of categorizing the phenomenon of tongues as a miracle if it can be attained as a learnable skill.

do the miracle. On the other hand the tongues in the church of Corinth were spoken by the multilingual congregation of believers who spoke one or more dialects.³ Paul's rhetorical questions "Are all apostles? Are all prophets? Are all teachers? Do all work miracles?" (1 Cor 12:29) anticipate negative answers. This means not all could speak tongues. In the event of all wishing to speak in their own dialects Paul stepped in to clear the situation by ordering them to speak one at a time.⁴ It further means that spiritual baptism cannot be tied to tongues since all cannot speak them. Baptism of the spirit was rather a means to be filled with the spirit (Eph 5: 18) to enable one to enter into depth of faith and devotion to God.⁵

What are spiritual gifts? Gifts are described as *gifts of God's grace*. The word charisma is related to *charis* translated grace. So gifts (*charisma*) of His grace (*Charis* Eph 4:7-8) are commissioned freely to individuals through the Holy Spirit. They are appropriated to the church through the Spirit to sanctify it and lead it to maturity in Christ (verse 13). Since Salvation is attained by *grace* through the merits of Christ, graces are supplied in form of gifts to all believers. "It is, therefore, one of the greatest Ironies of Church history that the possession...of certain gifts has so often been the occasion for so much of the ugliness of spiritual pride and

³Palmer, 181.

⁴Ibid.

⁵Ibid, 180.

one-upmanship.”¹ According to 1 Cor 12 the gifts are given for the common good of the entire body. Gifts are not for the loudness or prevalence of stalwarts to glare down upon the ‘ungifted’. Each individual is a steward for all. Neglect of the silent-other is a fallacy of our time that has yielded unfortunate results. Gifts have been used for *personal* glory or as instruments of manipulation; a situation that has resulted into grief, alienation and distrust and, at best, dependence.²

Therefore, it may be safe to define the work of the Spirit in terms of His all-inclusive purpose and in respect to the work of what He endows believers with. A balanced view of the work of the spirit calls for a study that spans both the OT and NT. While in the former the Spirit’s work seems to be “passive,” in the latter He is actively involved in the day to day activities of the church. He inspires, reproves, illuminates the truth, and supplies a variety of gifts to believers.

Conclusion

This paper started by asking fundamental questions regarding the extent to which the manifestations exhibited in the Pentecostal could undoubtedly be considered authentic. The paper has briefly measured the Pentecostal perception

¹Palmer, 166.

²Ibid, 169.

of the work of Holy Spirit against the Biblical testimony regarding the role of the Holy Spirit in the life of believers corporately and individually.

The study posits that the Holy Spirit has given gifts to everyone. This same Spirit is available to lead everyone into depth with God through the corporate or individual use of spiritual gifts. Palmer draws from Bezalel's assignment: "see I have chosen Bezalel son of Uri...and I have filled him with the Spirit of God, with skills, ability and knowledge in all kinds of crafts" (Exod 31:2-3). He proposes that "any natural endowment which is laid on the altar of Romans 12:1 and dedicated for the Spirit's use in the service of God's people becomes a Spiritual gift which the Spirit can then bless and work through to accomplish things which could not be accounted for on a merely natural basis."¹ A dichotomy often emphasized between Spiritual gifts and natural talents, inevitably, breeds emphasis on few notable talents.

The significance of this study for the Seventh-day Adventist Church in Africa may be summed up in the following points below.

1. There are undeniable facts that greatly reinforce the phenomenon of our church members attending Pentecostal services. These facts include economic challenges, the emotional level of the African race, and the world view that ascribes circumstances

¹Palmer, 169.

to mystical causality. In regard to these, this study recommends that there be a shift in the nurturing/discipling paradigm from conventional to an integrated model. This model needs to address the following:

- a. Educate the members regarding the gospel's core goal—the redemptive aspect—that finds ultimate reality in eternal life (Matt 6:33)
 - b. Integrate worship with rejoicing in the Lord,¹ yet avoiding extreme excitement that may degrade the solemnity of worship.
 - c. Educate the members of the reality of the supernatural realm that may negatively affect life, and additionally, arm believers with the Holy Spirit to overcome them. The theme of the cosmic controversy out to be clearly articulated in the spiritual nurturing process.
2. Our style of nurturing ought to build up each of the member by availing opportunities to search the

¹Alma Montgomery Blackman's is right that "in Ephesians 5:19 and Colossians 3:16 God imparts to us the kinds of music we should render to Him: psalms, hymns, and spiritual songs." But to make this the basic argument against some African styles of worship may not be convincing. This more true in the event that he does not contextually analyze psalms, hymns, and spiritual songs to provide guidance regarding what fits where. Alma Montgomery Blackman, "Black Seventh-Day Adventists and Church Music," *Perspectives*, (N.d): 183. See Paredes, 335-337, on the argument that culture may provides a dynamic environment for worship and that some of its inherent cues may significantly be pertinent to the propulsion of the gospel.

Word and develop their spiritual gifts. This has two basic dividends: first, their faith will stand the test of time and circumstances, able to hold to the faith without a miracle. Secondly, they will discover God's core redemptive purpose for their lives; with limited emphasis on physical gains but on eternal things (Matt 6:33).

HOW DEMONS CAN DWELL IN CHRISTIANS?: AN APPRAISAL OF THE CONCEPT OF BEING POSSESSED

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Introduction

WITH THE development of Satellite TV channels, the African continent experiences globally a spiritual revival led by famous preachers whether amid or outside the continent. Eventually, all claim to work directly for Christ; some spiritual leaders dangerously reduce human struggles in life to a spiritual warfare.

The deliverance ministry being one of the main characters of these TV shows, affect Church members inside the Seventh-Day Adventist's denomination. Some see how these celebrated preachers deliver believers, at times, even pastors from demon possessions. Today many Adventist church members have crossed the temptation of being healed by any means, and then go asking to these *men of God* deliverance from sickness, or from demon possessions.

The Church leaders have not practically addressed this issue in Africa; usually, SDA pastors make only some criticisms based on Matt 7:21-22. However, *the modus operandi* of spiritual warfare which is reduced to a set of methodologies or techniques is incorporated by many elders

and pastors among SDA's clergy in many places. In addition, Church members reproach that pastors lack the power seen by the Pentecostal men's of God or other noted televangelists around the world.

In Cameroon, for exemple, those who tend to reduce life to a spiritual warfare imagery engage in rituals and use devices like salt, holy oil, and incense for praying for the sick persons while others are being more secularized. The latter accuse the former of being animists or magicians. In fact, the former are accused to use Satan's tactics to defeat him, for they tended to be excessive and more triumphalistic.¹

Nevertheless, Paul clearly states that with God's armor any Christian can oppose and resist the evil one (Eph 6:12-13; cf. 1 John 2:13-14); in spite of that, what about Christians who do not stand by the side of God? We live in an era of rampant African occultism through traditional religions.

Some christians enter in intermarriages with non Christians having *totemistic* emblems, thus, they may spiritually be connected with evil spirits (cf., 1 Cor 6:16). In the other hand, many christians in the African continent stills practice dual religions, which cause the increased satanic activity among many professing Christians today. If one considers these realities, the question is to what extend a demonic spirit can enter the life of Christians? Different answers have been offered for this question by scholars.

For example, some reason that the Bible does not deal with this question since the Scriptures do not give support to the theory that demons can live in the regenerated or

¹See A. S. Moreau, "Spiritual Warfare/Territorial Spirits/demons," *Dictionary of Mission Theology: Evangelical Foundations*, ed. John Corrie (Downers Grove, IL: Inter-Varsity, 2007), 370.

not.¹ While others believe that being Christian will not shield anyone from satanic attacks or harassments, and even keep one from being under demonic possessions,² yet others think that not only the evil spirits attack by inducing to sin and by trying to control believers, but also, if not repulsed, it may lead to a demonic and harmful experience.³ Others modified their view, and suggested that a believer cannot be possessed by evil spirits in the same way that unbelievers do.⁴

The battle continues to rage on both sides, and both sides often misinterpret the Gospels' view on demonic activities as from the epistles. In particular, many have failed to see that after Christ's ascension, the Gospels emphasis on demonic activities, as we see it today, was not practiced by the early church as far the epistles are concerned. The Bible testifies how sin was rampant in the early Church, but does not talk at all about demonic activities within the members of Christian's community as well as in the Gospels account.

Because popular preachers have flared up the interest on demon possession these last years, mistakenly, Christians focus too much their attention to the primary manifestations as if the enemy would not vary his methods. Sometime we need to ask to the Bible what will be the most suitable forms

¹Eg., C. Fred Dickason, *Demon Possession and the Christian: A new Perspective* (Chicago: Moody Presas, 1987), 73-148.

²Eg., Dennis McCallum, *Satan and His Kingdom: What the Bible Says and How it Matters to You* (Minneapolis, MN: Bethany House, 2009), 56, 99.

³Eg., Merril F. Unger, *What Demons Can Do to Saints*, foreward Mark Bubeck (Chicago: Moody, 1991), 55-56.

⁴Mark I Bubeck, *The Adversary* (Chicago: Moody Press, 1975), 87-88.

of demonic influence in the world and amid believers that will be advantageous for pulling down God's people?

Also, deliverance ministries around the world, and specially in Africa, seem to reject the responsibility of negative results on others; the focus being laid on consequences, encourages people to look in that direction. What are the possible causes the Bible gives that will allow a Christian to be under the power or influence of evil spirits?

In this brief paper, we will see in what circumstances evil spirits may partly or totally control a Christian and what is the meaning of the term *be demonized*,¹ which is at best vague and its counterpart "demon possession" remains misunderstood by many today. We will discover how demonic possession may be the control whether of the mind or of the whole being.

The New Testament View on Demonic Influence

When the Gospels are read metrically, the NT's understanding of demons corresponds to the late Jewish view.² For example, Luke uses the term *daimonion* the most, for more than twenty-three times he uses it.³ The term appears only ten times apart from the Gospels (Acts, 1 Tim, and James use the term only once, 1 Cor 4 times, and Rev

¹The term *daimonized* is coined by Timothy and Barbara Friberg, *Analytical Greek New Testament* (1994), s.v. "*daimonizomai*."

²Werner Foerster, "*daimón*," *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (1964), 2:16. Though in ancient Greek belief, the term refers to a divinity or supernatural being of a nature between gods and humans.

³Mark has the term 13 times, Matthew 11 times, and John 6 times.

3 times).¹ The other Gospels refer to demons differently. There is the simple appellative *pneúma*, “spirit” once by each Gospels writer. Besides, Mark, in a Jewish way, uses *pneúma*, “spirit,” with the adjective *akathartos*, “impure,” “unclean” twelve times,² also, it is used with the adjective *ponéros*, “bad,” “evil” Mark (12:45), Luke (7:21; 8:2; 11:13,26), and Acts (19:12,13,15,16) uses *pneúma*.

Also peculiar to Mark, is the fact that an unclean spirit may be called by the disorder it creates, “mute and dumb spirit” (*to alalon kai kôphon pneuma*, 9:25). Though Satanic activities will increase at the end of time; more likely on working on miracles, deluding, and preparing the world for the great battle of Armageddon (16:14), the more we move from the Gospels, the more the image of demons weakens from Acts to Revelation.

Satan imagery in Revelation coexists along with the Church peregrination (Rev 2:9,13,24; 3:9); he is represented as deceiving the whole world (12:9) until he will be bound for 1000 years, and then released for his destruction by the fire (20:2,7,9). The humankind meanwhile are worshiping evil spirits or demons as the characteristic of the fallen Babylon of the last generation (9:20; 18:2).

Yet, there is no deliverance ministries as in the time of Jesus, as if the Gospels writers linked it to his presence on earth. That is why Satan himself was personally involved in

¹While John uses six times (7:20; 8:48,49,52; 10:20,21), he takes πνεῦμα as a means of identifying the evil spirit (1 John 4:1,3,6). In Revelation do we find *daimonion* thrice and *pneúma* with adjective *akathartos* twice and *pneúma* once.

²Mark 1:23; 26,27; 3:11,30; 5:2; 6:7; 7:25;8:13; 9:25^{bis}; it appears twice in Matthew and Acts, and six times in Luke, Acts 5:16; 8:7; Matt 10:1; 12:43; Luke 4:33,36; 6:18; 8:29; 9:42; 11:24.

the work of destruction of Christ's kingdom and influence.¹

In Paul view in Eph 6:12, the cosmic conflict of the Christians concerns the spiritual realm of heavenly being in origin (*ta pneumatika tēs ponērias en tois epouraniois*). James, too, precisely tells us that it is an earthly battle that proceeds from these demonic influences of heavenly origin (3:15). Thus, James admonishes us to avoid considering any spiritual activity passively, but to make a critical examination of the spiritual realities that our wrong ideologies may bring to the Church (1 John 4:1).

This applies to theological and doctrinal tests for discerning whether the source of teachings is from the spirit of truth. If demons today are living within Christians, it is because this century has been the century of the almost complete departure of the faith, for the church has accepted another spirit, it has been thought by another reality and drank at another source (2 Cor 11:4; 1 Tim 4:1; Rev 16:13; 18:2).

As a result, the danger of deception is real (2 Thess

¹In the book of Revelation evil spirits have different names: (1) *angelos*, "angels" (twice in 12:7^{bis}, 9), (2) *daimonion*, "evil spirit" (thrice in 20; 16:14, 14), (3) *pneuma*, "Spirit" with adjective (*daimonion*, "demons" or *akatharton*, "of unclean," (twice in 16:14; 18:2), (4) *diabolos*, "Devil" (five times in 2:10; 12:9, 12; 20:9, 10); (5) *ophis*, "serpent" (five times in 9:19; 12:9, 14, 15; 20:2), (6) the *drakôn*, "dragon" (thirteen times in 12:3, 4, 7, 9, 13, 16, 17; 13:2, 4, 11, 13; 20:2), and *Satanā*, "Satan" (eight times in 2:9, 13, 24; 3:9; 12:9; 20:2, 7). See the exaggerated statistics in Edward Murphy, *The Handbook for Spiritual Warfare*, rev. and up. ed. (Nashville: Thomas Nelson, 1996), 292, while he acknowledge that there is no warfare ministry in the book of Revelation, he emphasized the task of casting out unclean spirits. All in all 38 times does Revelation addresses the issues accenting of Satanic destructive character, and miraculous deeds of demons, without any deliverance ministry.

2:3), for Church members, almost everywhere, are accepting misleading and deceptive demonic doctrines uncritically, and by so doing, they show evidence for themselves that they do not love truth (1 Tim 4:1; 1 John 4:1).

In the Churches, testimonies of deceptive teachings, inspired by Satan and his coworkers are disseminated (2 Cor 11:13-14). For example, Satan himself took control of Judas, and he betrayed his master (cf. Luke 22:3), this alone suffices to indicate that his work to control the minds of believers who wander from the sound and intellectual godly truth and from God's realm is likely.

Moreover, whoever is aware that false teacher pretends loyalty to God's truth while they spread their doctrines of evil, need to be careful and protect himself against unsound philosophical presupposition.¹

The bible teaches that all those that are not free from every form of mental and spiritual excess and confusion or are being self-controlled by the help of God's Spirit (Gal 5:23) may as well be under the control of Satan. For example, Peter says that Satan is seeking by any means to corner believers when he declares, "Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour." (1 Pet 5:8).

The book of Revelation metaphorically points out that the apostate churches from God's truth will be wholly demons possessed: "And he cried out with a mighty voice, saying, "Fallen, fallen is Babylon the great! And She has

¹For ex., 20 of December 2009, Evangelical church opens doors fully to gays, notwithstanding the clear "thus says the Lord," they based this shift on humans justice, since, "It's not a sin to be gay or act in accordance with your nature." Article available from http://hosted.ap.org/dynamic/stories/U/US_REL_GAY_AFFIRMING_CHURCH?SITE=FLTAM&SECTION=US.

become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird." (Rev 18:2). Some have seen this as a special reference of modern spiritism¹ Commentators see the phrase "Fallen, Fallen is Babylon the great" (*epesen epesen Babulôn hê megalê*), which appears also in Rev 14:8 as an allusion to Isa 21:9.² D. E. Aune consider this phrase as an example of the *perfectum propheticum* or prophetic perfect, which is used for describing an event not yet accomplished though the verb is in the past tense as if it had already happened in the perspective of God's prophet.³

The Meaning of *Daimonizomai*

What is the meaning of the frequent use of the passive participle verb *daimonizomai* together with the method adopted by our Lord Jesus when dealing with them? Is it possible that demons can take control over men on the level of the faculty using one's will? The present passive form of the

¹"devils" (Revelation 18:2), *The Seventh-day Adventist Bible Commentary*, ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1977), 7:860 see Ellen G. White, *Early Writings of Ellen G. White* (Washington, D.C.: Review and Herald Publishing Association, 1945), 273; Idem., *Great Controversy*, 558, 588, 624.

²D. E. Aune, *Revelation 17-22*, Word Biblical Commentary, vol. 52C (Dallas: Word, 1998), 985. He says, "The term *piptein*, 'fall,' was frequently used in the ancient world in the metaphorical sense of a person's violent death, usually in war (Exod 32:28; 1 Sam 4:10; 2 Sam 1:19, 25, 27; 3:38; 21:22; Job 14:10 [LXX only]; 1 Chr 5:10; 20:8; 1 Macc 3:24; 4:15, 34; 2 Macc 12:34; Jdt 7:11; Gk. 1 *Enoch* 14:6; 1 Cor 10:18; *Barn.* 12:5; *Iliad* 8.67; 10.200; 11.157, 500; Xenophon *Cyr.* 1.4.24; Herodotus 9.67)."

³Ibid.

thirteen occurrences in the NT shows not “a demon caused passivity”¹ nor someone who is mentally out of control, but the high degree of demonic control.

When we look into the Gospels, the demoniacs are uniformly perceived and addressed as unaware of their helpless situation. The term is derivative of *daimón* and the translation “being under the control of demon(s),” gives some understanding of the action itself. Being *daimonizomai* is to identify one personality and life with the demonic power that control ones’ life and act at his place. The Seventh-day Adventist Bible commentary commenting on John 10:21 suggests that being under demoniac control may involve the mind when it says that:

When a demon takes control it usually disorders the mind, confuses and beclouds the thinking, and produces incoherent speech and reasoning. Under no circumstances could one possessed by an evil spirit perform a miracle so outstanding as the opening of the eyes of a man born blind. There is evidence in this verse of the presence of the presence of a better group among the Sanhedrin.²

Yet we still do not know what it means to be *daimonized*. Therefore, in this stage, a word study needs to be done from an etymological-grammatical and contextual point of view. The descriptive term has three components. First the

¹Dickason, 15. Those under the influence of demon(s) are somehow active in front a Jesus, since they felt that deliverance should come from him. Also, by the fact that demons are badly dashing their victims (Luke 9:42).

²“That hath a devil” (John 10:21), *The Seventh-day Adventist Bible Commentary*, ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1977), 5:1007.

nominate *daimôn*, which identifies the main participant in the activity. Second, the process of doing something in the *demonized* life is shown by the suffix *-iz*, which is a formative element inserted in the word, and it shows that the verbal idea expresses not causation, but the simple idea of action.¹ Third the passive ending *-omai* denotes the passive voice of the verb in which the recipient undergoes the verbal action. Grammatically, Greek passive portrays a person who is acted upon. The passive voice indicates that a grammatical subject is also the semantic patient. In that sense the *demonized* serves as a receptacle or experiences the state of demon(s) that is present in him but not seen. Hence it shows the state of disabilities caused by the evil spirit(s).² Therefore, it is the verbal idea that is exhibited, for in the NT usage; being out of mind or be insane also was equated with “to have (*echô*) a demon” (Luke 4:33; 7:33; 8:27; John 7:20; 8:48,52; 10:20)

And finally, the accusative case shows that *daimonizomai* is used as an integral part of the object of a transitive verb for example *prospherô*, “bring”. (Matt 4:24), the action denoted by the participle being itself that which one perceives. *Daimonizomai* also is used substantively since the action of being under the dominion of a demon is enforced.

Even when it is not in the accusative case, it does show the verbal force for example in Matt 15:22, “my daughter is cruelly tormented by a demon” (*hê thugatêr mou kakôs*

¹William Douglas Chamberlain, *An Exegetical Grammar of the Greek New Testament* (New York: The Macmillan Co., 1941), 15. The term has an analogue formation with another term marking the degree of the possession of a disease *seléniazetai*, “moonstruck,” “epileptic.” See James Hope Moulton, *A Grammar of New Testament Greek*: vol.2 (Edinburgh: T. and T. Clark, 1976), 406.

