



J
A
A
S

Journal of
Asia Adventist
Seminary

9.1
2006

sn 1908-4862



12 171

P10037

JOURNAL OF ASIA ADVENTIST SEMINARY (ISSN 1908-4862)

formerly *Asia Adventist Seminary Studies* (ISSN 0119-8432)

Theological Seminary

Adventist International Institute of Advanced Studies

Volume 9 ■ Number 1 ■ 2006

Editor: *Gerald A. Klingbeil*

Associate Editor: *Clinton Wahlen*

Book Review Editor: *Mxolisi M. Sokupa*

Subscription Manager: *Emmer Chacon*

Cover Design: *James H. Park*

Copy Editors: *Chantal J. Klingbeil, Woodrow W. Whidden II*

EDITORIAL BOARD

Accio Cairus, Emmer Chacon, Gerald A. Klingbeil, Joel Muszycski, Mxolisi M. Sokupa, Clinton Wahlen

INTERNATIONAL REVIEW BOARD

David W. Baker (Ashland Theological Seminary, USA) ■ *Erich Baumgartner* (Andrews University, USA) ■ *Peter van Beunelen* (Andrews University, USA) ■ *Fernando L. Canale* (Andrews University, USA) ■ *JoAnn Davidson* (Andrews University, USA) ■ *Richard M. Davidson* (Andrews University, USA) ■ *Jon Dybdahl* (Andrews University, USA) ■ *Craig A. Evans* (Acadia Divinity College, CANADA) ■ *Daniel E. Fleming* (New York University, USA) ■ *J. H. Denis Fortin* (Andrews University, USA) ■ *Mary Getui* (Kenyatta University, KENYA) ■ *Frank M. Hasel* (Bogenhofen Seminary, AUSTRIA) ■ *Michael G. Hasel* (Southern Adventist University, USA) ■ *Daniel Heintz* (Friedensau Theologische Hochschule, GERMANY) ■ *Richard S. Hess* (Denver Seminary, USA) ■ *Othmar Keel* (Fribourg University, SWITZERLAND) ■ *Martin G. Klingbeil* (Helderberg College, SOUTH AFRICA) ■ *Jens Bruun Kofod* (Copenhagen Lutheran School of Theology, DENMARK) ■ *Wagner Kuhu* (Institute of World Mission, USA) ■ *Carlos Martin* (Southern Adventist University, USA) ■ *John K. McVay* (Walla Walla College, USA) ■ *Cynthia L. Miller* (University of Wisconsin, USA) ■ *Ekkehardt Müller* (Biblical Research Institute, USA) ■ *Roberto Percyra* (Universidad Peruana Unión, PERU) ■ *Gerhard Pfandl* (Biblical Research Institute, USA) ■ *Stanley E. Porter* (McMaster Divinity College, CANADA) ■ *Martin Pröbstle* (Seminar Schloss Bogenhofen, AUSTRIA) ■ *Nestor C. Rilloma* (Philippine Publishing House, PHILIPPINES) ■ *Ángel M. Rodríguez* (Biblical Research Institute, USA) ■ *Kenton L. Sparks* (Eastern University, USA) ■ *Peter van der Veen* (Bristol University, ENGLAND/Verlag Wort und Wissen, GERMANY) ■ *J. Dudley Woodberry* (Fuller Theological Seminary, USA) ■ *Randall W. Younker* (Andrews University, USA)

EDITORIAL STATEMENT

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

THE CHILD'S NEW GARB: JAAS BETWEEN CONTINUITY AND INNOVATION

GERALD A. KLINGBEIL, D.LITT.

Adventist International Institute of Advanced Studies, Silang, PHILIPPINES

In the editorial of the first issue of the journal *Asia Adventist Seminary Studies* (ISSN 0119-8432) Edwin E. Reynolds used the wonderful metaphor of a newly born child.¹ Eight years down the road the child is still well and has matured considerably over the past ten months of planning, maintaining all the good things that had characterized it and improving some of the weaker areas.