²A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville, TN: Broadman, 1934), 815.

daimonizetai). In the Gospels, the term refers to the result of an ongoing, and visible state of someone who is under the influence of demon(s), this is seen in his disabilities to care for himself. It is the reason why *demonized* would be carried out or brought to the healer (Matt 4:24; 8:16; 9:32; 12:22) because they have attained a state of disability.

These limited physical or mental conditions restricting a person's movement, senses or activities may attain a high degree and cause severe handicaps. However, a demonized may also be hindered to see God's light in his truth. Being *daimonizomai* is thus to have a spirit so that when it is forcibly driven away the recipient is fully restored (e.g., Matt 8:16).

In that sense, when Paul says: "And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the **minds** of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God" (2 Cor 4:3-4), he speaks of the battlefield of great spiritual reality between both God and Satan on the human *psyche*.

The battle between Christ and Satan, from the Gospels account to the letters, seems to move from the awful demonic possession to the battle of the human mind, in this sense, Satan may possess many. Scholars have come to acknowledge that as striking as cases of exorcism may be, the mind is one of the most common battlefield against Christians by the principalities than deliverance ministries may imagine.¹

¹Stephen F. Noll, *Angels of Light, Powers of Darkness: Thinking Biblically About the Angels, Satan, and Principalities* (Downers Grove, IL: InterVarsity Press, 1998), 151. Cf Timothy M. Warner, *Spiritual Warfare: Victory over the Powers of this Dark World* (Wheaton, IL: Crossway Books, 1991), 22-32; Murphy, 28-29, 35-44; 119. Modern spiritualism, a prominent example of the "doctrines of devils," is merely a revival of the demon worship and witchcraft of

Dennis McCallum points out that:

We have no evidence that Satan can *take* control of our mind in direct way. This is particularly true of Christians who have the indwelling Spirit of God. *If he does gain control of our thinking, it's because we have given him control.* The control he exerts is not forceful in the sense that he compels us to think in a certain way, instead, he persuades. When we end up thinking Satan's thoughts, it's because we have believed so many of his lies that we lose track of reality. The slippery slope of his persuasion leaves our minds tumbling downward into darkening understanding. Even in case of demon possession, people usually (or maybe always) have given themselves up to it.¹

Satan plays the role of the adversary, thus he can inspire directly to the faculty of consciousness and thoughts of human being. For example, he led astray David to number the children of Israel (1 chron 21:1). He also motivated king Ahab through the agency of Jezebel so that the king sold himself to do evil before the Lord (1 Kings 21:25).

Jesus gave cautionary advices about this mental communication, the coming thoughts into our head when he says that: "...The devil comes and takes away the word from their heart, so that they may not believe and be saved."

the past. Its seductive influence will eventually sweep the world, Christian and non-Christian alike, and prepare the way for Satan's last great delusion. See Ellen G. White, *The Great Controversy Between Christ and Satan* (Mountain View, CA: Pacific Press Publishing Association, 1950), 662, 688-89; Idem., *Patriarchs and Prophets* (Washington, D.C.: Review and Herald Publishing Association, 1958), 686.

¹Dennis McCallum, 93 (emphasis is his).

(Luke 8:12). Craig Evans in his interpretation says, "Luke naturally thinks of what has been heard as stored in the heart (Luke 1:66; 2:19, 51; cf. 2 Esdr 8:6), so that, it is where the Devil must take it from."¹

In other words, most of the contemporary evidence of *demonization* in Christian's circles and consequent exorcisms may be the result of the abandonment of God's word. If not, how could we account for the deceptive forces that drive Christians to believe mostly only sensational messages? To be so easily ensnared by false teachings and false apostles? This helps to a better understanding how the enemy works beneath and leads Christians to accept his wrong theological ideas, for behind the scene there are many bench of demonic influences.

This matter of fact has philosophical roots. Schleiermacher's drawn consequences from Kant's criticisms of reasons and his attempt to ground faith in human religious experience rather than divine revelation has been widely adopted among believers. Many believers from all Churches methodologically exclude God from their decision-making, even by scholars whose personal piety seems unquestionable.

Because leaders are accountable to their congregation, Satan seeks to control leaders, and scholars; he uses them to carry certain groups of believers into false teachings, away from God and His truth. The enemy does not necessarily come into the life of Christians to make them insanes, but he comes to take control of their minds for his purpose.²

¹C. Evans, *Luke 1:1-9:20*, Word Biblical Commentary, vol. 35A (Dallas: Word, 1998), 384.

²Also there are amid Christian Churches many false believers who work not for God's Kingdom (see 1 Cor 11:12-13; Luke 13:27; Heb 3:12).

Modern Christianity seems to have bowed down to a culture of science and to an hermeneutic of humanism. However, this seems anti-Christian. Eta Linnemann says: "God's Word is no longer the standard in humanism but is rather, judged by the standard of humanistic culture. In this way culture—the product of the created spirit—replaced the Revelation of God the Creator. Faith in God, the Creator and Redeemer, was perverted into a subdivision of culture and the life of the human spirit. As a consequence man now regarded God's Word as just a product of the activity of this human spirit."¹

When Demons control the saints: Three Case Studies

While it is true that Dikason's thorough review of the evidence lead to the conclusion that the Bible neither affirms nor denies the possibility for a Christian to be demonized,² nevertheless, the Bible in its global teaching has something to say for one direction or for another.

The Bible clearly teaches by example that any Christian has never been possessed, for no case is being mentioned; salvation means that believers by hearing the word of Christ, and believing it are sealed until the day of redemption (Eph 1:13; 4:30). In particular, whether a Christian falls on the control of evil spirit may also originate in the unfaithfulness to God's law. In this section, we analyze three cases that can help to understand in which occasions do evil spirits can control Christians partially or totally. Paul, many times, warned Christian that the love of truth aimed to preserve Christians against the demonic activity that God allows in

¹Eta Linnemann, *historical Criticism of the Bible: Methodology or Ideology?* Trans. Robert W. Yarbrough (Grand Rapids: Baker, 1990), 26, 74.

²Dikason, 81-127.

some believers who have chosen false teachings founded on mistaken presuppositions rather than on God's eternal truth (2 Thess 2:10-11; cf. Eph 4:15).

Ensnared by Satan

Paul has depicted another possibility of what the enemy can do to Christians in 2 Tim 2:25-26. The last farewell of Paul to the elders is significant for the Church today, he commanded them to God and his word (Acts 20:32) to be protected against the false teaching. Nowadays, the word of God is relativized among Christians, and people build their relationship on modern reflections and not on God's words; no wonder why do we find among Christianity demonic influences in great proportion.

Though Satan is mischievous, but he is a clever adversary, he passively takes captive the mind of any Christian that loves lies rather than loving the truth.¹ Satan's activity apes those of Jesus' disciples who have to go fishing for God kingdom (Luk 5:10). He wins souls that are not abiding by God's word. It is not without surprise that the epistles move forward to meet this last danger, from the insanely demonic possession to the new tool of satanic stratagems that entrap too many Christians. The enemy of souls is highly active in all Christian heresies. Satan endeavors to get the mind of believers to lead them to think wrongly, and accept intentional false doctrines to ensnares them.

Paul portrays this battle for Christian minds when he says:

¹"Forms of Demonic Control" *SDABC*: 5:576. Says, "At time Satan can accomplish his sinister purposes more effectively by letting his victim retain his mental and physical faculties quite intact and stimulate piety.... Those only partially under the control of demons, or who do not manifest symptoms popularly associated with demon possession, are often more useful to the prince of evil than those who may be more obviously under his control."

“ . . . in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and **they may recover themselves out of the snare of the devil**, having been taken captive by him unto his will. ”(2 Tim 2:25-26).

In this case, the will of the believer becomes one with Satan's one, and whether he is conscious or not, he becomes an opponent of God's will. And clearly, that believer seems to be unaware of being trapped by the enemy. Only through careful and tactful counseling can we bring them to face their mistake in order to gain God's repentance and deliverance.

The captivity, according to Paul, is the result of a misbehaving attitude and moral life (1 Tim 3:7), and of an allurements to be attracted to sin (1 Tim 6:9). Therefore, the Trojan horse in the life of many believers is the many defiant sins that, at the outcome, ensnare them (Prov 11:9; 18:7). Only through righteousness and God's truth do we receive deliverance and soberness.

When someone has sin against the Holy Spirit

Another Claire example that evil spirits can totally control a believer comes from the life of the king Saul in 1Sam 16. In the book of Samuel, the Spirit endowed him as kings of Israel with special capabilities. God anointed Saul with the gift of prophecy (1 Sam 10:11-12; 19:24), whereas He anointed David with true kingship (16:13).

However, Saul did not uphold the good qualities of the Holy Spirit in the light of his deeds since when the Spirit is poured out the result would have been justice, righteousness, and obedience (cf. Isa 32:15-20). Beginning with the charismatic anointing, and genuine prophetic gift, he came to nothing except to idolatry because of his fierce disobedience

(1 Sam 13:13; 14:43-46; 15:9). When God assessed his life, the judgment would be plainspoken: “For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king” (15:23). As the result of Saul insubordination, “The Spirit of Yahweh departed from Saul, and an evil Spirit from Yahweh troubled him” (16:14, my translation).¹

The absence of *wayyiqtol* form in v.14 shows that this verse is consequential to David’s anointing in v. 13 (*wayyimšah*), and to the coming of the Spirit of the Lord upon David (*wattīslah*, “and he cut through” or “and he crossed.”),² was the consequence of the cause of Saul’s abandonment by God’s Spirit.

The Spirit of the Lord cannot be in connection with someone who is casual with God’s will and Law. The LXX’s rendering of *rûḥ-rā’āh*, “evil spirit” is *pneuma ponéron*, and indicates that a demonic spirit assaulted Saul. What we learn from this story are threefold: (1) God’s will is supreme over believers, (2) an evil Spirit, can control a believer and God

¹I deal with Saul’s control by an evil spirit in my book Patrick: A. Etoughé; *La Démonologie: Qu’en dit la Bible?* (Yaoundé; 2009); 62-66.

²The meaning of the verb is still debated. Suggestions include (1) to have an effect, (2) stride through, and (3) to break in, (4) to force entry. See L. Koehler and W. Baumgartner, *Hebrew and Aramaic Lexicon of the Old Testament*, rev. W. Baumgartner and Johann J. Stamm (1994), s.v. “*slh*,” suggests for this *qal* the meaning of “to have success,” “be successful.” The LXX has *epballomai*, “to spring upon,” “to come upon,” See Johan Lust, Erik Eynikel, and Katrin Hauspie, comp. *Greek-English Lexicon of the Septuagint*, rev. ed. (2003), s.v. “*epballomai*.”

allows it, and (3) before an evil spirit comes on controlling believers, God's spirit must shun him first.¹

Once delivered, delivered for how long?

Jesus addressing the Jewish generation of his time in a parabolic manner says: "But (or whenever)² the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. ⁴⁴ Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. ⁴⁵ Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation." (ASV Matt 12:43-45)

Dierchetai di' anudrôn topôn, "through dry place" refers to desertic place where the "wicked generation" hearing understood the dry place where evil spirits manifested regularly according to Jewish traditions, but there is no reliefs or respite for him. Then rather than trying to control a new man, which task seems laborious, he returns to his home (*eis ton oikon mou*) metaphorically used for the man (cf. 44). It is supposed here that through exorcism, he has been driven away. However, when he comes back, he find his ancient home empty (*scholazô*), that is, the man would have nothing to

¹Ellen G. White, *Patriarchs and Prophets* (Washington, D.C.: Review and Herald Publishing Association, 1958), 643-44. "The Spirit of the Lord Departed" (1 Sam 16:14), *SDABC*, 2: 530-31, says that Saul committed the unpardonable sin.

²Which could be the meaning temporal particle of ὅταν "at the time that, whenever, when." See Wilbur Gingrich, *Shorter Lexicon of the Greek New Testament*, 2d ed rev. Frederick W. Danker (1957), s.v. "hotan."

do with spiritual activity or he ceased to do them (cf. Exod 5:8). Here again, Jesus applied it as a metaphor of vacancy; everyone that God has restored has to fix his mind in the thing above (Col 3:1-2).

God was absent from his new life; that is why he is being swept and being more spiritually attractive for an evil spirit than to the Holy Spirit. Thus the three participles *scholazonta sesarômenon kai kekosmêmenon* show that nothing positive has actually replaced the evil power's emptiness. The third word *kosmeô*, "put in order," means also "make beautiful or attractive."¹ Seven other spirits suggest the very great state that will result from the coming of the evil spirit, and his hearers also understood it as to mean severe punishments (Lev 26:18). It may also shows that the *akatharton pneûma* wants to be sure that his prey will not escape through deliverance again. This last account for the fact of the difficulties of driving demons in many cases among the believers in modern time.²

Though this story is clearly figurative, the main trust here is that a man that had an experience with demons, and then when these evil spirits are cast out, then, the Spirit of God must replace and fill the gap. Whenever God's Spirit does not lead someone who has been exorcized in truth and conduct, there is chance that the old demons come again.

Conclusion

I have tried to suggest a change in our focus on insanely demoniac activities among Christians, and on the exacerbated

¹Gingrich, *Shorter Lexicon*, s.v. "*kosmeô*."

²Craig Barnes, "Demoniacs Have names: A challenge for Ministry," *The Christian Century* 126 no 23 (Nov 17, 2009): 10. Who account his failure to drive demon away from the comfort he takes in the passage of Mark describing the disciples failure to exorcize a demon.

focus that popular preachers and other deliverance ministries have laid on demonism that tends to distract our attention from the very fundamental characteristics that is going beneath the battle over the mind of all of us.

In brief, we ought to understand that possession is not only to “be under the control of an evil spirit,” but it may also encompass the spiritual acceptance or rejection of God’s truth. The Gospels’ writers have shown that the control of demons over men may lay in the region of conscious volition and that the consequence of the sufferers could be pathological.

In addition, in the Gospels, Satanic influences worked much on the physical side, and later Satan made the shift on the spiritual and intellectual sides. The determinant factor for whether or not someone demonstrate the indwelling of the evil spirit(s) is the refusal to be obedient to God’s truth as it is in Jesus. In that sense, *Daimonizomai* expresses the result of evil spirits’ direct influence and the patient’s mind which is surrendered to satanic power.

Satanic devices may ensnare Christians to work for his kingdom rather than God’s kingdom. The same result may also be attained among believers whenever they openly think that they can reject God’s truth at ease. The implication of my analysis is that Christians are protected within the frame of God’s will and love, yet also within the frame of God’s obedience. The God of love is also the God who has given his holy law, thus love will not surpass the law since it is the manifestation of God’s love. The result of this study may help us to review our misconceptions on the enemy’s strategy.

FACTORS THAT AFFECT THE METHODS AND RESULTS/FINDINGS OF BIBLICAL EXEGESIS AND HERMENEUTICS

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Introduction

WE ALL ENGAGE in exegesis and hermeneutics. We do this when, on daily basis, we seek to understand the meaning of what we hear, read, or even touch and feel with our senses. In a technical sense, we also engage in biblical exegesis and hermeneutics each time we seek to understand what a particular Bible passage means. The process through which an interpreter brings out the original meaning of a Bible text is called exegesis whereas the process through which an interpreter makes the same Bible text speak to the contemporary time is called hermeneutics.¹ In the light of the rigorous and complex processes involved in biblical

¹Charles E. Carter, "Opening Windows onto Biblical Worlds: Applying the Social Sciences to Hebrew Scriptures," in *The Face of Old Testament Studies: A Survey of Contemporary Approaches*, ed. David W. Baker and Bill T. Arnold (Grand Rapids: Baker, 1999), 446; Stuart Douglas, *Old Testament Exegesis: A Handbook for Students and Pastors*, 3d ed. (Louisville, KY: Westminster John Knox, 2001), 1.

exegesis and hermeneutics, Paul's instruction to Timothy is therefore instructive: "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who *correctly* handles the word of truth" (2 Tim 2:15, NIV, italics mine).

Exegesis is derived from the Greek verb, *exégeomai*, meaning "to lead out of," "to extract," and hence "to interpret." This verb is used six times in the NT (Luke 24:35; John 1:18; Acts 10:8; 15:12, 14; 21:19). On the other hand, hermeneutics is derived from the Greek, *hermēneuō*. Its compound form, *dihermēneuō*, "to interpret," "to explain," and "to translate" is used six times in the NT (Luke 24:27; Acts 9:36; 1 Cor 12:30; 14:5, 13, 27).¹ Exegesis and hermeneutics are related in the sense that the earlier provides the raw material for the later. Because of this, it is practically impossible for a biblical student to engage in one and neglect the other.

The goal of exegesis and hermeneutics, therefore, should be to open (unlock) the Bible so that the reader can enter into it and understand it, or better still so that the modern reader can hear the voice of the living God² in any given Bible passage. In order to achieve this goal, the practise of exegesis and hermeneutics must be engaged in consciously, not subconsciously; intelligently, not unintelligently; deliberately,

¹See Kenneth D. Mulzac, "Methods, Steps, and Tools in Interpretation," *Asia Adventist Seminary Studies* 5 (2002): 26; Walter C. Kaiser Jr. and Mosés Silva, *An Introduction to Biblical Hermeneutics: The Search for Meaning* (Manila: OMF, 1998), 19-21; Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, 3d ed. (Louisville, KY: Westminster John Knox, 2002), 1.

²Craig C. Broyles, "Interpreting the Old Testament: Principles and Steps," in *Interpreting the Old Testament: A Guide for Exegesis*, ed. Craig C. Broyles (Grand Rapids: Baker, 2001), 13.

not unintentionally; carefully, not carelessly; more objectively, and less subjectively.

Exegesis and hermeneutics are both sciences and arts. Both are sciences in the sense that they are objective. Consequently, exegesis and hermeneutics are expected to be precise and exact, measured, governed by rules, empirical (testable and verifiable). On the other hand, exegesis and hermeneutics are arts in the sense that they are subjective. Consequently, both involve the use of human emotions, feelings, and intuition to some degree.

It is therefore necessary to point out here that the need for exegesis and hermeneutics to be more objective does not, of necessity, preclude subjectivity. This is because none of the modern readers approaches the Bible from a *tabula rasa*, “blank slate” perspective. On the contrary, every modern reader approaches the Bible with a certain degree of pre-conceived ideas, cultural orientations, and personal biases. In the end, what one perceives the Bible as saying tends to be coloured by these idiosyncrasies.¹ This is in harmony with the view: “The exegete may be tempted to read the text in light of his/her own tradition without critical judgment or without letting the text speak afresh on its own.”²

In view of the foregoing, this study seeks to discuss the factors that affect the methods and results/findings of the exegesis and hermeneutics of the Bible texts. It also seeks to briefly illustrate how these factors operate in selected

¹Michael Onyedikachi Akpa, “Contextualizing Paul’s Writings in Ministry: Proposed Guiding Principles,” *Asia-Africa Journal of Mission and Ministry* 3 (2011): 127-128.

²Mulzac, 26.

examples of issues and passages of Scripture. This paper employs the contextual method, allowing the contexts of the issues or Bible passages presented to determine how the various factors presented in the paper affect the exegesis and hermeneutics of the Bible. Because of its scope, this paper does not engage in detailed discussions that border on such issues as methods, steps, and tools for doing biblical exegesis and hermeneutics since these are already covered in other reliable scholarly works.¹ The purpose of this paper is three fold: (1) to enumerate and discuss the factors that affect the methods and findings of biblical exegesis and hermeneutics, (2) to alert the readers and students of the Bible on the dangers of taking every information from biblical exegetes as authentic without subjecting such to adequate scrutiny, and (3) to provide the reader with a framework with which he can assess the methods and findings of biblical exegetes so as to determine the level of objectivity and reliability of their methods and findings.

The Need for Exegesis and Hermeneutics

Mulzac has established the need for undertaking the exegesis and hermeneutics of the Bible by pointing out six basic gaps that exist between the Bible times and the contemporary time. According to him, these gaps include the

¹For details on such issues, see the following exemplary but worthy sources: Fee, 5-131; Douglas, 5-163; Mulzac, 25-42; Michael Onyedikachi Akpa, *The Identity and Role of Michael in the Narrative of the War in Heaven: An Exegetical and Theological Study of Revelation 12:7-12* (Saarbrücken, Germany: VDM Verlag Dr. Müller, 2010), 170-244; Lee J. Gugliotto, *Handbook for Bible Study: A Guide to Understanding, Teaching, and Preaching the Word of God* (Hagerstown, MD: Review and Herald, 1995), 20-373; John Wenham, *Christ and the Bible*, 3d ed. (Grand Rapids: Baker Books, 1994), 169-195.

following:

1. The “Third Party Perspective.” None of the Bible was originally addressed to the modern reader and interpreter.
2. The Language Gap. None of the Bible was originally composed in a modern language.
3. The Cultural Gap. Modern readers of the Bible and the original readers of these texts were separated by an enormous cultural gap.
4. The Historical Gap. The modern world is separated from the world of the Bible by anywhere from two to over three millennia.
5. Multiple Texts. For some documents there are several manuscripts that show variation in content, arrangement, and so forth. The oldest copies of the OT and the NT that we possess are copies made some time after the original documents were written.
6. Unique Category. Since the Bible consists of sacred text, in some sense it involves more than treating it as good literature or as a classical work. People hold opinions about classical works; they hold convictions about Scripture.¹

In addition to the above, exegesis and hermeneutics are needed in understanding the Bible for several other reasons. First, the Bible contains clarities and paradoxes. There are issues in the Bible that are very clear to the reader even on

¹Mulzac, 25-26. On the idea of a gap of two to three millennia between the time of the Bible and the contemporary time, see also D. A. Carson, and Douglas J. Moo, *An Introduction to the New Testament*, 2d ed. (Grand Rapids: Zondervan, 2005), 23.

surface reading. However, there are other issues in the Bible that are paradoxical, requiring conscientious deep study to understand. For example, when the Bible says, “you shall love your neighbor as yourself” (Matt 19:19; 22:39; Mark 12:31; Luke 10:27; Rom 13:9; Gal 5:14; James 2:8), the implication of this teaching is clear; one needs to love oneself in order to be able to love others as well. However, when Jesus says that “it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God” (Matt 19:24)¹ or that “many that are first will be last, and the last first” (Matt 19:30),² these are paradoxical statements that require a more thorough and systematic study to understand.

Second, the Bible contains absolute and relative issues. Some issues in the Bible are not subject to change under any circumstance, time, or place whereas there are issues in the Bible that are bound to time, place, and circumstance. An intentional Bible study will reveal these. For instance, when God said, “You shall not kill. You shall not commit adultery.

¹A study of the above passage in context indicates that Jesus is highlighting the “difficulty” involved in a rich man entering into the kingdom of God, and not “the impossibility” as it may appear on the surface. In the human realm, it might appear impossible for a camel to go through the eye of the needle. But in the realm of God, it is possible for the camel to pass through the eye of the needle as well as for a rich man to enter into the kingdom of God (Matt 19:26). Note that “all things” (Grk. πάντα) in the passage actually refers to the two events; namely, the camel going through the eye of the needle and the rich man entering into the kingdom of God.

²The paradox in this statement is explained by Jesus’ parable on the labourers in the vineyard in Matt 20:1-16. In the parable, the Landowner paid those He hired first last and those He hired last first (Matt 20:8).

You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's" (Exod 20:13-17). He did not have the Jews exclusively in mind. These are absolute commands from God that stand irrespective of race, culture, place, or time. However, the sanctuary services, the priestly and levitical orders, and the sacrificial systems of the OT are relative in the sense that they were God's temporary measure of dealing with the problem of sin, with Israel as the main focus. Most importantly, they pointed to the ultimate sacrifice of Jesus Christ on the cross of Calvary (Col 2:13-17) and thus, are not required of believers after the Cross. This does not in any way set the entire OT at naught (see Matt 5:17-19). Care should be exercised by the exegete to see aspects of the OT that are absolute and which aspects are relative.

Third, the Bible contains both divine and human aspects. There are certain aspects of the Bible that tell of what God did whereas other aspects tell of what human beings did. There are at least two instances where animals spoke in the Bible: the serpent (Gen 3:1-5) and the donkey (Num 22:27-30). In fact, there are aspects of the Bible that tell what Satan said or did (Matt 4:1-11; Luke 4:1-13). Therefore, care should be exercised to segregate such.

Fourth, the Bible contains literal and figurative or symbolic expressions. Narratives in the Bible utilise more of literal and concrete modes of expression. The story of Creation, the Fall, the Flood, the call of Abraham, the Exodus, the birth of Jesus Christ, the missionary journeys of Paul and his companions are all literal events reported in literal and concrete modes of expression. The books of Daniel, Revelation, parts of Ezekiel, Zechariah, and Matthew

for example, contain symbolic and figurative imageries that require a careful study to uncover their meanings. There are also other figures of speech and literary devices used in presenting issues in the Bible. For example, the Bible contains parables, prophetic utterances, apocalyptic imagery and symbols, hymns and other forms of poetry, enacted parables (drama), rhetoric questions, diatribe, and dialogue. A careful exegete needs to identify when any of these is used. Having described biblical exegesis and hermeneutics and having established the need for and goals of biblical exegesis and hermeneutics, the rest of this study discusses the factors that affect the methods and results of biblical exegesis and hermeneutics.

Factors that Affect the Methods and Results/Findings of Biblical Exegesis and Hermeneutics

There are factors that are capable of affecting both the methods which an exegete would employ and the results/conclusions drawn in his or her exegesis and hermeneutics. Being aware of the pluralistic and complex nature of these factors, this paper presents only four of such factors¹ that the author considers as having enormous impact on the exegete. These include (1) the background of the exegete, (2) the worldview of the exegete, (3) individual biases and idiosyncrasies of the exegete, (4) and the life experiences of the exegete. A general discussion of each factor is followed by examples of how each factor can affect the interpretation of issues and passages in the Bible.

¹Examples of others include (1) denominational dogmas, doctrines, and fundamental beliefs; (2) reactions to current theological trends; (3) general knowledge base of exegete; (4) academic and professional training and competence of exegete.

Background of the Exegete

The general background of an exegete is capable of influencing the methods as well as results or conclusions of his or her exegesis and hermeneutics. In view of the general nature of backgrounds that surround an individual, this section demonstrates the possible influence of background on one's exegesis through the following major components: geo-political, socio-economic and cultural background.

The geo-political, socio-economic and cultural background of an exegete may affect the findings, conclusions, and interpretation of an exegete on a given issue or passage in Scripture. For instance, there is a wide gap between the cultural and geo-political milieu in Africa and the West. Consequently, exegetes from these diverse backgrounds may interpret some issues in the Bible differently, especially if they depend on their geo-political, socio-economic and cultural milieu to understand and interpret such issues and passages.¹ This of course is bound to yield divergent interpretations and conclusions on the same subject matter. A few examples are discussed below.

First, the meaning and significance of *agora* in the parable of the labourers in the vineyard in Matt 20:1-16 provides a classical example. Exegetes of Western and African backgrounds do not agree on the nature and significance of *agora* in the parable in view. Because of the modern industrialized, high-tech, and cyber-driven nature of the Western societies, transactions in almost every aspect of

¹It should be borne in mind that on the average, Africans share more similar backgrounds with the Bible lands, especially in OT times, than the Westerners. However, it is ironical that most African exegetes heavily rely on sources that are written from purely Western perspectives to interpret and understand the Bible.

human endeavour (from banking, exchange of information and ideas, to employment) is almost exclusively done digitally. This makes it difficult for some exegetes of Western background to understand and appreciate the NT *agora* concept expressed in the parable in view. Nevertheless, the NT concept of *agora* is congruent with the African concept of the “centre of civic life” such as the village square, town hall, or market square, where exchange of different sorts take place. This perhaps explains why William Edward Raffety, from a Western perspective, argues that *agora* in Matt 20:1-16 refers to “a place for loafers, a sort of ancient, *irresponsible* labor bureau where the out-of-work idler waited the coming of an employer with whom he might bargain for his services, usually by the day.”¹ However, Akpa, being aware of the proximity between the Greco-Roman *agora* of the first century AD and the present-day African societies, argues that “the NT context of *agora* presents it as a place where the *viable* workforce gathered on daily basis to be hired by those who needed their services. It is not a place for people who are either out of job or idle due to unwillingness to work. . . . In essence, therefore, the *agora* in the parable in view is a place where labourers with *genuine* intention and desire to be hired gather to wait for employers.”² Notice the shift in the description of the labourers in the *agora*, from “irresponsible” to “viable” and “genuine” in the works of the two exegetes cited above.

¹William Edward Raffety, “Market; Marketplace,” *The International Standard Bible Encyclopedia*, fully rev. and illustrated ed. (1988), 3:260. Emphasis on “irresponsible” is mine.

²Michael Onyedikachi Akpa, “From the Agora to the Vineyard: A Rereading of Matthew 20:1-16 in the African Context,” *African Journal of Biblical Studies* 27, no. 1 (2009): 46. Emphases on “viable” and “genuine” are mine.

The disparity in the understanding of *agora* might also be the result of the disparity in interpreting the Greek word *argos* (Matt 20:3,6,7). If one interprets *argos* to mean “idle” as was done by Raffety, one tends to see *agorá* as the place for idle people. But if one interprets *argos* as “without work”, “not hired”, hence “unemployed” as the Greek text of the passage indicates, one would understand *agora* as the place for the “unemployed” who are willing to work.

Second, an exegete from a capitalist economic background will have severe problem understanding why the Land Owner in the parable in Matt 20:1-16 paid the same amount for people who worked for different number of hours (Matt 20:8-15). Such capitalist-oriented concerns have been raised by some Western authors.¹ However, exegetes from such economic background where labourers live one day at a time do not find it strange that the Land Owner pays each set of workers what he agreed with them, without prejudice to what he agreed with other groups or individuals as is presented in the parable. Afterall, the main thrust of the parable in Matt 20:1-16, which is a response to the dialogue in Matt 19:16-30, is that “eternal life exclusively belongs to God and He reserves the right to give it to whomever He wishes”,² based on obedience.

¹See, for example, Mark A. Copelan, “‘The Parables of Jesus’: The Laborers in the Vineyard (Matthew 20:1-16),” available at http://executableoutlines.com/pa/pa_12.htm; par. 11; Anne Robertson, “Laborers in the Vineyard,” available at <http://www.annerobertson.com/2005/04/laborers-in-vineyard.html>; par. 1; Willoughby C. Allen, *A Critical and Exegetical Commentary on the Gospel According to St. Matthew*, The International Critical Commentary, 3d ed. (Edinburgh: T. & T. Clark, 1972), 214-215.

²Akpa, “From the *Agora* to the Vineyard,” 49.

Worldview of the Exegete

The worldview of an exegete could, to a great extent, affect the process and proceed of biblical exegesis and hermeneutics. The impact of worldview on the process and result of biblical exegesis and hermeneutics could have a corporate or an individual dimension.

The dialogue between the Sadducees and Jesus concerning marriage “on the resurrection” (Matt 22:23-33) provides a classic example for the corporate dimension of the impact of worldview on biblical exegesis and hermeneutics. The general worldview of the Sadducees is expressed in their

- (a) disbelief in resurrection (Matt 22:23) and by extension, immortality;
- (b) denial of the existence of spirits and angels;¹
- (c) repudiation of the tradition of the elders² based on the Pentateuch and
- (d) contradiction of the Pharisees on almost every issue.³

As a result of their denial of the resurrection of the dead, the Sadducees crafted a case study based on the serial marriage between one woman and seven brothers, who all died after marrying the woman who also died after the seventh brother (Matt 22:23-28). Their question on who among the seven dead brothers would be the husband of the deceased woman on the

¹Shaye J. D. Cohen, *From the Maccabees to the Mishnah* (Philadelphia: Westminster, 1987), 144.

²Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 44; Cohen 147, 149; Steve Mason, “Sadducees,” *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman (Grand Rapids: Eerdmans, 2000), 1150.

³Cohen, 155.

resurrection (Matt 22:28) portrays the aim of the Sadducees; namely, to annul the veracity of the teaching on and belief in the resurrection of the dead through the absurdity of their case study as well as antagonise Jesus by putting Him against Moses (Matt 22:24). It has been argued that the marriage case study in view is both legendary in character¹ and hypothetical in nature,² since the Sadducees needed only two, not seven brothers to establish the complexity of their case.³

Jesus' response to the case study (Matt 22:29-32) faulted the exegetical and hermeneutical standpoint of the Sadducees on two counts: (1) their poor knowledge of Scripture and (2) their denial of the power of God. Both points are very crucial in understanding the issues surrounding marriage and the resurrection of the dead. The OT Scriptures affirm the resurrection of the dead (see, for example, 1 Kgs 17:10-24; 2 Kgs 13:21; Dan 12:2). God also reserves the power to continue or discontinue marital relationships on the resurrection. Hence, Akpa's position on the subject is persuasive:

Subscribing to any absolute view on marriage after the resurrection could be dangerous because it may also lead one to deny the power of God who may choose to permit marriage to continue in the new earth or abolish it. There is safety in doing one's best

¹Donald A. Hagner, *Matthew 14-28*, Word Biblical Commentary, vol. 33B, ed. David A. Hubbard and Glenn W. Baker (Dallas, TX: Word, 1995), 640.

²W. J. Moulder, "Sadducees," *The International Standard Bible Encyclopedia*, completely rev. and reset ed. (1988), 4:280.

³Craig I. Bloomberg, *Matthew*, The New American Commentary, ed. David S. Dockery (Nashville: Broadman, 1992), 22:333; Hagner, 641.

to live in peace and harmony with one's spouse and family so as to enjoy the best that this battered life can bring. Then, every other issue should be left in the hands of an all-powerful and all-knowing God to decide. Therefore, Christian couples and families are encouraged to live together in love, peace, and harmony to such an extent that they will find joy living together in the new earth, should God ordain it so.¹

On the individual level, a person's worldview is capable of affecting one's interpretive standpoint on biblical issues. To illustrate this, consider the interpretive possibilities that could arise from the expression, "GODISNOWHERE" if two interpreters of different persuasions were asked to independently read it. An atheist, who does not believe in God, would read the expression as "GOD IS NOWHERE", in harmony with his view that there is no God. On the contrary, one who believes in God would read the same expression as "GOD IS NOW HERE", affirming both the existence of God and His immanence (nearness to His creatures).

Biases and Idiosyncrasies of the Exegete

Personal and corporate biases as well as idiosyncrasies could affect the process and results of biblical exegesis and hermeneutics. This becomes pertinent if such biases and idiosyncrasies are expressed by prominent persons or opinion leaders who most people look up to and consequently do not deem it necessary to scrutinise their views and opinions. An

¹Michael Onyedikachi Akpa, "Marriage or Resurrection: An Exegetical Study of Matt 22:23-33," *Insight: Journal of Religious Studies* 2, nos. 1 & 2 (2005): 25.

example emerges in relation to the negative views on Nimrod based on his Hamitic roots in Gen 10:6-12.

On the personal dimension, Philo of Alexandria has been described as the foremost Jewish writer who gave negative attributes to Nimrod by taking advantage of Nimrod's Hamitic roots. Philo identified Nimrod as an Ethiopian, the black one, who has no participation in the light. Insisting that Ham stands for evil and that all descendants of Ham, including Nimrod are spiritually unproductive, Philo gave such negative representation of Nimrod that is nowhere found in the biblical text.¹ On a corporate dimension, Machinist points out that there seems to be a corporate bias against Nimrod in post-biblical sources in that most of these sources, especially Jewish, singled out Nimrod "as the greatest sinner since the Flood."² However, a more neutral view, arguing from linguistic and thematic considerations from the Bible, contends:

The Bible does not portray Nimrod negatively. Further, it was the postbiblical sources, based mostly on speculative traditions, that portrayed Nimrod with the negativity that has persisted up to the present. Therefore, it is unsafe to conclude, based on nonbiblical sources, that Nimrod's activities were hostile and directed against God or that he built the Tower of Babel.³

¹Michael O. Akpa, "Did Nimrod Build the Tower of Babel?" *Asia Adventist Seminary Studies* 7 (2004): 109.

²Peter Machinist, "Nimrod," *The Anchor Bible Dictionary*, ed. David Noel Freedman (Garden City, NY: Doubleday, 1992), 4:1117.

³Akpa, "Nimrod," 112.

It is therefore obvious that personal and corporate biases and idiosyncrasies of exegetes could, if unguarded, affect the process and result of interpreting biblical passages.

Life Experiences of the Exegete

This is the most subtle factor that is not usually very easy to detect. Since the exegete does not find it convenient to express the impact of personal experiences on the interpretation of biblical passages, the readers of the works of such an exegete usually find it difficult to sift through what is neutral and what is coloured by personal experiences. Ultimately, the personal experiences of exegetes, if not overcome, form the bedrock on which their interpretive standpoints on Scriptures are established on some sensitive issues.

A classical example in the OT is found in the various interpretations given to the Songs of Solomon. The Song of Solomon has been given various interpretations in the course of Christian history. These varied interpretations do not necessarily grow from a thorough exegesis of the book. Rather, various interpreters have reacted to the book based on their life experiences as well as the prevalent values in their age, especially in relation to marriage, family relationship, love, and sex. Consequently, one thing that has survived in relation to the interpretation of the book is that it has not received a literal interpretation. Instead, it is often given figurative, symbolic, and allegorical interpretation. The denial of a literal interpretation of the Songs of Solomon in favour of a symbolic or allegorical one is not surprising, bearing in mind that most of the leading interpretations of the book along history came mainly from Jews and monastic ascetics

who have and express a low view on women and marital relationship.

The monastic era spurned relationship between men and women and extolled celibacy, hence the seclusion of both sexes into separate monasteries and convents. It is therefore not surprising if such a highly romantic language found in the Song of Songs may have irritated the celibate and ascetic monks and nuns who disdained love and sex between the opposite sexes to the point that they chose to spiritualise the book in order to find meaning in it.

This approach has called the book to question in the minds of many Christian readers of today. It is therefore easy to understand why many preachers today relegate the book to the background in their preaching, only occasionally lifting verses from it during wedding ceremonies, instead of extolling the virtues and values of genuine love that are espoused in the book to the benefit of their Christian audience.

Paul, in Ephesians 5:22-30, described the relationship between the wife and her husband by comparing it with the relationship between Christ and the Church. This comparison affirms the efficacy of both relationships, without sacrificing any or placing one above the other as was done by the monastic interpretation of Song of Solomon. It must be reiterated that in Ephesians 5, Paul acknowledged that there are two separate relationships: (1) between a wife and her husband, and (2) between Christ and the Church. Viewed this way, it becomes difficult to establish such dual application of Solomon's Song of Songs.

In addition, the OT and NT contain clear illustrations of the tender union between God and His people through the relationship of a husband to his bride (Ezek 16:1-22; Isa 54:4-5; Jer 3:14; 2 Cor 11:2; Rev 21:2). In these passages, the prophets make it emphatically clear that God is the Speaker,

in which case the figures He uses are not to be accorded a literal interpretation. Moreover, if the Song of Songs is an allegory, a symbolic representation, a typology, or a parable, and does not literally celebrate human love through Solomon and his Shulamite country girl, the interpreter of the book is faced with several difficulties.

1. The highly sexual and erotic language used in presenting the book will be nothing but a poetic overkill: using such a heavy concrete poetic language to describe an abstract relationship between God and humans.
2. A sincere exegete would not deny the presence of a full-blown sexual union (perhaps ending in coitus) in the story. How does an interpreter rationalise this away in a symbolic interpretation?
3. A symbolic and allegoric interpreter of the Songs will have great difficulties in explaining the meaning of:
 - (a) such sexually sensitive body parts mentioned in the book, for example, breasts (7:3, 7; 4:5-6), navel (7:2), thighs (7:1), eyes (4:1), lips (4:3, 11), hair (4:1), tongue (4:11) and roof of the mouth (palate), implying deep kissing (7:9);
 - (b) such overtly human sexual behaviour exhibited in the book, for example, preparation for sexual activities such as removing one's dress and remaining naked (5:3a) and washing one's feet and not wanting to defile them (5:3b), extreme sexual arousal (5:4-5), kissing (4:11; 7:9), fondling and caressing (2:6), squeezing the breasts (7:7-8).

An example in the NT concerns the interpretation of Paul's attitude to marriage in 1 Cor 7. John Drane argues that Paul's marital experiences may have influenced his somewhat low view on marriage in 1 Cor 7. Drane believes that Paul was divorced, although the most tenable issue is that Paul was not married at the time he wrote the epistle.¹

Others argue that based on Paul's membership of the Sanhedrin, a Jewish council that required marriage prerequisite to membership, there "seems to be little doubt, therefore, that sometime prior to the writing of the First Epistle to the Corinthians, Paul had been married."² Similarly, someone who has bitter marital experiences might quickly interpret Matt 22:23-33 as teaching that there would be no marriage in the new order of life after resurrection.