As the new editor of the journal, let me share some of these new developments: First, we have changed the name to *Journal of Asia Adventist Seminary* and due to legal considerations we have received a new ISSN number. However, we will continue with the volume count begun in 1998 with the first issue of *Asia Adventist Seminary Studies*. Second, we decided to publish two issues per year (instead of one). Third, since we are committed to publishing quality biblical-theological research, we have instituted an international review board, including some thirty leading scholars, that will provide the expertise for a vigorous peer-review process. These scholars represent a global community of biblical scholarship (Africa, North America, South America, Europe, Asia), different areas of expertise, and many renowned universities and seminaries (such as New York University [USA], University of Wisconsin [USA], Copenhagen Lutheran School of Theology [Denmark], Kenyatta University [Kenya], Fribourg University [Switzerland], Andrews University [USA], Fuller Theological Seminary [USA]). We are indeed grateful to these scholars for their unselfish support of biblical-theological research in Asia. Fourth, we have redesigned both the cover as well as the inside of the journal to provide an esthetically appealing product, which will speak to students, professors, and pastors in the twenty-first century. Fifth, we are negotiating with an important international distributor in order to facilitate international subscriptions via credit card payment, an option we could not offer before locally. Finally, we have named an enthusiastic editorial team, including Gerald A. Klingbeil (editor), Clinton Wahlen (associate editor), South African Ph.D. student Michael Sokupa

¹ Compare here Edwin E. Reynolds, "A Child is Born (Editorial)," *Asia Adventist Seminary Studies* 1 (1998): 1-3.

(book review editor), and Venezuelan Ph.D. student Emmer Chacon (subscription manager).

We hope that, as you hold this first issue of 2006 in your hands, you will not only like the new garb of *JAAS* but will consider subscribing to the journal to be kept up-to-date on quality biblical-theological research with an Asian perspective, important critical book reviews, as well as abstracts of completed theses and dissertations from the Theological Seminary at the Adventist International Institute of Advanced Studies (AIAS). As we are always looking for new articles or research notes we encourage you to consider sending submissions to *JAAS*. The editorial policies that we are implementing and that may guide the format of your submission can be found on the back cover page, together with the relevant contact details. Enjoy the new look of an old member of the AIAS family!

THE SABBATH COMMANDMENT IN THE BOOK OF THE COVENANT: ETHICS ON BEHALF OF THE OUTCAST

MATHILDE FREY, PH.D. CAND.
Andrews University, Berrien Springs, USA

The Sabbath commandment in the book of the covenant (Exod 23:12) employs unusual linguistic terms which link it to Israel's patriarchal and covenantal history. This study suggests first, that the context of the Sabbath commandment in the book of the covenant is represented by the motif of God's compassionate listening to the outcry of the oppressed, a motif fundamental to the book of Exodus, which even triggers the exodus event. Second, a word-play connects the story of the exclusion of Ishmael and Hagar from the household of Abraham to the Sabbath and highlights its ethical implications. Finally, the use of an unusual expression indicating work during the six days of the week connects the Sabbath to creation and thus highlights its universal dimension. The Sabbath rest changes humanity's toilsome work into a positive perspective, making meaningful and fruitful work worth celebrating.

Key Words: Exod 23:12, Sabbath, Sabbath commandment, Sabbath theology, ethics, work, compassion, Ishmael and Hagar, book of the covenant

1. Introduction

Exodus 23:12 reads: "Six days you are to do your work, but on the seventh day you shall cease from labor so that your ox and your donkey may rest, and the son of your female slave, as well as your stranger, may refresh themselves" (NASB).

As an integral part of the book of the covenant (Exod 21–23) the Sabbath commandment in Exod 23:12 contains significant linguistic terms which, when explored within the biblical context, have significant theological implications. Until recently, this commandment has been described by biblical scholars as humanitarian and recognized only in connection with the sabbatical year.¹ However, Bruce Rosenstock's article, entitled "Inner-Biblical Exegesis in the Book of the Covenant. The Case of the Sabbath Command-

¹ Patrick D. Miller, "The Human Sabbath: A Study in Deuteronomical Theology," *PSB* 6 (1985): 81–97. Cf. H. Ross Cole, "The Sabbath and the Alien," *AUSS* 38 (2000): 225.

ment," has suggested that Exod 23:12 installs Sabbath theology and Sabbath ethics in Israel's patriarchal history by invoking the narrative of Ishmael and Hagar in Gen 21.²

The purpose of this study is to investigate the elements which suggest the interconnection between Exod 23:12 and Gen 21, i.e., the motif of the God who hears the cry of the afflicted and oppressed, as well as specific Hebrew terms which indicate specific intratextual links. Finally, I will highlight a new dimension of the Sabbath commandment which originates in the hope expressed by Lamech at the birth of his son Noah in Gen 5:29, thus implementing the Sabbath commandment in Noah's covenantal history.