Conclusions

From the discussion so far in this paper, several conclusions are drawn. First, exegesis and hermeneutics, being two sides of a coin, are very essential tools for bringing out the meaning of Bible passages from the point of view of the original author and audience and making the passages speak to the life and experiences of the modern person. Second, exegesis and exegesis are needed today because of the various gaps that exist between the author and original audience on one hand and the modern reader on the other hand.

They are also needed because the Bible is not written from a monotonous dimension. The variety of authors,

¹John Drane, *Introducing the New Testament* (Oxford, England: Lion Publishing, 1999), 327.

²Francis D. Nichol, *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald, 1978), 7:707.

language, literary styles and devices, genres, and issues presented in the Bible call for a careful, painstaking exegesis and hermeneutics to enable the modern reader rightly divide the word of truth. Third, biblical exegetes hardly approach Bible texts from a blank slate perspective.

They consciously, subconsciously, or even unconsciously bring much of themselves into their interpretation of Scripture. Consequently, there are several factors that could affect the methods and results of doing biblical exegesis and hermeneutics.

Those presented in this paper include (1) the background of the exegete, (2) the worldview of the exegete, (3) individual biases and idiosyncrasies of the exegete, (4) and the life experiences of the exegete. Fourth, it is as the biblical exegetes make conscious efforts to eliminate or minimize these factors that they are able to do sound, faithful, and reliable exegesis and hermeneutics of the Bible, moderated by the opinions of other God-fearing and Bible-believing exegetes. Fifth, biblical exegetes should resist the temptation to use critical methods in doing biblical exegesis and hermeneutics.

They should accept the Bible as the revealed word of God and treat it as such, with child-like faith, leaving room for God to mediate His word in their lives and effect genuine conversion which they in turn would seek to mediate to others, bearing in mind that biblical exegesis and hermeneutics go beyond mere scholarship to encompass mission for human salvation through biblical scholarship. Sixth and finally, biblical exegetes should rely on the all-sufficient guidance and power of the Holy Spirit.

Recognising that He was God's active Agent of inspiring the Bible writer would make it easier for one to accept that He still leads people to a perfect understanding of the Bible today. Else, the exegetes fall into the temptation of twisting

passages of Scripture to their own damnation and the damnation of those under their tutelage and influence.

BIBLE TRANSLATIONS AND SPEAKING IN TONGUES IN ACTS 2 AND 1 CORINTHIANS 14: A CASE OF LUO BIBLE TRANSLATIONS

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Introduction

THE TRANSLATION of the phrase “speaking in tongues” in the Dholuo¹ versions the Bible is diverse. There are three versions of Dholuo Bible: The first has the word *dhok mopogore* (different languages) for “other tongues” in Acts 2:4 and *dhum* (speaking in another way or tongue) for “speaking in tongues” in 1 Corinthians 14.² The second version distinguishes tongues in Acts 2:4 as *dhok mopogore opogore* (different tongues) from *dhok mayoreyore* (strange tongues) in I Corinthians 14.³ A more recent version does

¹Dholuo is a language spoken in East Africa countries of Uganda, Sudan, Kenya, and Tanzania. In this study the Bible versions are for Dholuo speakers in Kenya.

²See the Union Bible Society Version of 1952.

³See the Bible Society of Kenya version of 1976.

not make these distinctions, thus has the phrase *dhok mayoreyore* (strange tongues) both in Acts 2 and 1Corinthians 14.¹

The observable development in the translation of the phrase “speaking in tongues” in the Dholuo Bible is the shift from distinctions in the early versions to the phrase “strange tongues” in the recent translation. The key questions here are; is there distinction between “speaking in tongues” in Acts 2 and 1 Cor 14? Is the phrase *mayoreyore* (strange tongues) an adequate translation for “speaking in tongues”?² In the development of the translation of the Dholuo Bible “speaking in tongues” acquire the meaning of strange and unintelligible tongues and not different or other tongues. Is this supported by the original rendition of the text?

The enigma of translating “speaking in tongues” is not unique to the Dholuo versions of the Bible. It is evident in the English versions too. The rendering of the adjective *heteros* as “other” is consistently held in many English versions in

¹The Dholuo Bible translation by the International Bible society of 2000 consistently uses *mayoreyore* (strange) for all the instances of “speaking in tongues.”

²The translators of the International Bible Society hold that this translation uses an informal language and applies meaning based philosophy. They argue that they are meaning –driven, for the purposes of the clearer transmission of the word of God. Nevertheless *mopogore* (different, diverse) and *mayoreyore* (strange) are worlds apart in meaning and thus a shift in the meaning of the text.(See www.biblica.com/bibles/luo/index.php)

Acts 2. A few depart from this and render *heteros* as “strange” for Acts 2. A major departure is observed in 1Cor 14 where several versions insert qualifying phrases or terms that are not found in the original text to tongues. For example King James Version supplies *unknown* in 1 Cor 14:2, 4, 14, 19, 27, the New English Bible uses the term *ecstatic speech* for the instances of tongues in 1 Cor 14. The Good News Bible (TEV) supplies the adjective “strange” every time the word tongue is used in 1 Cor 14. The Jerusalem Bible uses gift of tongues for all instances of tongues in 1 Cor 14, for both singular and plural cases. NRSV uses “languages” for Acts 2 but “tongue” in 1 Cor 14 giving an impression that a different term might have been used.¹

The word *dhok* (tongue) in Dholuo may require an adjective for clarity, however should that adjective be *mayoreyore*, which means strange? The word tongue in Acts 2:4 is modified by the adjective “other,” which is further clarified as dialects and languages in 2:8, 11. There is debate about the nature of tongues in 1 Cor 14, and distinctions have been drawn between the tongues in Acts 2 and 1 Cor 14. These distinctions are based a missing qualifier, “other,” in instances of speaking in tongues in 1 Cor 14. There is also need of an interpreter for the speaking in tongues and its use

¹The case of English translations for speaking in tongues both in Acts 2 and 1 Corinthians 14 show the distinctions between the formal translations which usually go for word for word and dynamic translations which go for thought translation. The latter at times becomes even an interpretation.

in prayer in 1Cor 14. Therefore the term tongues in 1Cor 14 is deemed to be an ecstatic language, which is unintelligible. Do the above reasons warrant the distinctions and qualifying of the term tongue as “strange,” (*mayoreyore*) in 1 Cor 14 as found in Dholuo translation of the Bible?

The purpose of this paper is first to investigate whether the word “strange” *mayoreyore* in dholuo is the appropriate word to modify tongues in Acts 2 and 1 Corinthians 14. Does the distinction between speaking in tongues in Acts 2 and 1 Cor 14 as *mopogore opogore* (different, diverse) and *mayoreyore* (strange) respectively reflect the original language used? The philosophy followed in this paper is that while the word of God should be communicated in the most understandable language of the times it should remain faithful to the rendering of the original text.

Tongues Terminology in the New Testament

There are 23 instances where the word ‘tongue’ is used for the gift of speaking in tongues (Mark 16:17; Acts 2:4, 6, 8, 11; 10:46; 19:6; 1 Cor 12:31; 13:1; 14:2, 4, 5, 6, 13, 18, 19, 21, 23, 27, 39). It appears five times as singular without modifiers (1Cor14: 2, 4, 4, 13, 19, 27), nine times as plural without modifiers (1 Cor 13:30; 14:5, 6, 18, 23, 39) and appears in five passages with modifiers (Mark 16:17; Acts 2:4, 11; 1Cor 13:1; 14:21). The usage of the term tongue when it is not associated with speaking in tongues is consistently as tongue, the organ of speech (Luke; 64; 16:24; Mark 7:33, 35; acts

2:26; Rom 3: 13; James: 26; 3:5, 6, 8; I Peter 3:10; Rev 16:10), or tongues (Rom 14:11; Phil 2:11; Rev 2:11; 5:9; 7:9; 10:11; 11: 9; 13:7; 14:6; 17:15) in the sense of languages as a normal means of communication or in a figurative sense (Acts 2:3).¹

In all the above occurrences the term ‘tongues’ is consistently used for the organ of speech or language and not for unintelligible ecstatic speech. The distinctions between the tongues in Acts 2 and 1Cor 14 are highlighted in some Greek–English Lexicons. Edward Robinson’s Greek and English Lexicon of the New Testament of 1858 observes that there are those who draw distinctions between the speaking in tongues of Acts 2 and I Corinthians 14, however recognizes that only some accept the distinctions.² The situation changes a century later when in Louw and Nida’s Lexicon it is indicated that most scholars accept an ecstatic speech as referred to in 1 Cor 14 is influenced by the Hellenistic religions.³ Bauer’s current standard lexicon notes a special problem in addressing tongues in 1 Cor 14

¹Walter Bauer, *A Greek Lexicon of the New Testament and Other Early Christian Literature* (BDAG), 3rd ed., rev. and edited by Frederick W. Danker (2000), s.v. “glwssa”; Joseph Henry Thayer, *Greek English Lexicon of the New Testament*, trans., rev., and enlarged by Joseph Henry Thayer (1977), s.v. “glōssa.”

²Edward Robinson, *A Greek and English Lexicon of the New Testament* (London, UK: Longman, 1858), s.v “glōssa.”

³Johannes P. Louw, and Eugene A. Nida, eds., *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, vol. 2 (1989), s.v. “glōssa.”

and categorically notes that ecstasy is implied in the passage.¹ Some have observed that this change has been influenced by History of religion school, which views the religion of the bible as a development among other religions and so the phenomena of speaking in tongues is explained from an extra biblical perspective. Some like Hoekema observes an influence of Hellenistic religions on the use of tongues in 1 Cor 14.² However a survey of the term *glosa* outside the New Testament does not indicate an ecstatic speech.³

The word tongue is modified only once by the adjective “other” (*heteros*) in 1 Corinthians 14: 21.⁴ Could the majority of cases missing modifiers be a sufficient proof for differences between speaking in tongues in Acts 2 and 1Cor 14? We now turn our attention to some reasons why distinctions have been suggested for the phrase “speaking in tongues” in Acts 2 and 1 Cor 14 and why it is held to be a “strange language.”

¹Bauer, BDAG, s.v. “*glōssa*.”

²Anthony A. Hoekema, *What about Tongue Speaking?* (Grand Rapids, MI: Eerdmans, 1976), 85, 86.

³Gerhard F. Hasel, *Speaking in Tongues: Biblical Speaking in Tongues and Contemporary Glosolalia*, Adventist Theological Society Monographs, vol. 1 (Berrien Springs, MI: Adventist Theological Society Publications, 1994), 54-55)

⁴The context of the quotation indicates an intelligible language not known only to the Israelites.

The Adjective “Other” Missing in 1 Corinthians 14

The adjective “other” modifies tongue only once in 1Cor 14. It is therefore held that tongues in 1 Cor 14 is different from the one in Acts 2. The word ‘tongue’ appears modified five times in the New Testament. In Mark 16:17 it is modified by the word ‘new’ in Acts 2:4 is it modified by “other,” in Acts 2:11 by “our own,” in 1 Cor 13: 1 ‘angels,’ and in 14:21 ‘strange.’ In all other instances it appears unmodified. Is this argument adequate enough to render the meaning of tongues in 1 Cor 14 different from that of Acts 2? In book of Acts the modifier ‘other’ *heteros* is used only in 2:4 and does not appear in the rest of the occurrences of speaking in tongues in the rest of the book.¹ In spite of the missing modifier the other two instances of speaking in tongues in Acts refer to same experience. In Acts 10: 47 Peter refers to the Pentecost experience in the clause “just as we have received the Holy Spirit.” In Acts 19:1-6 “speaking in tongues” has some new elements to it such as the laying on of hands, and its pairing with the gift of prophecy and baptism. Nevertheless, these are not unique such elements could be found in Acts 2 such as the phrase “they gave glory to God.” It seems that in the later usage of the phrase “speaking in tongues” it is understood and assumed to be “other” as used in Acts 2:4. This could be the case in 1Cor 14.

¹See Acts 10:46; 19: 1-6.

Speaking in Tongues and Speaking Mysteries

Does the term “mystery” in 1 Cor 14:2 imply speaking in tongues is speaking unknown secrets to God? The usage of the term mystery in the New Testament indicates otherwise. The term is used 22 times in the New Testament. Majority of the usage is in Pauline letters, 17 out of all the occurrences. The term “mystery” indicates something that can be understood (1 Cor 13:2; Eph 3:3,4), it can be made known (Eph 6:19; Col 1:27), made manifest (Col 1:26 1Tim 3:16) and can be spoken of (Col 4:3). Mystery therefore is not a secret, “but truth about God once hidden but now revealed.”¹ Therefore by means of the spirit these tongue speakers are speaking mysteries of God. Paul’s concern is that the hearers do not apprehend these mysteries that are meant to be understood.

The Need of Interpretation

The fact that the gift of speaking in tongues in I Corinthians 14 required an interpretation (1 Cor 14:13, 27) has been used to buttress the argument that it is different from the one in Acts, which did not require an interpreter. Is this argument sufficient enough to suggest an ecstatic speech? It is not indicated in the passage that the interpretation was necessary because of an ecstatic speech. The usage of the term “interpret” in the LXX and New Testament indicated

¹A. Robertson and A. Plummer, *A Critical and Exegetical Commentary on the Corinthians* (Edinburgh: T & T Clark, 1914, 306.

that the term is used usually to interpret intelligible languages.¹

Speaking in Tongues Use in Prayer and Personal Edification

It has also been suggested that speaking in tongues in 1Corinthians 14 is used in prayer for personal edification. The basic argument of Paul in 1 Cor 12-14 is that gifts are for the edification of the church and it is apparent that this argument is about the proper use of the gift of tongues in the church. He allows an exception, though when he says the gift is for prayer and personal edification he continues to discount it by saying that one needs to intelligibly done, as the prophets did.

Conclusion: Mayoreyore and I Corinthians 14

Does *mayoreyore*, strange therefore fit as an appropriate adjective for tongues in 1Cor 14? First, the absence of 'other' as an adjective does not imply differences from Acts 2. The adjective 'other' was understood as implied in the expression "the gift of tongues." Speaking in tongues was speaking in 'other' languages and not 'strange' languages. Secondly the usage does not indicate an ecstatic speech but one, which is intelligible. The term tongue in the Bible consistently is

¹The verb is used in 2 Macc 1:36 for translating the Hebrew language into Greek. In the New Testament in Acts 9:36 it is used for translating a normal language. The passage which Paul is referring to in 1Cor 14 is a reference to Isa 28:11 in which tongues is used not for an ecstatic language but a foreign tongue.

a reference to language or the organ of speech and not an ecstatic unintelligible speech.

Though the purpose of Bible translations is to communicate the word of God with clarity. Some translations supply words, which do not reflect the meaning of the original text. The word strange, *mayoreyore* in Luo, is not an equivalent of “other” in Acts and it is inserted in I Cor 14. A survey of the usage of the term ‘tongues’ indicates that there is no distinction between the gift of tongue in Acts 2 and I Cor 14 therefore if an adjective is to be supplied for clarification purposes then the adjective “other”, *mopogore*, *mamoko*, in Luo would be the appropriate.

1 CHRONICLES 25 1-8 AND THE ROLE OF MUSIC IN ISRAELITE LITURGY: AN ANCIENT MODEL FOR MODERN WORSHIPPERS

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Introduction

1 Chronicles 25:1-8 happens at the peaking of the Davidic Kingdom transitioning towards the Solomonic reign.¹ This pericope leans on the earlier appointment and organization of the Temple services by King David in prevision of the building of the Jerusalem Temple.² The appointment and organization of the Temple musicians by David marks a critical step in Israel's liturgy as it associates music with Temple worship in an unusual way.³

¹1 Chronicles 6:32 traces this event between the Davidic erection of a "place for the tabernacle, until Solomon had built the house of the Lord in Jerusalem."

²See 1 Chronicles 22:1-8.

³Martin J. Selman, *1 Chronicles*, Tyndale Old Testament Commentaries (Downers Grove, IL: Inter-Varsity Press, 1994), 235. He qualifies the playing of musical instruments under the

It is the purpose of this study to arrive at the best possible understanding of the role of music in Israel's liturgy. The endeavor will be to address questions such as the form and purpose of Temple music in Israel's liturgy. Who were the people involved? How did they perform? What types of instruments were used? And finally, what is the theological message and application for the contemporary worshipper of Yahweh?¹

Background of 1 Chronicles 25:1-8

The organization of the Levitical worshippers is preceded by the bringing back of the Ark from Kirjath Jearim to Jerusalem via "the house of Obed-Edom" and its placing in the Tabernacle (1 Chr 13-16), the Covenant between God and David (1 Chr 17), the consolidation of the Davidic kingdom via various conquests (1 Chr 18-20), a census of Israel and Judah (1 Chr 21), the launching of the preparations for the building of the Temple (1 Chr 22), and the division of priests and Levites (1 Chr 23-24).² Following

king's direction as "unusual in Israelite prophecy."

¹Questions on authorship, date, and genre are beyond the scope of this paper.

²Peter R. Ackroyd, *I & II Chronicles, Ezra, Nehemiah Introduction and Commentary*, Torch Bible Commentary (London, UK: SCM Press Ltd., 1973), 5, traces the background of 1 Chr 25 as follows: "(1) the downfall of Saul – 10:1-14; (2) the supremacy of David – 11:1-12:40; (3) the ark I – 13:1-14; (4) David's renown – 14:1-17; (5) the ark II – 15:1-16:43; (6) the house of God and the house of

the organization of the Levitical worshippers we have the organization of the gatekeepers (1 Chr 26), the organization of the army, tribe leaders, and state officials (1 Chr 27). Also, Solomon builds the Temple. And finally, Solomon is anointed king in Jerusalem (1 Chr 28-29).

Literary Analysis

οἱ ἄρχοντες της δυνάμεως in 1 Chronicles 25:1-8

There is strong agreement and minimal discrepancies between the LXX and the BHS for 1 Chronicles 25:1-8. In 1 Chronicles 25:1, both versions ascribe the appointment of the Temple musicians to King David with the assistance of “the captains of the army.” The Greek for “the captains of the army” is οἱ ἄρχοντες της δυνάμεως and its Hebrew counterpart is שָׂרֵי הַצִּבָּח have been variously interpreted by scholars. Some interpret it as “the commanders of the army” (Klein), others as “the officials of the hosts” (Keil), still others translate it as “the officials of Israel” (Curtis and Madsen). The contention lies on whether to apply the expression to the army, to the princes of the people or to the Levites of Israel. Technically, both renditions are possible. Though some may see compatibility between army and selection of Temple musicians,¹ it will be very difficult to explain why the

David – 17:1-27; (7) David’s wars – 18:1-20:8; (8) the choice of the Temple site – 21:1-22:1; (9) preparations for the Temple – 22:2-23:1; (10) the officials of the Temple and kingdom – 23:2-27:4.”

¹See for example Knoppers, 846.

army should take part in the selection of Temple musicians. Also, due to the fact that the pericope deals with Temple worship, the most likely understanding would be “officials of Israel” referring to the “chiefs of the leaders of the service” occurring in 1 Chr 24:6.¹

Worth noting here is the fact that the Greek οἱ ἄρχοντες της δυνάμεως occurs only twice in the Old Testament. First in 2 Kgs 9:5, it is used with reference to the anointing of Jehu as the next king of Israel by a son of the prophets sent by Elisha the prophet. Interestingly, the “captains of the army” are found by the prophet’s servant “sitting.” Detached from the rest of the soldiers, Jehu is anointed in “an inner room” (2 Kgs 9:2). Hence, though present, none of the captains of the army personally partook in the anointing of Jehu as the next King of Israel. Also, in 2 Kgs 25:23-26, the “captains of the armies” are mentioned as fleeing to Egypt in fear of Babylonian reprisals after the murder of Gedaliah, governor of Judah by Elishama at Mizpah. It can be safely inferred here that the Greek construction οἱ ἄρχοντες της δυνάμεως never appears in the context of worship nor in any consecration service.

In addition, the Old Testament shows several occurrence of the χονστρυχτιον ἄρχοντας της δυνάμεως or “captain of the army.” In 2 Sam 24:4 and 1 Chr 21:2, the “captains o

¹“1 Chronicles,” *Seventh-day Adventist Bible Commentary* (SDABC), ed. Francis D. Nichol (Washington, DC: Review & Herald, 1976.), 194.

the army” or “leaders of the people” are portrayed receiving instruction from King David to make an against-God’s will census of the children of Israel and Judah. In 1 Kgs 21:2, the “commanders of the army” are recorded “eating and dancing” together with the sons of the king, and Abiathar the priest after sacrificing “oxen and fattened cattle and sheep in abundance” in order to celebrate the insurgency of Adonijah as king in David’s stead. In 2 Chr 16:4, the captains of the Syrian armies are described as attacking Israel at the demand of King Asa of Judah. In 2 Chr 33:11, the captains of the Assyrian armies are documented taking wicked king Manasseh captive to Babylon.