2. The Motif of the Sabbath Commandment: Cry and Compassion

Exod 23:12 employs three verbs to denote the importance of the Sabbath: cease, rest, and breathe as opposed to the one single verb used to refer to the work to be done during the six days of the week. The third verb which introduces the final clause of this commandment [שָׁנַף] designates in the Niphal form the refreshment which comes from catching one's breath during rest.³ Besides Exod 23:12 this verbal form is used twice in the Hebrew Bible, i.e., in Exod 31:17 and 2 Sam 16:14. In 2 Sam 16:14, the verb describes King David and his people recovering from fatigue during their flight from Absalom. In Exod 31:17, the verb is used to refer to God being refreshed after the work of creation. The anthropomorphic language suggests God's rest and refreshment on the seventh day is an example for man's Sabbath rest and refreshment.⁴

The occurrence of the verbal form שָׁנַף in the Sabbath commandment provides an important key to understanding the Sabbath within the motif of the God who listens to the cry of the afflicted. The verb relates to the cognate noun שָׁנַף "soul" found only three verses above, "You shall not oppress a stranger, since you yourselves know the שָׁנַף "feelings, life, soul" of the stranger, for you were strangers in the land of Egypt" (Exod 23:9). The

² Bruce Rosenstock, "Inner-Biblical Exegesis in the Book of the Covenant. The Case of the Sabbath Commandment," *Conservative Judaism* 44 (1992): 37-49.

³ Daniel C. Fredericks, "שָׁנַף," *NIDOTTE* 3:133. The Akkadian *napasu* has a similar meaning, i.e., "to blow, breathe (freely), to become wide." Cf. *HALOT* 1:711.

⁴ Umberto Cassuto, *A Commentary on the Book of Exodus* (trans. Israel Abrahams; Jerusalem: Magnes, 1967), 245, 404; John H. Sailhammer, *The Pentateuch as Narrative* (Grand Rapids: Zondervan, 1992), 309.

resonance between the verb and the noun highlights the experience of both the Israelite householder and the stranger: the soul of the stranger is exhausted, and it is the responsibility of the Israelite householder as one who knows about such weariness and depletion to provide a distinct time for refreshment and recreation.

Israel's concern for the oppressed is taken as the human analogue of God's compassionate listening to the cry of the suffering people. The laws which precede the Sabbath commandment (Exod 22:21-27; 23:6-11) speak about the protection of those whose social and legal status made them likely victims of injustice: the poor, the widow, the orphan, the resident alien, and the slave. The Sabbath commandment fits well into this context and should be seen as a part of the preceding social legislation.⁵

The cry and compassion motif is fundamental to the entire book of Exodus, even appearing as a trigger for the exodus event in Exod 3:7, "The LORD said, I have surely seen the affliction of my people who are in Egypt, and have given heed to their cry." The phrase "to hear the outcry" appears in Exod 22:23, 27, within the context of the Sabbath commandment. Bruce Rosenstock points out that the author's intention is to show that the laws of the book of the covenant, especially the Sabbath law, should be understood as prescription by the same God who was moved by the outcry of the slave in Egypt and brought redemption to Israel.⁶ God's statement that he listens to the cry of the stranger, the widow, and the orphan speaks about his compassion and marks an essential part of his self-revelation to Israel.

3. The Female Servant's Son

In both Decalogue formulations the servants in the Israelite household called to rest on the seventh day are the עֶבֶד "male servant" and the אִמָּה "female servant" (Exod 20:10; Deut 5:14). The Sabbath commandment of the book of the covenant introduces a marked divergence from the usual readings by the phrase אֶת־בְּנֵי־אִמָּתְךָ "son of your female servant."

⁵ Paul Hanson, "The Theological Significance of Contradiction within the Book of the Covenant," in *Canon and Authority: Essays in Old Testament Religion and Theology* (ed. George W. Coats and Burke O. Long; Philadelphia: Fortress, 1977), 110-31; Eduard Nielsen, *The Ten Commandments in New Perspective* (London: SCM, 1967), 113-14; Felix Mathys, "Sabbatruhe und Sabbatfest: Überlegungen zur Entwicklung und Bedeutung des Sabbat im AT," *TZ* 28 (1972): 246.

⁶ Rosenstock, "Inner-Biblical Exegesis in the Book of the Covenant," 42.