In 2 Chr 33:14, repented and restored king Manasseh is booked setting military captains to guard the fortified cities of Judah. Also, the singular form ἄρχοντος της δυνάμεως clocks in only once in the Old Testament in 2 Kgs 25:19. There, the captain of Judah’s army is taken captive to Babylon and killed with other officials. Interestingly, the construction also appears in the books of Judith and Maccabees.

In Judith 14:19, the captains of the Assyrian armies are recorded terror stricken before Israel after the presumed murder of Holofernes by Judith. Also, in Maccabees 5:56, the captains of Israel’s army are said to have been slaughtered in consequence of self-based heroism because they did not belong to the people through whom God delivers His children. The textual evidence tend to favor a translation

of ἄρχοντες της δυνάμεως in 1 Chr 25:1 as “leaders of the Levites”¹ as also alluded to in 1 Chr 15:16.

ἐσθησεν and the Task of David and the Levites in 1 Chronicles 25:1-8

1 Chronicles 25:1 presents the task of David and the leaders of the Levites as setting apart the Temple musicians. The Greek verb used here is ἐσθησεν from ἵστημι which basically means to appoint somebody to something, to establish or to set up.² Though grammatically correct, this verb lacks the Hebraic sacredness of the endeavor. The Hebrew verb used is בָּרַל and connotes something made sacred by separation from the common. In addition, knowing

¹This conclusion concords with John Arthur Thompson, *1, 2 Chronicles*, The New American Commentary (USA: Broadman & Holman Publishers, 1994), 176. C. F. Kiel and F. Delitzsch, *The Books of the Chronicles*, Commentary on the Old Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1978), 269, are of a different point of view when they rightfully posit that “abC yrv denotes the “leaders of the army or the chiefs of Israel” and not “princes of Levite host.” For them, these were “princes of Israel.” Though this understanding is grammatically correct, it poses a genuine theological challenge due to the fact that, as demonstrated earlier by the text, captains of the army are never mentioned close to consecration services in the Old Testament. Unless we take the construction in 1 Chr 25:1 as hapax legomenon, the best rendition should be “leaders of the Levites.”

²J. Lust, with E. Eynikel and K. Hauspie, *A Greek-English Lexicon of the Septuagint*, part I A-I, with the collaboration of G. Chamberlain, (1992), s.v. “ἵστημι.”

that Levites had already been historically set apart by God (Exod 28:1), it can be inferred that their apartness is more functional than anything else. In other words, the setting apart of the Temple musicians was mainly a specialization in function. Noteworthy are the facts that 1 Chr 23; 24 and 26 deal with the dividing of the Levites in various services of the Temple.

Aside from the Temple musicians, there were the divisions of those who looked “after the work of the house of the Lord,” the officers, the judges, gatekeepers (1 Chr 23:4-5). It must also be pointed out that *ἵστημι* may also mean to arrange or to validate. These definitions add understanding to David’s action in appointing the Temple musicians. In fact, whereas the arrangement connotes order and organization, the validation connotes authority.

In appointing the Temple musicians, David and the Officers stamped Temple musicians with organization and conferred them both congregational and national authority for the Temple music in Israel. Hence, there was no room for improvisation or amateurism in the Davidic Temple music because the Temple musicians were consecrated professionals who had the authority and responsibility to lead out the congregation into worship.¹

¹Martin J. Selman, *1 Chronicles an Introduction and Commentary*, Tyndale Old Testament (Downers Grove, IL: Inter-Varsity Press, 1994), 233, states that “the Levitical musicians ... encouraged the people to worship God with conviction, harmony, and vitality.”

1 Chronicles 25:1 identifies the function of the Temple musicians as “prophesying.” Such an association of sacred music and prophecy is remarkable indeed. The LXX uses the Greek participle τοὺς ἀποφθεγγομένους. The derived verb is ἀποφθέγγομαι which may mean “to utter,” “to speak,” or “to prophesy.”¹ The Temple musicians can be referred to as the “prophesying ones” functioning as cultic prophets. The BHS confirms this fact by its use of the articulate Hebrew verb נְבִיאִים; which means “the prophesiers.” The Davidic Temple musicians functioned as prophets.

The Temple Instruments in 1 Chronicles 25: 1-8

Noteworthy is the fact that the Temple musicians used musical instruments in their office. The LXX mentions three instruments; two stringed instruments – κινύραις (lyre) and νάβλαις (harp) and one percussion instrument – κυμβάλοις (cymbals). The corresponding Hebrew terminologies in the BHS are כִּנּוֹר (lyre), נָבֵל (harp), and מִצְלֵחַ (cymbals).² According to this verse, the Hebrew Temple musicians used two types of instruments: stringed instruments for the melody and percussion instruments for the beat.³ Hence

¹See Lust, Part I A-I, “ἀποφθέγγομαι.”

²Ibid, “κινύραις,” “νάβλαις,” and “κυμβάλοις.”

³For a comprehensive discussion on the Israelite musical instruments see “Musical Instruments of Ancient Hebrews,” *Seventh-day Adventist Bible Commentary (SDABC)*, ed. Francis D. Nichol (Washington, DC: Review and Herald, 1976), 29-42.

1 CHRONICLES 25 1-8 AND THE ROLE OF MUSIC

melody and beat formed the basis of Temple music in Israel worship. Caution is here necessary. It is understood that the beat of Israelite Temple music was “more soft and subdued than that of the nations around them.”¹

The aforementioned three instruments appear together in their plural form in the same verse nine times in the Old Testament – 2 Sam 6:5; 1 Chr 13:8; 1 Chr 15:16; 1 Chr 15:28; 1 Chr 16:5; 2 Chr 5:12; and 2 Chr 29:25. In the first eight instances, they appear in the context of the carrying and the placing of the Ark of the Covenant by David in Jerusalem. In the last instances, these instruments are connected to the restoration of Temple Worship by King Hezekiah. Some key features are worth noting here.

First, the involvement of the king, the priesthood, and the people in each of these instances implies that the entire nation of Israel took part in the musical service. Then, the mention of singing in some of these instances suggests that the Levites combined vocal music with instrumental music in the Temple worship. Also, the idea that priests blew the trumpets and Levites played the instruments suggests that Israelite Temple music was a Levitical and not a priestly prerogative.² This distinction in function between the

¹Wolfgang H. M. Stefani, *The Language of Praise: What the Bible Says About Music, of Here We Stand*, ed. Samuel Koranteng-Pipim (Berrien Springs, MI: Adventists Affirm, 2005), 443.

²See for example 1 Chr 15:24 and 1 Chr 16:6. Also, C. F. Keil with F. Delitzsch, *I & II Chronicles, Ezra, Nehemiah, Esther*, 91

Levitical musicians, prophets and the Priestly sacrificial order makes it clear that, even though Levites were cultic prophets, there existed some separation between the prophetic office and the priestly ministry.

So far, the study has demonstrated that the combination of vocal and instrumental music mainly by the Levitical guild of Temple worshipers served the purpose of prophesying in the Temple worship.¹

Commentary on the Old Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1978), 271, are of the view that horns or trumpets were not played by the Levites during Temple worship.

¹The relationship between the music and the prophesying is yet to be settled. J. Barton Payne, "1, 2 Chronicles," *The Expositor's Bible Commentary*, vol. 4, ed. Frank E. Gæbelein and Richard P. Polcyn (Grand Rapids, MI: Zondervan Publishing House, 1988), 480, acknowledges that "the musical instruments accompanied the prophetic activity, but the Hebrew could also be construed to mean that the playing of the musical instruments was itself an act of prophesying." Such a view shows itself debatable since prophesying involves speech which mere instrumental music cannot produce. It is most likely that music served as solely as the background for the Levitical cultic prophetic activity perhaps as a heart opener to more easily incrust God's words in the worshippers.

The Functional Structure of Temple Musicians in 1 Chronicles 25: 1-8

1 Chronicles 25:2-6 outlines the structure and functions of the guilds of Temple musicians. The Table 1 below is a summary of this organization chart.

Table 1 Structure of the Temple Musicians in 1 Chronicles 25

Verse	Family Heads	Sons	Function
2	Asaph	Zaccur, Joseph, Nethanaiah, Asharelah	"prophesied according to the order of the king"
3	Jeduthun	Zeri, Jeshaiiah, Shimei, Hashabiah, Mattithiah,	"prophesied with the harp to give thanks and to praise the Lord"
4-5	Heman	Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, Mahazioth	"the king's seer in the words of God to exalt his horn."
6	The King		Chief Administrator and Overseer

Three families were selected as Temple musicians directed by their respective family heads. Hence the leadership of the Israelite Temple music was not only chiefly a Levitical affair but also a family or hereditary business¹

¹Knoppers, 848, is of the view that "the material in this

that was representative of the larger tribe of Levi.¹ Also, the aforementioned organization chart shows that “music was of the highest importance in Israelite worship.”² Two facts attest to this conclusion.

First, the three Temple musical guilds are directly under the authority of the king. Also, the Greek constructions for ἐχόμενοι τοῦ βασιλέως “according to the order of the king” [1 Chr 25:2] and ἐκόμενα τοῦ βασιλέως “under the authority of the king” [1 Chr 25:6] both occur only once in the Bible and are directly applied to the Temple musicians.³ Of all the Temple officials – officers, judges, gatekeepers, priests, and musicians, none was so closely under the direct control of the king. The king served as a Chief Administrator and Overseer of Temple music and prophecy. A possible

chapter presupposes that cultic appointments could be transmitted within families for several generations.”

¹Merrill F. Unger, *Unger's Commentary on the Old Testament*, vol. I, *Genesis–Song of Solomon* (Chicago: Moody Press, [1981]), 566, demonstrates that “Asaph was related to the tribe of Gershon, Heman to that of Kohath, and Ethan-Jeduthun to that of Merari; thus, the musicians represented all branches of Levi.”

²See Selman, 233.

³In this case, both Greek constructions ἐχόμενοι τοῦ βασιλέως and ἐκόμενα τοῦ βασιλέως may be here referenced as *haphaxei*. However, its counterpart Hebrew חֲלָמָה אֲדָמָה occurs thrice in the Bible – 2 Kgs 13:16; 1 Chr 25:2, 6. Noticeably, the Hebrew construct is mentioned in Prophet Elisha's final encounter with king Joash; which is also a prophet-king context.

corollary for this fact is the idea that Israelite Temple music and prophecy expression had only controlled freedom. In other words, Israel's Temple music and worship was a king-controlled highly organized¹ activity. Hence, the final authority for Temple music in Israel rested on the king and not on the musicians.²

In addition, the Temple musicians' recorded function is to prophesy [1 Chr 25:2, 3]. The Asaph family is referred to as prophesying, the Jeduthun family as prophesying "with a harp to give thanks and to praise the Lord," and the Heman family as "the king's seer in the words of God, to exalt his horn." Hence, prophecy was the purpose of Israelite Temple music. If as Knoppers, 848, states "the link between prophecy and song is well established," then the nature of that link is still ambiguous. For example, Selman, 58, captures this sentiment when he states that "musical praise maintained a form of prophecy" without defining that form. He rather suggests two options to explain the link between Israelite Temple music and prophecy. He considered that the Levites

¹Knoppers, 848, says "If the Levites prepare the sacrifices (23:28-29) and the priests offer the sacrifices (23:13, 31), the singers praise Yahweh while such sacrifices are being offered (23:30-31)."

²Ibid, 849, 851, affirms that the Temple musicians were "accountable to royal authority" since the "king appointed and sustained them." Klein, 483, also says that the Temple musicians were "appointed by royal decree." Michael Wilcock, *The Message of Chronicles*, The Bible Speaks Today, (Downers Grove, IL: InterVarsity Press, 1987), 105, calls this a freedom "within a framework."

prophesied either by supplying “messages direct from God in the manner of the classical prophets,” or through their praises, they prophesied as they “proclaimed God’s word with God’s authority.”¹ Also, Payne, 480, says “the musical instruments accompanied the prophetic activity, but the Hebrew could also be construed to mean that the playing of the musical instruments was itself an act of prophesying.”

Thompson, 177, attempts another explanation when he says that “through the ministry and music of the Levites, God revealed his will to the people, and the people gave thanks and praise to him.” Hence, the Israelite Temple musicians served either as worship leaders or as cultic prophets. Noteworthy is the fact that “classical prophets” are recorded mostly detached from Temple worship and to a great extent independent from the King’s court.

For example, Elijah, Elisha for the Old Testament and John the Baptist in the New Testament are examples of such independent classical prophets who could fearlessly rebuke both clergy and state without fear of any censorship. Thus, since classical prophets functioned independently and cultic prophets functioned under the King’s direction, it can be safely concluded that both offices were not exactly similar; the first being uncensored, the second king-controlled.²

¹See Selman, 235.

²Referring to the cultic prophets, Ackroyd, 84, suggests a “looser sense of divine inspiration” that “may point to some procedure by which the playing of music in worship was seen to

It is the view of this paper that, since Kings David and Solomon, planner and builder of the Temple, are respectively recorded to be expert musician, and excellent poet, one of their key role as worship administrator was at least to cross-check the quality of the music and messages produced by the Levites, or to suggest songs and messages to be composed and arranged by the Temple musicians.

This fact may be confirmed by the regular mention of David (Pss 5; 6; 7; 8; 12; 14; 15; 16; 17; etc.) or Solomon (Ps 72) composing songs in the Psalms for the Director of music. Hence, may be due to time factor, the King served as the author and censor; while the Temple musicians were sometimes authors,¹ and always the composers and arrangers of the songs. A glance through these Psalms reveals that most of the time, Temple music captured the individual religious experience and spiritual sentiments of the composers.² Hence, Temple music was not only about prophecy.

2 Chronicles 5-6 proves insightful in this regard. After the completion of the building of the Solomonic Temple (5:1),

be related to the revealing of the divine word.”

¹As recorded in Ps 73, Asaph was also an author as well as a composer and arranger of Temple music.

²For example, Ps 5 is David's prayer for guidance, Ps 6 is David's prayer in distress, Ps 7 is David's prayer for deliverance, Ps 51 is David's prayer for repentance, Ps 72 is Solomon's affirmation of the glory and universality of the Messiah's reign, Ps 73 is Asaph's theological discomfort before the prosperity of the wicked and the suffering of the just, etc.

the priests and the Levites carry the Ark of the Covenant and all the furnishings up to the Temple (5:5), the priest carry the Ark of the Covenant into and come out of the Most Holy place (5:7, 11), and then the Levitical singers praise and thank the Lord with instruments of music (5:12-13). As they praised the Lord “the glory of the Lord filled the house of God” (5:14), then King Solomon makes a speech and a dedicatory prayer for the Temple.

From the aforementioned recap, it can be said that through music and praises, the Israelite Temple musicians prepared the hearts of the people and the Temple for the manifestation of the presence of God. Also in this case, the king not the high priest was the central figure and final authority of the ceremony. This is a confirmation to the fact that Israelite Temple worship was king-controlled. Finally, the Levitical musicians are reported repetitiously singing the goodness and everlasting mercy of the Lord (5:13; 7:6) sometimes together with the entire Israelite congregation (7:3).

Women Among Temple Musicians?

Interestingly, 1 Chronicles 25:5 makes mention of the fact that God gave Heman “three daughters.” Such an insertion appears awkward in this text since the Temple musician heads are numbered with their sons and the daughters seem to have no direct participative role assigned to them from the text. Noteworthy is the fact that there are a few OT mentions of

women's direct and active participation in Israelite worship. For instance, women are mentioned playing drums (Exod 15:20; Judg 11:34; Ps 68:25).

Hence, to find women among the Temple musicians would not be surprising. As it has been said, "the mention of his [Heman's] three daughters reminds us of the lack of discrimination in OT worship, where women shared fully in the musical services."¹ The two last verses of the pericope under scrutiny deal the first with the numbering and the second with the organization of the Temple musicians for Temple worship.

Numbers, Figures and Temple Music

1 Chronicles 25:7 introduces the number of the Temple musicians as "two hundred and eighty-eight"² brethren "instructed in the songs of the Lord ... skillful." The LXX word for number here is the Greek ἀριθμός³ which denotes "sum, census, or amount."⁴ The practice of numbering was very common in ancient Israel. For example, among numerous occurrences, the Bible records the prophetic numbering of

¹See Payne, 425.

²Knoppers, 851, sees this number as reflecting "twelve singers for each of the twenty-four courses" that "anticipates the detailed list that follows (vv. 9-31).

³The Hebrew counterpart for ἀριθμός is מספר connotes the same.

⁴See Lust, 61.

his descendants by Abraham (Gen 15:5), the collection of the Manna “according to the number of persons ... in each tent,” (Exod 16:16), the sifting by numbering of the Israelite combatants by Gideon (Judg 7:5-6), the numbering of the army by King Jehoshaphat in times of prosperity (2 Chr 17:12-19), etc.

A key feature of most of these numberings is the fact that they were purposefully done with the goal of regulation and resource management for responsibility and accountability. The same principle can be said to have steered the numbering of the Temple musicians in 1 Chronicles 25:7.

Thus, the two hundred and eighty-eight Temple musicians were selected, set apart, consecrated, controlled, and numbered, in a highly structured way for the purpose of prophesying and praising the Lord in responsibility and with accountability.¹ In other words, Temple musicians functioned responsibly and acted accountably.

¹Such a conclusion can be backed by the fact that the Temple musicians functioned “under the authority of the King” (1 Chr 25:6).

Temple Music Curriculum in 1 Chronicles 25: 1-8

Interestingly, the 288 Temple musicians are said to have been δεδιδαγμένοι ᾄδειν κυρίῳ that is “instructed in the songs of the Lord.” Lust, 113, gives the Greek *dida,skw* the other meaning of “communicate skills.” Two major features can be drawn here. Firstly, the Temple music curriculum was both theoretical and practical. This verse suggests that not only were the Temple musicians gifted, talented, and consecrated, but they were also skillfully trained professionals.

At this stage, the Israelite Temple music can be said to have migrated from amateurism to professionalism reaching the levels of an Art and a Science. Secondly, central to the Israelite Temple music was the theme of the Lord. Israelite Temple music was manifestly solely made for the glory of the Lord and left no room for self-exaltation. In other words, the Israelite Temple music was founded on God’s word and purposed for God’s glory alone. The Israelite Temple music was expected to be both theologically and musically sound. Hence, the message and the music were to be adequately interwoven with none impeding on the other.¹ This view is

¹W. H. Bennet, “The Books of Chronicles,” *The Expositor’s Bible* (New York: Hodder & Stoughton, no date), 441-442, has this to say “The Chronicler’s sense of the religious value of music is largely that of a devout worshipper, who is led to set forth for the benefit of others a truth which is the fruit of his own experience. This experience is not confined to trained musicians; indeed, a scientific knowledge of the art may sometimes interfere with its devotional influence. Criticism may take the place of worship; and the hearer, instead of yielding to the sacred suggestions of hymn

confirmed by the following statement.

“Only 288 who were divided by lot into twenty-four classes, each numbering twelve persons, were thoroughly skilled in singing and playing, and the scholars were so distributed to them that each class received an equal number of them, whom they had to educate and train. These, then, were probably trained up for and employed in the Temple music according to their progress in their education, so that the εφημερία which had at any time charge of the service consisted not only of the twelve skilled musicians, but also of a number of scholars who assisted in singing and playing under their direction.”¹

Worth noting is the idea that the selected Temple musicians were “skillful” [NKJV, NAS, RSV], “cunning” [KJV], “skilled” [NIV], “teachers” [DRA]. The Greek used here for skillful is the participle συνίων. Its Hebrew counterpart is בֵּן. Both terminologies carry the basic meaning of understanding, insight, intelligence, discernment,

or anthem, may be distracted by his æsthetic judgment as to the merits of the composition and the skill shown by its rendering. In the same way critical appreciation of voice, elocution, literary style, and intellectual power does not always conduce to edification from a sermon. ... By the very absence of any great scientific knowledge of music may leave the spirit open to the spell which sacred music is intended to exercise.”

¹C. F. Kiel and F. Delitzsh, *The Books of the Chronicles*, Commentary on the Old Testament, Trans. Andrew Harper (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1978), 273.

or expertise.¹ This idea clocks in the same way in 2 Chr 34:12 where under the reformation of King Josiah, Levites are portrayed as being “skillful with instruments of music.” The underlying understanding here is that, the Israelite Temple musicians used their hearts and minds to the utmost in composing, arranging and performing.

While it appears true that the Temple musicians’ ministry “was accomplished under divine inspiration,”² It is also true that the inspiration of the Temple musicians filtered through their human minds. In other words, the cultic prophets of the Israelite Temple followed the “word-thought” inspiration paradigm.³

1 Chronicles 25:8 concludes⁴ the studied pericope with the duty-ward organization of the Temple musicians by the casting of lots “the teacher with the student.” Such a structuring presupposes the existence of a well defined curriculum and a form of certification to sanction the end

¹See Lust, 458, for Greek and Holladay for Hebrew.

²Claude F. Mariotti, “First and Second Chronicles,” *Mercer Commentary on the Bible*, ed. Watson E. Mills and Richard F. Wilson (Macon, GA: Mercer University Press, 1995), 341.

³Christian Ekoto, *class notes for NTST Greek Exegesis*, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, October 2010.

⁴Though some like Klein, 475, structure vv. 1-6 as the first part and see verses 7 and 8 as introductory to the second part, for technical purposes, this paper unfolds with the understanding that verse 8 is the conclusion of the first part that starts in verse 1.

of studies. Hence, the Temple musicians can be said to have functioned like a formal school with regular classes and assignments. Also, the dividing of the work by duty implies that there was a detailed plan for service in worship through songs that was charted and followed probably to insure a smooth and responsible Temple worship service.

The construction “cast lots” clocks in twenty-one times in the Bible of which seventeen occur in the Old Testament and only four in the New Testament.⁵ Lev 16:8 is the first Bible mention of casting lots between the two goats during the Day of Atonement by Aaron as High Priest.

Three times the expression is mentioned in the book of Joshua referring to the division of the remaining land to the seven landless tribes by Joshua (Josh 18:6, 8, 10). Once 1 Samuel 14:42 mentions the casting of lot suggested by King Saul between him and his son Jonathan.

Four times the books of Chronicles allude to casting lots between Levitical families (24:31), Temple musicians (25:8), the gatekeepers (26:13, 14). Nehemiah 10:34 records the casting of lots “among the priests, the Levites, and the people, for bringing the wood offering into the house of” God. Nehemiah 11:1 displays the casting of lots to separate among the population the tenth who will dwell in Jerusalem

⁵There are other grammatical forms referring to of this expression in the biblical Canon. Because of time constraints, this study will limit itself solely with the analysis of this precise construction as it appears in the Canon.

with “the leaders of the people” and the nine-tenths who should occupy the “other cities.” Psalm 22:18 is a prophecy about the casting of lots of Christ’s garments at the cross. Joel 3:3 mentions God’s judgment of the nations for casting lots upon His people. Obadiah 1:11 refers to God’s judgment of Edom for her passivity when “foreigners entered” the gates of Jacob and “cast lots for Jerusalem.”

Twice in Jonah 1:7 is the casting of lots mentioned to determine the one responsible for the upcoming shipwreck; “and the lot fell on Jonah.” Nahum 3:10 is the last Old Testament mention of the expression “cast lots” and it refers to the “honorable men” of the judgment of the wicked city of Nineveh. Finally, the New Testament mentions the casting of lots four times only in the Gospels (Matt 27:35; Luke 23:34; John 19:24) exclusively as the fulfillment of the prophecy of Ps 22:18 on the dividing of Christ’s garments by His Roman executioners.

The previous analysis shows that to “cast lots” was not a practice foreign to Israel and ANE cultures but rather a divinely approved custom almost always involving the religious and kingly leadership. In addition, the act of casting lots applied either to men as kings, priests, Levites, prophets or the common people, to nations like Israel, animals like goats, cities like Nineveh, or to things like Christ’s garments on the cross. Finally, the practice of lots casting always intended segregation between entities belonging to the same family for a specific purpose. In the case of the Temple

musicians in 1 Chr 25:8, the lots are cast “for their duty.”¹ After being separated by tribe, by function, by ministry, the Temple musicians are now divided by duty.²

The Greek for duty is ἐφημεριων and it refers to the “Temple duties” weekly shared among the twenty four classes of priests.³ The Hebrew equivalent is משמרת and may stand for “guard, watch, charge, function,” “service” or “duty.”⁴ The Temple musicians also divided their service in time. In other words, after being separated by tribe, by function, by ministry, and by duty, the Temple musicians are now divided according to time; each group serving for one week. Such an organization certainly made room for share of responsibility,

¹Klein, 483, identifies a twofold purpose for the casting of lots in 1 Chr 25:8 namely “to determine the order of the rotation of the watches or period of service,” and “to determine the makeup of singers of mixed ages and mixed musical achievement levels.”

²The OT records the separation of the tribe of Levi from the other tribes of Israel (Deut 10:8), the separation of Levites from among the Priests (Num 3:6), and the separation of Temple musician Levites from other Levitical orders (1 Chr 25:1) like the gatekeepers for example (1 Chr 26).

³Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BAGD), trans. And adapted by William F. Arndt and F. Wilbur Gingrich, 2nd ed., rev. and augmented by F. Wilbur Gingrich and Frederick W. Danker (1979), s.v. “ἐφημερίᾱ.” See also Lust, 192.

⁴William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (HALOT), based upon the lexical work of Ludwig Koehler and Walter Baumgartner (2000), s. v. “משמרת.”

enough time for rehearsals and learning, and surely provided for an enjoyable and colorful variety in Temple music. No or little room was left for boredom, monopoly, improvisation in Temple music. Caution is here necessary. The “orderly thoroughness” of the Temple music was not void of spontaneous controlled prophetic manifestations.¹

Temple Music Expertise and Apprenticeship in 1 Chronicles 25: 1-8

1 Chronicles 25:8 ends with the categorization of those in duty. The text points to them as “the small as well as the great, the teacher with the student.” The Greek for “the small as well as the great” is κατὰ τὸν μικρὸν κατὰ τὸν μέγαν. Its Hebrew equivalent is כקטן כגדל.

The aforementioned construction clocks in only twice elsewhere in the Scriptures. First, in Deuteronomy 1:17 in the context of Moses’ reminder of his previous selection of tribal leaders to ease the administration of Israel. More specifically, Deut 1:17 uses the expression “the small and the great” with reference to the equity expected from the judges in judging the matters of Israel. Noteworthy here is the fact that smallness or greatness had to do with social standards. Also, 1 Chronicles 26:13 makes mention of “the small as well as the great” with reference to the age-discrimination-free

¹Michael Wilcock, *The Message of Chronicles*, The Bible Speaks Today, ed. J. A. Motyer, Downers Grove, IL: Inter-Varsity Press, 1987, 105.

casting of lots for the Temple Gatekeepers subsequent to that of the Temple musicians. From the previous analysis, shows that the expression “the small as well as the great” applies exclusively to the Israelite judiciary or cultic leadership and connotes a discrimination-free exercise of duty. In the case of 1 Chronicles 25:8, it may then be inferred that the Temple musicians were to be assigned duty without any discrimination provided the musicians passed through the filtering process of selection and ordination to the Temple music ministry.

In other words, the schedule for the duty of the Temple musicians was to be made in all equity and without any discrimination. In addition, the Greek construction τελείων καὶ μαθητῶν “the teacher with the learner” is a non verbal Bible hapax legomenon clause directly adjacent to “the small and the great.” Such a syntactical closeness suggests a parallelism between the two expressions. In other words, the small refer to the learners and the great allude to the teacher. Hence, Israelite Temple music ministry implied a teacher-student interactive methodology. 1 Chronicles 25:8 “indicates the existence of an instructional system for the music.”¹ A direct implication here may be that the training and performing in Israelite Temple music was done by precept and mostly by example.

Interestingly, the Greek τὸν τελείων and may basically

¹See Ackroyd, 85.

mean “the perfect ones” or “the scholars.”¹ Consequently, the Temple music instructors were those accomplished musicians having attained a high level of expertise in music. For example, Chenaiah the “music master” (1 Chr 15:27) and “leader of the Levites, was instructor in charge of the music because he was skillful” (1 Chr 15:22). Also, the Greek τὸν μανθανόντων may be literally understood as “the ones learning through instruction, inquiry, experience” or “the ones achieving comprehension.”²

Therefore, the Temple music students were expected to be inquisitive in their learning process. In this fashion, whereas the responsibility of leadership of Temple music rested not upon unlearned amateurs but upon carefully selected, consecrated, skilled, and well trained professional scholars; they needed to have at heart to bequeath their knowledge, expertise and skills to carefully selected, consecrated, skillful, eager to learn, and well trained younger generations.

Theology and Message of 1 Chronicles 25:1-8

1 Chronicles 25:1-8 may be ascribed a fourfold theological import in the form of Israelite Temple music, its purpose, actors, instruments, and manner. In its form, the Israelite Temple music was sharply structured combining both vocal

¹See Lust, s.v. “τελέω.”

²Timothy Friberg, with Barbara Friberg and Neva F. Miller, *Analytical Lexicon of the New Testament*, Grand Rapids, MI: 2000, 253.

and instrumental music. The skillful arrangement of string instrument and cymbals suggests that melody and rhythm formed the bedrock of Israelite Temple music. There's no doubt to the fact that "the Chronicler has both vocal and instrumental music in mind."¹ Hence, the worship of God favors the skillful use of both voice and instruments.²

Also, the purpose of the Israelite Temple music was to serve as a plinth for thanksgiving and praise to God via the proclamation of God's word in prophesying in the frame of the sacrificial Messianic expectation since "through the ministry and music of the Levites, God revealed his will to the people, and the people gave thanks and praise to him."³ Also, the Israelite Temple musicians were to lead out the congregation in this exercise under the direction of the king as the highest authority in the Kingdom. Consequently, "the importance of music in worship should never be underestimated or disregarded by the people of God"⁴ and

¹See Payne, 480.

²Ellen G. White, *Testimonies for the Church*, 6, vols. (Mountain View, CA: Pacific Press, 1948), 439, states, "In our camp meetings there should be singing and instrumental music. Musical instruments were used in religious services in ancient times. The worshippers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest. [...] We are not to oppose the use of instruments of music in our work."

³See Thompson, 177.

⁴See Payne, 424.

must be focused on the sacrificial death of the promised Messiah.¹

Again, the seriousness put in the selection, consecration, organization, and instruction of the Israelite Temple musicians may serve as a biblical ground to consider the necessity of the institution of skillful, consecrated, and controlled elite of musicians to lead out God's people in an orderly and adequate worship pattern.² In other words, sacred music should never be left to the whims of amateurism and individual tastes.

In addition, the service of the Israelite Temple musicians was done in a weekly pattern coupled with responsible accountability and the training-oriented blending of the expert with the learner. This manner of service of the Israelite Temple musicians suggests a well planned systematic form of worship in which preparation is the rule and spontaneity the exception.

Other Bible Allusions to Israelite Temple musicians

1 Chronicles 6:31-48 equally alludes to the appointment of the Israelite Temple musicians from a different perspective. They are basically appointed by David to minister in song

¹It will be subsequently demonstrated that Temple musicians often performed during the time of the sacrifice in the Temple.

²It is a goal for this paper to trigger a greater interest in a more elaborate structure of music and worship in the Church both locally and globally.

“before the dwelling place of the tabernacle of meeting” prior to the erection of the Solomonic Temple (1 Chr 6:31-33). Then, a threefold list of genetic lines is given by the Chronicler as show by Table 2 below.

Table 2 Family Trees of the Music Leaders in the Israelite Temple

1 Chronicles 6:31-47		
Heman	Asaph	Ethan
Israel – Levi – Kohath – Izhar – Korah – Ebiasaph – Assir – Tahath – Zephaniah – Azariah – Joel – Elkanah – Amasai – Mahath – Elkanah – Zuph – Toah – Eliel – Jeroham – Elkanah – Samuel – Joel – Heman “the singer” (1 Chr 6:33)	<i>Implied</i> – Levi – Gershon – Jahath – Shimei – Zimmah – Ethan – Adaiiah – Zerah – Ethni – Malchijah – Baaseiah – Shimea – Berachiah – Asaph “who stood at his [<i>Heman</i> ’s] right side” (1 Chr 6:39)	<i>Implied</i> – Levi – Merari – Mushi – Mahli – Shamer – Bani – Amzi – Hilkiah – Amaziah – Hashabiah – Malluch – Abdi – Kishi – Ethan “on the left hand” (1 Chr 6:44)

The previous Table highlights Heman’s prominence over Asaph and Ethan. Heman stands out with the most illustrious family line. First, Heman is the only one whose genealogy is directly connected to Israel. Also, he is the only one mentions direct grandson of Samuel, the prophet who anointed the first two kings of Israel. In addition, Asaph and Ethan are said to be standing the first at his right and the second at his left hand (1 Chr 6:39, 44). Again, Heman is the only one directly identified as “the singer” (1 Chr 6:33;

1 Chr 15:19). Interestingly, whereas Heman is portrayed as the singer, “Asaph and Ethan, were to sound the cymbals of bronze” (1 Chr 15:19).¹ Noteworthy here is the fact that he shares the title of “the king’s seer” (1 Chr 25:5) together with Asaph (2 Chr 29:30) and Jeduthun (2 Chr 35:15). It may be here deduced that Heman and his descendants were the hierarchical leaders of the Temple musicians mainly playing the role of choristers.²

2 Chronicles 29:25-30 highlights the key role played by Temple musician during the revival and reformation process under the leadership of King Hezekiah. “When the burnt offering began, the song of the Lord also began” (2 Chr 29:27). Hence, the office of Temple musicians can be said to have the atoning sacrifice as its foundation, focus, and theme. It is a remarkable feature that the theme of the Levitical musicians was exclusively gratitude for the goodness and enduring mercy of the Lord (1 Chr 16:34; 2 Chr 5:13; Ezra 3:10-11).

In other words, the essence of Temple music was exclusively to point out the atoning sacrifice symbolizing the

¹Asaph and Jeduthun are never directly alluded to as singers. Only Asaph’s sons are referred to as singers (2 Chr 5:12; 35:15; Ezra 2:41; Neh 7:44).

²That such a hierarchy existed among the Israelite Temple musicians is confirmed by the fact that there were “brethren of the second rank” (1 Chr 15:17) appointed with Heman, Asaph, and Jeduthun in the episode of the return of the Ark to Jerusalem under the leadership of King David.

expected Messiah of Israel. Thus, the Israelite Temple music was Messianic in tone.

Summary and Conclusion

1 Chronicles 25:1-8 shows minimal discrepancy and much commonality between the LXX and the BHS. That Israelite Temple music coated the highest import both congregationally and nationally is ascertained by the fact that the Temple musicians were appointed under the supervision of the highest civil and religious authority and served directly under the control of the King. Again, Temple music in Israel was both instrumental and vocal.

Wind and string instruments combined with voice in a beat and melody pattern for the worship style. In addition, Israelite Temple music bore the stamp of sacredness because selected Levites were appointed as the ones in charge of it. The fact that Levites and not Priests were appointed to the office of Temple music helped maintain a kind of separation between the prophetic office and the priestly ministry.

The purpose of Temple music was to glorify God through prophecy. The main theme of Temple music was God's goodness and mercy towards His people as symbolized by the sacrificial system of Israelite economy. A sub theme of Temple music in Israel was the individual religious experience and spiritual sentiments of the composers. Finally, Israelite Temple music was well structured, organized, instructional, with the musicians baring responsible accountability towards

1 CHRONICLES 25 1-8 AND THE ROLE OF MUSIC

the king for quality and theology. As the experts taught their students, both groups led out the congregation in praising Yahweh for His goodness and mercy thus participating in the maintaining of the flame of faith among God's people.

**TENSION BETWEEN YAHWISM AND
POPULAR RELIGION IN ANCIENT ISRAEL:
IMPLICATIONS FOR SEVENTH-DAY
ADVENTIST CHURCH IN NIGERIA**

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Introduction

THE BIBLE and human history are full of Satan's unrelented efforts to controvert and counterfeit whatever God does. From the war in heaven (Revelation 12:7–9) to the deceit and subsequent Fall at Eden (Genesis 3), the Great Controversy became a recurring theme. While God or most appropriately Jesus Christ represents Truth, Satan stands as the father of falsehood (1 John 3: 4, 8). Given the God-imputed enmity between the serpent and the Seed of the woman (Genesis 3:15), there has always been cold war and tension wherever light and darkness; truth and falsehood meet. As part of this struggle, God called Abraham, the progenitor of ancient Israel out of polytheism to the worship

of Yahweh, the true God. Yahwism or the worship of יהוה, YHWH, Yahweh as the only true God was inaugurated at Mount Sinai (Exodus 19, 20) after Israel has been delivered from their Egyptian bondage. But tension between Yahwism and Popular religion, such as is prevalent among the Israelite neighbors, began upon the inauguration of the former at Mount Sinai (Exodus 19, 20, 32). This paper examines the content and requirements of Yahweh's covenant relationship with ancient Israel and the events that followed especially in their interactions and relationship with the Canaanites. This will serve as benchmark for drawing necessary implications for the Seventh-day Adventist Church with reference to the Nigerian situation in the struggle with contemporary 'popular religions'.

Conceptual Clarifications

For the purpose of clarity, three key words that constitute the kernel of the study (Yahwism, Popular Religion, and Seventh-day Adventist Church) will be clarified.

Yahwism

Yahwism is the religion of ancient Israel. Upon arrival at Mount Sinai, יהוה, YHWH Yahweh announced His intention to כרת "make" or 'cut' a ברית "covenant" with the children of Israel, having delivered them from their Egyptian Bondage. In this, they were to be His "special possession," a "kingdom

of priests and a holy nation” (Exodus 19:5 – 6).¹ Gabriel Abe² therefore notes that by this covenant Yahweh became Israel’s object of worship in a relationship that requires total obedience (Exodus 20: 3 – 5).

Popular Religion

Jacques Berlinerblau³ observes that over the past few decades the term “popular religion” has been applied to diverse phenomena. It is variously defined as the religion of the masses, the religion of the people, the religion of the majority, the religion of the oppressed, the religion of the poor and socio-economically non-privileged strata, magical religion, non-elite religion, or any combination thereof. In William Dever’s viewpoint, popular religion is an alternate, nonorthodox, nonconformist mode of religious expression. It is largely noncentralized, noninstitutional, lying outside state

¹Michael D. Coogan, *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures* (New York: Oxford university Press, 2006), p.107

²Gabriel O. Abe, *Yahwism Tradition vis-à-vis African Culture: The Nigerian Milieu* (Inaugural Lecture Series 1: Faculty of Arts and Education, Adekunle Ajasin University, Akungba-Akoko, March 17, 2004), 6.

³Jacques Berlinerblau, “Official Religion and Popular Religion in Pre-Exilic Ancient Israel” *A Paper Presented at the twenty-third annual Rabbi Louis Feinberg Memorial Lecture in Jewish Studies*, Department of Judaic Studies (University of Cincinnati, May 11, 2000), 3.

priests or state sponsorship. Because it is nonauthoritarian, popular religion is inclusive rather than exclusive; it appeals especially to minorities and to the disenfranchised (in the case of ancient Israel, most women); in both belief and practice it tends to be eclectic and syncretistic. Popular religion focuses more on individual piety and informal practice than on elaborate public ritual, more on cult than intellectual formulations (that is, theology). In relation to Israel's religion, he submits:

Popular religion is less literate (not by that token any less complex or sophisticated) and thus may be inclined to leave behind more traces in the archaeological record than in the literary record, more ostraca and graffiti than classical texts, more cult and other symbolic paraphernalia than Scripture. Nevertheless, despite these apparent dichotomies, popular religion overlaps significantly with official religion (Yahwism), if only by sheer force of numbers of practitioners; it often sees itself as equally legitimate; and its attempt to secure the same benefits as all religion, i.e., the individual's sense of integration with nature and society, of health and prosperity, and of ultimate well-being.¹ (Emphasis mine)

It is on this premise that a closer look at the Hebrew

¹Berlinerblau, "Official Religion," 195 – 196

text will certainly reveal not only the presence but also widespread impact of 'popular religion'. In my view therefore, the term 'popular religion' in this context refers to the worship of various foreign or Canaanite deities which at several occasions became either generally or partially acceptable among ancient Israelites alongside or in place of Yahwism .

Seventh-day Adventist Church

Founded in 1860 by a group of seventh-day Sabbath keeping Adventists, whose root is traceable to the Millerite Movement led by the Baptist Farmer, William Miller, the Seventh-day Adventist (SDA) Church became organized in 1863 having about three thousand five hundred members found all across the northern United States.¹ Though with a humble beginning; "Today, the SDA Church is a true world Church,"² having established work in about two hundred and six countries of the World.³

Right from outset, SDAs believe they are a special

¹Richard W. Schwarz and Floyd Greenleaf, *Light Bearers – A History of the Seventh-Day Adventist Church* (Ontario, Canada: Pacific Press, 2000), 91, 94-95.

²Jay Gallimore, "Do we need another Church Organization?" Samuel Koranteng –Pipin ed., *Here We Stand-Evaluating New Trends in the Church* (Berrien Springs, Michigan: Adventists Affirm, 2005), 703.

³Babalola, *A History of the Seventh-day Adventist Church in Nigeria- At a glance* (n.d and place of publication), 2.

people called and chosen by God for a special mission on earth. The founders and subsequent generations believe the Church is founded upon prophecy. Hence, it is not just one of the Churches, but God's Remnant Church with the commission to spread the Goodnews of salvation in Jesus Christ in readiness for His Second Coming and to warn the world concerning God's final judgment of the inhabitants of the earth. To this effect, the SDAs hold certain Bible-based beliefs¹ that like ancient Israel; tend to distinguish them from the rest of Christendom and indeed other religions. Such convictions also convey the idea of exodus – a call to come out of the idolatry and moral confusion in the world and be separate (2 Corinthians 6:14 – 7:1, Revelation 18).

History, Meaning and Development of Yahwism

The call of Abraham, the progenitor of ancient Israel (Gen. 11:1f; 20:7) from a mixed multitude who worshipped a variety of gods to the worship of the true and only God, was a call to Yahwism in its embryonic stage.² This call marked a nascent and unprecedented dawn of religious perfection in ancient times. Henceforth the development of

¹See Ministerial Association, *Seventh-day Adventist Believe* (Silver Spring: General Conference of Seventh-day Adventists, 2005). The book contains an exposition of the 28 Fundamental Beliefs of the Seventh-day Adventist Church which features prominently the Sinaic Covenant with Israel as exemplified in Sabbath observance, absolute Monotheism among others.

²Abe, *Yahwism Tradition*, 6

this unique Divine-human, relationship amidst all the nations of the earth continued to grow and advance throughout the vicissitudes of the wilderness experience until the eventual conquest and occupation of Canaan up to the pre and post-exilic era. Yahwism as evident in the Old Testament is rooted in the Mosaic experience with the God whom called Himself Yahweh in the burning bush on Mount Horeb in Median (Exodus 3:14; 6:2 – 3). Moses later introduced Yahweh to the Israelites with the promise to deliver them from their Egyptian bondage. Having fulfilled His promise to deliver Israel from Egypt and their subsequent arrival at Mount Sinai, Yahweh appeared to them in a theophany which culminated in His covenant relationship with the people.

Lois Fuller observes that Exodus 19 deals with the preparation for covenant with Israel thus: 1) The people arrive at Mount Sinai (v 1-2), 2) God proposes the covenant (v 3-6), 3) The people agree to the proposal (v 7-8), and 4) The people prepare to meet the holy God (v9-25).¹ And having delivered them from Egypt, the covenant required obedience on the part of the people. The Ten Commandments (Exodus 20:1 – 17) are the specific terms that required full and total obedience as they reflected conditions for a healthy relationship and full actualization of Yahweh's promise of full occupation of the Promised Land and enduring peace

¹Lois Fuller, *The Pentateuch: Foundation of God's Message to the World* (Bukuru, Jos: African Christian Textbooks (ACTS), 2004), 78.

and prosperity in it. Exodus 20:22 – 23:33 also contains what scholars refer to as “Book of the Covenant”. These include laws given to Israel as appendix to the Ten Commandments of which instructions on the three annual feasts – Passover, Firstfruits, and Ingathering were intrinsic. The covenant was later ratified in Exodus 24. By setting up a form of government which resembles the suzerainty (rulership) found among the Hittites between kings and the nations they conquered, Yahweh became Israel’s national and personal God in concrete historical experience.

The meaning or essence of Yahwism is rooted in an understanding of the Ten Commandments. Fuller notes that although the law given by God has many similarities to the law codes of the nearby cultures, law in Israel was not so much rules and regulations as revelation of God’s will and nature.¹ Learning the law was to learn about God. Hence, Israel was commissioned to teach this law to every member of their households including children (Duet 6:6 – 9). Prosperity, health and well-being of Israel was tied to their obedience of the law (Duet 28:1 – 14; Joshua 1:8), while disobedience will result in pain, punishment and curses (Duet 28:15 – 68). Much of Israel’s life in Canaan follows this conditionality.

Walter Kaiser, Jr. submits that the highest duty of humanity is given in the first commandment. He affirms that it is the foundation for all morality, when defined as our conformity to the character and will of God. In other words,

¹Fuller, *The Pentateuch*, 79.

if God is supreme and without any competitors, then there will be no higher standard or object of pleasure, service, and praise. The ground of all morality begins here.”¹ Hence, Yahweh alone is the Object of Israel’s worship.

When the prophets condemn the Israelites for having worshipped other gods in violation of this commandment, the metaphors of marital and political fidelity are often invoked, sometimes graphically (as, for example, in Ezek 16:23 – 34; 23:5 – 21; Jer 2:23 – 25; 3:1 – 10). Yahweh is a jealous husband (see Ex 34:14, and compare Num 5:11 – 14, 30; Prov 6:34 – 35), and the worship of other gods, or making alliances with foreign powers provokes his rage.

The second commandment prohibits the making of any image of Yahweh, or of any other divine, human, or animal forms (Exod 20:4 – 6). This requires that the worship of Yahweh must be qualitatively different from that of the other gods. Here the mode of worship and ascribing worth to Yahweh is stated. The commandment has two parts thus: the precept (vv. 4–5) and the penalty (vv. 5–6). The prohibition Kaiser notes is aimed at idolatry which can be two-fold: spiritual and internal or material and external. The former is forbidden in the first commandment while the latter is taken up here. There are fourteen words for idols or images but **לִפְסֵל** “idol” or “image” (of stone, clay, wood, or metal,

¹Walter C. Kaiser, Jr. *Toward Old Testament Ethics* (Grand Rapids, MI: Zondervan, 1991), 85.

see 2 Kings 21:7). On the other hand, the use of תְּמוּנָה “resemblance,” “likeness” or “form” does not stifle artistic talent since Yahweh also commanded Moses to make many artistic representations on the curtains in the tabernacle.

Instead, תְּמוּנָה applies to any real form or imagined pictorial representations of deities. This is most appropriate since the command is given within the context of religious worship and is only used where worship of foreign deities is forbidden.

The jealousy or zeal of God does not carry the idea of suspicion but rather denotes 1) the quality in His character that demands exclusive devotion in order to properly acknowledge with whom men and women are dealing (Exod 34:14; Duet. 4:24) and 2) the attribute of anger that he directs against all who oppose him (Num. 25:11; Duet. 29:20; Ps. 79:5). To embrace a lesser god is to slight God. Such idolatry is also labeled spiritual adultery (Isa.31: 1- 3; Jer. 3:1 – 5).

The third commandment prohibits any attempt to misuse the name of Yahweh. This is an intentional progression in God's desire for absolute loyalty and sincerity of heart and purpose in all transactions. In her relationship with Yahweh, Israel must understand that reverence and the fear of God must characterize all religious or civil engagements. Empty or vain promises, vows, witnesses, or affirmations in connection with the name of God constitute irreverence.

This is true because as Kaiser observes, the name of God includes 1) His nature, being, and very person (Ps. 20:1; Luke 24:47; John 1:12; cf. Rev. 3:4), 2) His teaching and doctrines (Ps. 22:22; John 17:6, 26), and 3), His ethical directions and morals (Mic. 4:5).¹ Mark Fountain² notes that reverence for the divine name led to the practice of avoiding its use lest one runs afoul of commandments (see Exod. 20:7 or Lev. 24:16).

Finally, the fourth commandment required Israel to observe the Sabbath day as the day of rest. This command has moral and ceremonial dimensions. Morally, it requires of men and women a due portion of their time set aside for rest, worship, and service of God. Ceremonially, it fixed the day as the seventh day which apart from other Sabbath celebrations as evident in the Old Testament, has constituted our weekly cycle since creation. The latter captures the full reason given in Exodus 20:8 – 11 for memorializing this day: a reference to creation (v. 11) reflecting the theology of rest and second, a future reference to the new exodus and redemption, which like the previous exodus from Egypt will occur (Duet 5:15). Loron Wade argues that intrinsic in the Sabbath command is God's way of consummating His desire for absolute loyalty and worship from Israel as seen in the first three commandments. The act of resting declares to the universe

¹Kaiser, *Toward*, 85.

²Mark Fountain 'YHWH' in Chad Brand et. al. (eds) *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers, 2003), 1696.

that the Sabbath is a sign of relationship with God based on faith. It aimed at not only promoting this relationship, but rather to deepen it providing assurance in God's love and peace. By this, the fourth commandment serves as a complement and guarantee of the first three which ordered Israel to worship God and give Him first place in their lives.¹ The rest of the commandments (fifth to tenth Exod. 20:12-17) deal with right relations with one another in the society and find their meaning in the first four.

In developing Yahwism as Israel's religion, God commanded Moses in Exodus 25 – 31 to make the Ark of the Covenant, build a tabernacle and inaugurate the priesthood. This Moses accomplished in Exodus 35 – 40. O. Palmer Robertson², Coogan³ and Abe⁴ agree that Israel was unique among peoples of the world in that God himself appointed a priesthood for the nation – with accompanying laws of sacrifice and ritual, which carefully defined the right way to approach God. Robertson notes that the laws of the Levitical priesthood, along with its festival days and

¹Loron Wade, *The Ten Commandments* (Hagerstown, MD: Review and Herald, 2006), 48.

²O. Palmer Robertson, *The Israel of God—Yesterday, Today, and Tomorrow* (New Jersey: P&R, 2000), 53 - 83.

³Coogan, *Old Testament*, 125-137

⁴Abe, *Yahwism Tradition*, 66-69

sacrifices, contained touches of glamour and glory.¹ Through the daily sacrifices Israel will deepen their understanding of Yahweh's deliverance and the need for intimate and sustained relationship with Him, which is the only way to holy living and success. Therefore Aaron and the Levites carried the responsibility of setting forth the conditions for worship and healthy relationship with Yahweh which must be sustained by succeeding generations (Psalm 145:14). From their days in the wilderness to settlement in Canaan, the tabernacle (tent) and latter Temple (with the Ark of the covenant centrally placed as a symbol of Yahweh's enduring presence) served as God's holy of meeting with Israel (Exod 29:43).

Yahwism and Popular

Religion: The Struggle Between Faith and Culture

Life within the Israelite confederacy was a continual struggle during the period of the death of Joshua and the rise of the monarchy. Bernard Anderson and others observe that having won a foothold on Canaanite soil, Israel faced the problem of adjusting to agricultural ways and taking its place among the nations. The Tribal Confederacy, straining under conflict with forces both inside and outside, was severely tested. In part, the struggle was for Israel's physical survival. Although the decisive phase of the occupation took place in the thirteenth century B.C.E., the contest for Canaan went on for many years. Against Yahweh's instruction that

¹Robertson, *Israel of God—Yesterday*, 53

Israel must not enter into any covenant with the Canaanites but rather to utterly destroy their idols (Judges 2:1 – 2), the people combined a variety of stratagem thus: they waged their offensive by means of war, treaty, and gradual absorption of the Canaanites into the Israelite alliance. However, on a deeper level, an even more important battle was being fought between conflicting religious allegiances of the people's hearts.¹

To appreciate the nature of Israelite's struggle, an understanding of the religion of the Canaan described in the Hebrew Bible as Baals and Astartes (Judges 2:13, 10:6; 1 Sam. 7:4, 12:10) will be useful. According to Anderson and others, the title Baal (meaning "lord" or "owner") in Canaanite religion designated a male deity who owned the land and controlled its fertility. His female counterpart was Baalath ("lady") – also referred to by the personal name Astarte. Because these deities were connected with particular localities and towns, one could speak of many Baals and Astartes, as many as there were towns in the land (Jer. 2:28). Thomas Nelson adds that Baal started out as an average false god believed to have power over bountiful crops and multiplying flocks. Later, he evolved into "Master of the Universe" and was thought to rule over all the other Canaanite gods.² There

¹Bernard Anderson, et. al., *Understanding the Old Testament* (New Jersey: Pearson Education, 2007), 167.

²Thomas Nelson, *Living Fascinating, Everyday Customs and Traditions from the People of the Bible* (The Everyday Series: Thomas Nelson)

was also the Babylonia god Tammuz and the goddess Ishtar. In Egypt, the Isis-cult was based on worship of the god Osiris (Horus) and his female counterpart Isis (Hathor). There was also the Moabites' Chemosh and the Ammonites' Moloch who later accepted child sacrifices. This similarities between these religions encouraged borrowing back and forth, for they shared a common concern about the relation of human beings to their natural and cosmic environment.¹

Since the land was believed to be the sphere of divine powers, the Baal of each region was the lord or "owner" of the land. Consequent upon such conviction, when the rains came, the mysterious powers of fertility stirred again, and new life was resurrected from the barrenness of winter. This astonishing revival of nature, people believed, was due to sexual intercourse between Baal and his partner, Baalath. More than being mere spectators, farmers engaged in not only telling the story of Baal's love and wars in the temple, but also a ritual of sacred prostitution in which human partners acted out the union of Baal and Astarte.² In the context of the foregoing, Baalism became a practical religion for farmers in their quest for plenty harvest since it is recognized as lord of the earth, owner of the land, giver of rain, source of grain, wine, and oil. To ignore the Baal rites in those days would have

Nelson, 2006), 378

¹*Living Fascinating*, 170 – 171.

²*Ibid*, 171 - 172.

seemed impractical and even reckless, as if a farmer today were to ignore current agricultural science in the cultivation of the land. Added to this is the reality that the Baal religion was also part and parcel of the city-state system of Canaan that, under Egyptian hegemony, maintained order and security in the land. From a sociological viewpoint, Baalism functioned to legitimize the existing social structure, with its power centers in Canaanite cities, and to pacify farmers in the countryside who lived close to the soil and who had to pay taxes to the city-state kings.

Given these conditions, Anderson and others affirm that it is not surprising that many Israelites turned to the gods of the land. These people probably did not intend to turn away from Yahweh, the God of the Exodus and the Sinai covenant. Rather they meant to serve YHWH and Baal side by side or to identify YHWH with Baal, like people for whom "God" symbolizes the values of civil religion. The two religions were not seen as contradictory or mutually exclusive; indeed, there must have been a strong tendency for the two faiths to coalesce in popular worship. For instance, archaeological excavation has revealed that the outlying religions of Israel people kept figurines (small structures) of the goddess of fertility, Astarte, indicating that elements of Canaanite ritual mythology were incorporated into the worship of Israel's God.¹ Much of these archaeological findings and especially the use of sociological tools in the study of life in the ancient

¹Nelson, *Living Fascinating*, 175.
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Near East and Israel in particular has led scholars like Philip King and Lawrence Stager¹, Norman Gottwald², Ephraim Stern³, and Jacques Berlinerblau⁴ to conclude that Yahwism was only an assumed “official” or “national” religion, which was either imposed on Israel by Yahweh or at its best a canonical, written religion that functioned only on the pages of the Old Testament books. On the other hand, the real religion, popular religion, was that which acknowledged the various gods of the Canaanite city-states on whom the people depended for ‘survival’ and plenty harvest through the farming seasons.

While there is no doubt Yahwism functioned in Israel, evidences of the continued struggle with popular religion in Canaan abound. A quick scan of the Hebrew Bible presents various mention of private and cooperate worship practices which the children of Israel engaged in apart from their worship of Yahweh. In Exodus 32 they worshipped the ‘golden calf’ which they referred to as the one who delivered them from Egypt. In Canaan, parents began naming their

¹Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (London: Westminster John Knox, 2001), 319 - 353.

²Norman Gottwald, *The Hebrew Bible – A Socio-Literary Introduction* (New York: Fortress Press, 1987), 201 – 220

³Ephraim Stern, ‘Pagan Yahwism: The Folk Religion of Ancient Israel’, *Biblical Archaeology Review*, May/June, 200. <http://members.bib-arch.org> Retrieved March 12, 2012

⁴Berlinerblau, “Official Religion,” 6 – 11

children after Baal, apparently with no thought of abandoning God. One of the judges, Gideon was named Jerubaal ("let Baal contend" or perhaps "may Baal multiply").

During the united Monarchy, Saul and David, both ardent devotees of God, gave Baal names to their children. The divided Monarchy witnessed serious moral and spiritual lapses in Israel's commitment to their covenant relationship with Yahweh. This was prevalent in the northern kingdom (1Kings 12:25 – 33; 16:29 – 34), but Judah also shared in it (2Kings 21). A closer look at the above instances suggests that Israel's idolatry was not just intermittent but rather gradually became a way of life. This seems to be the concern of Prophet Jeremiah when he laments: "The children gather wood, the fathers kindle fire, and the women knead dough, to make cakes for the Queen of Heaven" (Jeremiah 7:18).¹ Ezekiel 18 also suggests that Baal worship became so prominent that the priests, elders, and those who minister in the temple substituted it for Yahwism. Baal worship or Popular Religion involved prostitution (1Kings 14:24 - as seen earlier), human sacrifice (Jer. 19:5), and self-torture, screaming, and shouting (1Kings 18). Supplicants also would kiss the idol itself (1Kings 19:18; Hosea 13:2).

¹William G. Dever, *What Did The Biblical Writers Know and When Did They Know It?* (Grand Rapids, Michigan: Wm. B. Eerdmans, 2001), 195.

Implications of the Struggle Between Yahwism and Popular Religion on SDAs in Nigeria

Like ancient Israelites, SDAs represent a people called out of a confused and corrupt society and are set forth as God's representatives on earth. Unlike Israel whom Yahweh called to utterly destroy the inhabitants of Canaan and their gods, we believe we constitute a prophetic movement whose task it was, and still is, to prepare the world for Christ's return.¹ This we pursue through health, education, relief agencies, publishing, and the use of foreign missionary endeavors throughout the world. However, one of the major challenges facing the church is that of keeping faith in the face cultural diversities. While SDAs wait for the last lap of the great controversy, the emergence and wide-spread influence of Pentecostalism and its intention to 'conquer' the world has become a major threat, especially in Nigeria.

Dapo Asaju² notes that in the early twentieth century the Anglican Church witnessed schisms that resulted the founding of the various indigenous churches such as Cherubim and Seraphim Church, Church of the Lord

¹P. Gerald Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids: Eerdmans, 1997), 294.

²Dapo F. Asaju "Noise, fire and flame: Anointing and Breakthrough Phenomena among the Evangelicals", in David O. Ogungbile and Akintunde E. Akinade (eds), *Creativity and Change in Nigerian Christianity* (Lagos: Malthouse, 2010), 101

Aladura and the Christ Apostolic Church. This reaction to the supposed over-Europeanised and over-institutionalized Christianity also paved way for new Pentecostal churches to flourish. As expected, the shift from conservatism resulted in dynamism by the evangelicals who adapted new practices and theologies from Pentecostalism. Today, Pentecostalism in its multi-faceted nature (which includes the African Indigenous Churches) has become not only a phenomenon, but also a popular religion.

Friday Mbon, quoting John Pobee and late Gabriel Oshitelu ¹¹ attempts an outline of the major beliefs of the Pentecostals thus: 1) emphasis on receiving a conscious experience of the Holy Spirit, stressing baptism of the holy Spirit rather than baptism of the water (although the later is not neglected). Quite often, baptism of the Holy Spirit results in glossolalia. 2) a penchant for healing and exorcism, 3) insistence on personal testimonies about one's conversion and religious experience, stressing what the Lord has done for or through one, 4) protest against the model of church imposed upon Africans by Western Mission Churches. Others include 5) joyful and lively worship services characterized by spontaneity involving much drumming, dancing and clapping, 6) emphasis on signs and wonders, miracles, and prosperity¹ While these characteristics might not be found

¹Friday M. Mbon, "The Contemporary Spirituality of African Initiatives in Christianity (AIC): AN Assessment of their Emphasis on Signs and Wonders, Miracles, Healing and Prosperity" in

in one Pentecostal mold, different types assume different molds.

The growth of the Pentecostal church into a popular religion is tied to its appeal to the sensibilities of the Nigerian society. In appropriating the above characteristics or belief system in the Nigerian context, they seek to pay attention to and provide answers and solutions to the daily needs. Aloysius Lugira¹ notes that Africans make no difference between religion and aspects of daily lives. Their beliefs are so closely bound to their culture that religion and culture are one. And Nigerians are very religious. So anything that appeals to such subconsciousness will certainly prevail. Bolaji Idowu² observes that reality for the Nigerian as well as with most Africans is composed of the belief in the existence of God, belief in the divinities, belief in the spirits, and belief in the ancestors and life after death. There is also the belief in unseen realities, reincarnation, the need to know and control the future and contact is usually facilitated by diviners. They also believe that human destinies are determined by forces outside and above them. The latter triggers fear in the

Sampson M. Nwaomah (ed) *Insight: Journal of Religious Studies* vol.1 No. 2 & 3, December 2004/2 (1 -17)

¹Aloysius M. Lugira, *World Religions: African Traditional Religion* (New York: Chelsea House Publishers, 2009), 17

²E. Bolaji Idowu, *African Traditional Religion: A Definition* (London, UK: SCM, 1973), 139.

heart of an average African.¹ Nigerians also suffer poverty, insecurity – especially from the traditional worldview, where there is a reason for whatever happens.

In its nonorthodox mode, Pentecostalism seeks to liberalize the stronghold of mainline churches and it is succeeding by the day. Even the Islamic religion is not left out. Some Muslim types today could sing “*Winner o-o-o winner (x2) Jesus You don win-o winner, pata pata You go win again-o winner.*” Like popular religion in the days of ancient Israel, Nigerian Pentecostalism has posed a serious threat to Adventist Mission in Nigeria. Some of these perceived threats are discussed below.

Liturgy

One of the aspects of the SDA worship that has come under severe attack is her liturgy. Liturgy is the form or formulary according to which public religious worship, especially Christian worship is conducted. A sample of the SDA liturgy² presents a wholesome approach to worship which could fit into any culture. The SDAs emphasize the need for congregation worship to be holistic, that is, it must be inspiring, joyful, meaningful, experiential, and participatory.³

¹Idowu, *African Traditional Religion*, 87

²See Ministerial Association, *Seventh-day Adventist Minister's Handbook* (Silver Springs, Maryland: General Conference of Seventh-day Adventists, 2009), 121–129.

³Idowu, *African Traditional Religion*, 121–122.

Adekunle Alalade argues that the present SDA Church liturgy is an import from western culture and does not represent Nigerian realities. To him, the contemporary modern culture of the community is the most important.¹ One problem with Alalade's proposition is that it does not provide a template of what he thinks should be done. His appeal to Pentecostal churches as model for incarnation ministry is somewhat worrisome because most of such models are lopsided targeted to fulfill only the emotions of her members and giving less time for the Word of God. Out of the two or two and half hours that some Pentecostals spend in worship, over an hour is spent in the so-called praise and worship characterized with heavy noise and theatric dance. Many splinter groups in the SDA Church in Nigeria present the liturgy as a problem. For instance, Onongha submits that the Victory Sanctuary is vehemently opposed to forms and methods used in regular Adventist churches.²

Music and Emotionalism

Congregational singing is an integral part of SDA worship experience. Most of the singing derives from the Hymns and choruses. The church also appreciates the place

¹Adekunle Alalade, *Limiting Factors to the Success of the Seventh-day Adventist Church in Africa: The Nigerian Case Study* (Ibadan: Agbo Areo, 2008), 173.

²Kelvin O. Onongha, *Pentecostalism in Nigeria: Phenomenon, Prospects and Problems to Mainline Churches* (Ilishan-Remo: Babcock Consulting, 2011), 140–141.

of cultural diversities in the selection of music to serve the interest of different groups. However, music chosen should reflect biblical teachings.¹ In fulfilling the above task Ellen White counsels: “Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God.”² Today, however, the Church in Nigeria has been greatly challenged by the Pentecostal types of music which appeals more to emotion than reason – a continuation of its theology. Femi Adeniji observes that music constitutes an integral dimension of Pentecostal worship and the Nigerian gospel music scene which is largely controlled by Pentecostals “is widely patronized by Christians and non-Christians alike.”³

Onongha quoting Rotimi Taiwo, a professor of music, having great understanding of Nigerian Pentecostal music observes that there has been a shift of focus from pure praise and worship songs to the socio-cultural setting and values of the people in contemporary gospel music. Some of these new themes include financial success, prosperity, competition, challenge, and assertions. The foregoing presents both theological and emotional challenges. First, the

¹Ministerial Association, *Ministerial Handbook*, 124.

²Ellen G. White, *Patriarchs and Prophets* (Coldwater, Michigan: Remnant, 2000), 464

³Femi Adeniji, “Classification of Nigerian Gospel Music Types,” *Africa Revista do Centro dos Estudos Africanos*, USP, Sao Paulo 24-25-26: (2002/2003/2004/2005), 225-246.

so-called gospel song expresses secular and material cravings of the society. Second, it promoted the importance of dance which is a vital aspect of Yoruba social (not religious) fiber as an expression of 'gratitude' to God. Although they attempt to distinguish *ijo Jesus* (Jesus' dance) from the worldly dance, Taiwo observes that it is difficult to draw a fine distinction.¹

If there is anything that has threatened love, unity, trust, and brotherhood among Adventist ministers in some parts of Nigeria, especially in the West and South West Conferences, it is the tilt toward Pentecostal music. In some churches, the worldview and the position of the church pastor determines the worship atmosphere. So you can have many churches in a given locality with different styles. Many church sessions are characterized by tension as those with upper hand prevail leaving the rest murmuring and disgusted. This has resulted in crises of identity leaving the congregation confused. Sampson Nwaomah² also listed the quest for ecstatic worship, as a reason for the rise of splinter groups in the Church.

Prayer and Exorcism

Adventists believe in and emphasize the need for prayer. However, the church encourages that tiresome petitions be

¹Onongha, *Pentecostalism in Nigeria*, 100–103.

²Sampson M. Nwaomah, *The Gospel of Wholeness: Biblical Reflections on Anointing, Healing and Prosperity* (Ibadan: Positive, 2012), 96.

left for the closet.¹ Apart from the different prayers said during Sabbath worship (Invocation, Thanks after Offering, Pastoral Prayer and Benediction), Wednesdays are set aside every week for Mid-week prayer. Adventists believe in solemnity and reverence during prayers and so noise and unnecessary repetitions are discouraged as members are encouraged to believe that God's answer to prayers is no rested on many words but rather on the faith expressed (1Kings 18:36 – 39). The church also acknowledges the presence and manifestations of demonic powers (Eph. 6:12 – 13). In dealing with such issues however, Jesus' method in Mark 5:1–20 and Luke 11:14; Paul's approach in Acts 8:7 are presented as models in dealing with such issues.²

The history of Nigerian Pentecostalism reveals the role of and its emphasis on prayer. Pentecostalism introduces the advent of "Prayer Houses" and "Prayer Mountains" where intercessory and personal prayers are offered round the clock on behalf of those in trouble. These prayers present a perfect synchrony of traditional beliefs. Such prayer are repetitive, long, dramatic, or violent akin to Baalism in (1Kings 18: 26 – 29). Most of these prayers are accompanied with 'speaking in tongues'. Common phrases that accompany the do-it-now prayers repetitively include "the blood of Jesus" and "in Jesus

¹The Secretariat, General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Hagerstown, Maryland: Review and Herald, 2010), 123.

²Ministerial Association, *Minister's Handbook*, 193–194.

name". As I have always argued in meetings and where the opportunity calls, Pentecostalism is a package; you do not take some and leave the others. So it is not a surprise that many Adventist pastors and lay persons in Nigeria manifest some of the above Pentecostal characteristics. What many need is the right atmosphere and it is done.

Prosperity and Health and Anointing

The SDA Church believes in the scriptural injunction that prosperity and wealth are blessings that come from God. Such wealth we believe comes through obedience to the will of God (Deut. 28:1–14; Josh. 1:8; 3 John 2). The Church is also known for her contribution in medical ministry in Nigerian and around the world. However, the Church also believes that because we are in a world of sin, those who believe in and follow Jesus Christ will share not only in His glory, but also in His suffering (Matt. 5: 11–12).

In consonant with James 5:14 – 15) the Church conducts anointing services not only to the sick but also for forgiveness. It is the position of the Church that the sick or his friends (or relatives) when such individual can no longer place the request; or the sinful who desires anointing that makes the request. For the Church: "Anointing service is an intensely personal event, addressing the specific needs and request of one person. The purpose of anointing and prayer, stated in the Epistle of James, is not designed for attracting large

audiences. This is a distortion of the truth.”¹

Nwaomah² observes that woven with traditional beliefs and practices, Pentecostal preachers practice anointing for healing, breakthrough, and prosperity. Following the African practice of pouring libation, the pastors and ‘men of God’ anoint houses, cars, household items among others. Mass anointing is also a regular feature. He further observed with dismay that some Adventist pastors, possibly because of insufficient understanding of biblical teachings on this practice or a response to the Pentecostal package have adopted the popular but unbiblical practices of anointing for breakthroughs, anointing homes and business premises to dispel malevolent spirits, cars and other items.³ It is not out of place today to find mass anointing services advertized one or two weeks in an Adventist Church. Because of the need to be ready to war against the spiritual forces of darkness and other purposes some pastors carry anointing oil as they move. Most Adventist preaching only emphasizes prosperity against sound and holistic biblical teachings.

Conclusion and Recommendations

The study examined the struggles of ancient Israelites to keep faith amidst Canaanite religious practices. Having

¹Ministerial Association, *Minister's Handbook*, 190.

²Nwaomah, *The Gospel*, 64–93.

³Ibid, 93.

delivered them from their Egyptian bondage, Yahweh established a covenant with Israel at Mount Sinai. In this covenant, Yahweh functioned as Israel's King. As a people bound in a covenant relationship, Israel was to be faithful in their relationship.

However, the study revealed that upon settlement in Canaan, Israel met a Waterloo as they accommodated and subsequently mingled with the natives. Such association resulted in their gradual absorption of Canaanite religious worships of Baal and Artartes whom the natives believed were in charge of fertility and rain. From that point, Israel became heavily immersed in paganism that it has become somewhat difficult for many scholars today to believe that they once practiced Monotheism. Such syncretistic attitude led them into prostitution, child sacrifice, and other practices forbidden by Yahweh in the covenant relationship.

The evaluation of the experience and response of SDAs in Nigeria to the wide influence of Pentecostalism shows that some SDAs in Nigeria – pastors, elders, lay persons and young people have succumbed to Pentecostal influences. This is manifested in the appropriation of Pentecostal theology into the liturgy, music, prayer, and preaching of the Church. It is no longer strange to hear that the Church is cold or boring, too legalistic, prayerless, or lacks the Holy Spirit. While such manifestations seem less harmful on the surface, the problem lies in the fact that Pentecostalism is a synchrony with certain traditional beliefs which are incongruent with the Bible. The

paper therefore recommends that SDAs in Nigeria, especially church leaders should learn from the Israelite experience that only prosperity, healing, security, and freedom from divine punishment comes only as we remain faithful to the Bible and not to the culture.

**THE HISTORY OF AIIAS AFRICAN
THEOLOGICAL ASSOCIATION: 2002-2007**

Pastor Michael Onyedikachi Akpa, PhD

Babcock University, Nigeria

The birth of AIIAS African Theological Association (AATA) was incubated on AIIAS campus, Silang Cavite, Philippines, during an evening walk between two doctoral students at AIIAS Seminary; namely, late Julius M. Muchee (a Kenyan) and Michael Onyedikachi Akpa (a Nigerian). As they walked around the campus on that evening in 2002, they discussed a wide array of issues that bordered on academics, ministry, and especially theological scholarship on the continent of Africa. By the end of that evening walk, a burning desire to foster a strong theological platform for African theologians both on the continent and in the diaspora became very strong. This formed a strong bond of friendship and collegiality between the two, who lived as next door neighbors in Apartment H in the AIIAS student housing complex.

In 2004, Muchee graduated and left AIIAS for Adventist

University of Eastern Africa, Barraton, Kenya while Akpa continued with his doctoral program. In April of that year, Muchee visited the Philippines to attend the graduation of his wife, Tabitha, who had completed her doctoral studies. A vibrant discussion between Muchee and Akpa during another evening walk strengthened their desire to establish a theological platform through which African theologians can express themselves through avid theological scholarship. Arrangements were concluded on how to initiate the establishment of such a platform either in Africa or at AIIAS. Shortly after, the news of the death of late Muchee filtered into AIIAS. This death dealt a deadly blow on the dream for the theological platform for African theologians since it now became resident in one person and it is usually difficult for one person to convince a crowd to buy into a dream.

Undeterred by the loss of a dear colleague, Akpa started all over again to sell the idea of a theological platform for Africans to his colleagues both in the Theological Seminary and the School of Graduate Studies at AIIAS, Philippines. Sometime in 2006, many African students at AIIAS during that period bought the idea of forming a theological association for African theologians at AIIAS. The initial challenge was how to run the theological association without crippling African Student Association (ASA), the Mother Association that caters for all Africans at AIIAS, irrespective of programs.

After due consultations with ASA sponsors (Drs.

Musvosvi, Higgins, Penniecook), ASA leaders and opinion leaders among the African community at AIIAS, an initial conference was called during which a committee was set up to study the feasibility and dynamics of establishing a theological association that will run parallel to ASA. Members of the committee were Michael M. Sokupa, Michael O. Akpa, Daniel K. Bediako, Phodidas Ndamyumugabe, and Patrick E. Anani. The committee did its work and reported to the house at several subsequent conferences. After clearing with ASA leadership, AIIAS African Theological Association (AATA) was born in 2007. In its inaugural meeting held on May 27, 2007, the following pioneer officers were appointed to oversee the affairs of the Association: Michael M. Sokupa (President); Simon Bwambale (Secretary/Treasurer); Daniel K. Bediako (Editor); Daniel Berchie (Intellectual Affairs Director).

Names of pioneer members of AATA that readily come to mind include Michael M. Sokupa, Michael O. Akpa, Daniel K. Bediako, Phodidas Ndamyumugabe, and Patrick E. Anani, Robert Osei-Bonsu, Mesfin Bysegman, Paluku Mwendambio, Claver Ndahayo, Daniel Berchie, Michael I. Oluikpe, Simon Bwambale, Kambale Muhasa, Kambale Muhongya, Kasereka Muthavally, and others that I run the risk of not remembering due to distance and time.

Following the formal inauguration of AATA, it went into action by organizing her maiden Theological Forum which was held in AIIAS Youth Church on August 5, 2007. Several

papers were presented by those in attendance. Shortly after the Theological Forum, Dr. Michael Onyedikachi Akpa left AIIAS, Philippines for Babcock University, Nigeria, having completed his doctoral studies. In addition to the general objectives of the Association, a prominent rationale for holding the Forum was to accumulate articles for publication in the Theological Journal that had been in view since 2002.

Thus, the seed, which was sown during an evening walk between two friends, has germinated and grown into a full tree that would bear fruits in subsequent years. The history of AATA from 2007 to date would attest to this. It is good to note at this juncture that the ripples of AATA have stirred scholars in the three Seventh-day Adventist universities in West-Central Africa Division to form Adventist Theological Association of West-Central Africa (ATAWA) on February 20, 2011 with a Journal that will soon be published. It is my prayer that God, who gave this dream, will continue to shape it until takes over the entire continent of Africa.

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Doctor of Philosophy Dissertation

Adventist International Institute

of Advanced Studies

Theological Seminary

TITLE 1:

THE FUNCTION OF THE MOSAIC

WATER DRINKING ORDEAL OF NUM 5:11-31

Name of researcher: **Paluku Mwendambio**

Name and degree of faculty adviser: David Tasker, PhD

Date completed: June 2010

Num 5:11-31 is a puzzling biblical passage due to various difficulties pertaining to its origin, composition, nature, and purpose. The current study deals with the last issue, that is, the purpose of the ordeal of Num 5:11-31.

The study addresses the issue through the cognitive social function approach. Contrary to the fear, humiliation, abortion, and metaphorical views that assign the ordeal a negative role, this dissertation sides with the view assuming

ABSTRACT

that it played a positive role in the Israelite community by protecting the accused woman. The study expands this view by suggesting that the ordeal was a divine ritual that protected not only the suspected woman but the entire Israelite community. This stance is based on the analysis of the involvement of human and divine participants in the ordeal and the transfer of the case of the suspected woman from the human sphere to God's jurisdiction. It follows that the ordeal of Num 5:11-31 may have mainly functioned,

1. As a socio-community builder which aimed to enhance relationships among Israelites themselves and with God.
2. As an instrument of God's judgment which intended to maintain moral purity in Israelite society. As such, the ritual communicated some important messages: 1. An accused person should be considered innocent until proven guilty. 2. No one should carry out justice for himself. 3. Sensitive issues such as suspicion about adultery need not to be resolved by violence; they should be referred to God for He is interested in the stability of the community and as the supreme arbiter He can penetrate secrets of human beings and fairly judge the course of their actions.

Title 2:

**THE SIGNIFICANCE OF מִקְוָה “HOPE” AND
בְּרִית “COVENANT” (EZRA 10:2-3) TO THE
COVENANTAL REFORM IN EZRA-NEHEMIAH:
A LITERARY AND GRAMMATICAL APPROACH**

Name of researcher: **Simon Bwambale PhD**

Name and degree of faculty adviser: **David Tasker, PhD**

Date completed: **June 2011**

The study attempts to provide a perspective that takes covenant renewal (Ezra 9-10) and covenantal obedience (Ezra 10:2-3) as foundational to interpreting Ezra-Nehemiah (EN). The study observes that both the critical approach that attempt to reconstruct the text, and the traditional approach that endeavours to reorder history may not objectively discern the author's true message. Some scholars advance an approach that is contrary to the above propositions. They observe that the author used narrational and chiasmic designs to construct the EN text. This approach highlights Ezra 9-10 as both the climax of the discourse of the book of Ezra and

the center of the macro chiasm of EN. This study agrees with this approach. However, the approach seems not to notice that the climactic and central position of the terms *מִקְוָה*, “hope” and *בְּרִית*, “covenant” renders them (the terms) to be primary to the interpretation of the EN corpus.

The study observes that Ezra’s calling might have endowed him with a point of view that informed his endeavour to record the postexilic events that were relevant to the rebuilding of the covenant community. In view of this, this study proposes that first, EN is a narrative of a community seeking to reorganize itself based on its identity as a covenant community. Second, the central section of the corpus (Ezra 9-10) is about a community undergoing a covenant renewal process focusing on removing the obstacle (foreign women). Third, Ezra 10:2-3 is set as the hub of Ezra 9-10 and exhibits hope-inspired covenantal obedience which impacts the rest of the reform procedure (Ezra 10:4-17). Fourth, the terms *מִקְוָה* and *בְּרִית*, embedded in this central spot, are crucial to the interpretation of the book of Ezra and the entire EN corpus.

Title 3:
**ARMAGEDDON AS
DIVINE WAR IN THE APOCALYPSE**

Name of researcher: **Ikechukwu Michael Oluikpe, PhD**

Name and degree of faculty adviser: **Richard A. Sabuin, PhD**

Date completed **May 2011**

The word “Armageddon” appears only once in the whole Bible as the name of the site for the eschatological battle on the great day of God the Almighty (Rev 16:16). Though it appears only once in the Bible, it has been the subject of a variety of interpretations. These interpretations can be divided into 2 major groups: Armageddon as a literal geographical place and Armageddon as a symbolic place.

In the light of the differing opinions on the subject, this study explores the interpretation of Armageddon through the theological lens of the divine war motif. This is also done in an attempt to provide a unified, integrated understanding of the subject.

Based on the context of the Apocalypse, the battle

ABSTRACT

of Armageddon is a battle of God's ultimate response to gathering against Him. The Hebrew place name Armageddon is symbolic of God's Mount of Assembly/Gathering: Mount Zion-New Jerusalem which is symbolic of God's universal kingship and government. The battle of Armageddon therefore involves God's ultimate response to the gathering and uniting of sinful rebellious beings (human and superhuman alike) against God's government and all that is God's.

Though the symbolic views of Armageddon appear to differ, they all agree on one point: The battle of Armageddon points to the eschatological battle between God and all evil. Like the doctrine of salvation, each symbolic view stands as a metaphor or illustration from a different perspective for this final battle.

From the perspective of divine war, the battle of Armageddon has two aspects: the attack of the saints by the end-time evil confederacy (the preparation for the battle) and God's response on behalf of His saints (the battle itself). The divine war motif emphasizes the second aspect. Armageddon is not just the ultimate battle between good and evil. It is God's final and complete victory over evil. The good news of Armageddon is that God will win in the end.

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