Calum Carmichael attempts to identify those designated by the expression "son of your female servant" in the light of comparative Near Eastern studies.⁷ He seems to read into the biblical text the qualification that the female servant's son must be "the perpetual slave issuing from the union of a slave and the wife given him by his master"⁸ even though the children born in slavery are defined as sons and daughters of the male servant and not of the female servant (Exod 21:4). According to Carmichael's approach the expected reading in Exod 23:12 would be "the son of the male servant." Since this is not the case, the question remains: why does the Sabbath commandment employ the unusual expression *בן אמת אשה* "son of your female servant"?⁹

Beside Exod 23:12 the only other usages of the expression *בן אמת אשה* "son of your female servant" in the Pentateuch occur in the narrative of Hagar's and Ishmael's expulsion from the household of Abraham and Sarah, in which Ishmael is twice called the "son of the female servant" (Gen 21:10, 13). The motif of God who hears the cry of the afflicted and oppressed also appears in this narrative in the phrase "God has heard the voice of the lad" (Gen 21:17). These words even recall Hagar's first encounter with the angel of the Lord in Gen 16:11 where the text says, "the Lord has given heed to your affliction."

The link between Gen 21 and Exod 23:12 seems further established by the fact that only in Gen 21 is Hagar called *אמת* "maid servant," but in other narratives (Gen 16 and 25) she is the *אשה אמת* "maid servant" of Sarah.¹⁰ Also, only in Gen 21 is Ishmael not referred to by name. He is called "the lad," "her [Hagar's] son," or "son of the female slave."¹¹ Yet, the text offers a clear reference to the significance of his name in the words of the angel, "for God has heard the voice of the lad" (Gen 21:17), "Ishmael" bearing the meaning "God hears." It seems that by the omission of the actual name while em-

7 Calum Carmichael, *The Laws of Deuteronomy* (London: Cornell University Press, 1974), 87.

8 Ibid.

9 The Samaritan Pentateuch replaced the anomalous reading of Exod 23:12 with the standard "your male servant and your female servant" as indicated in the apparatus of the *Biblia Hebraica Stuttgartensia*.

10 For a discussion of the semantics of the two Hebrew terms *אמת* and *אשה אמת*, see Alfred Jepsen, "Amah und Schiphchah," VT 8 (1958): 293-97.

11 The textual links between Gen 21 and the Sabbath commandment in the book of the covenant support the single authorship of both texts in the way the final form of the biblical text is presented.

phasizing its meaning, the narrative stresses the motif of God's compassionate listening to the cry of the one who is about to die.

The Hebrew Bible uses the phrase בְּרֵאמֶתֶךָ "son of the female servant" again in the book of Judges regarding Abimelech, the son of a slave woman (Judg 9:18), but more significantly in the book of Psalms (Pss 86:16; 116:16). The Psalmist seems to allude to both Gen 21 and Exod 23, calling himself "son of your female servant" (Ps 116:16) who cries out in distress and danger of life (116:8) and the Lord inclined his ear (116:2) and "loosed my bonds" (116:16). The Psalm culminates in the words, "Return to your rest, O my soul [נַפְשִׁי], for the Lord has dealt bountifully with you" (116:7). All significant characteristics of the Sabbath commandment in Exod 23:12 and its context are included in this Psalm: the theological motif of God's compassionate listening to the cry of the one who is about to die, as well as the terminology of the Sabbath commandment—"rest," "soul," and "son of your maid servant."

4. The Stranger

By including the stranger within the realm of Sabbath rest, Exod 23:12 goes along with the Sabbath commandments in Exod 20:10 and Deut 5:14. Both Decalogue formulations mention the sojourner, stranger or alien as a partaker of Sabbath rest. However, Exod 23:12 employs the term גֵּר "stranger" in an unusual way by using the definite article, thus reading הַגֵּר "the stranger" in contrast to אֲדָרְךָ "your stranger" as the Decalogue formulations do. Moreover, the previous three nouns, שׂוֹרֵךְ וְחֹמֶרֶךָ וְיִנְפֶשׁ בְּרֵאמֶתֶךָ, "your ox, your donkey, and the son of your female servant" end with the pronominal suffix in the construct state, but הַגֵּר brings the sequence to an unexpected end with a noun in the absolute state.

In looking at the immediate context of Exod 23:12, the term גֵּר seems to reinforce the significance of the Sabbath and to prepare the reader for hearing the pun on הַגֵּר "the stranger": "You shall not wrong a stranger [גֵּר] or oppress him, for you were strangers [גֵּרִים] in the land of Egypt" (Exod 22:20 [ET 20:21]) and "You shall not oppress a stranger [גֵּר], since you yourselves know the feelings [נַפְשִׁי] of the stranger [הַגֵּר], for you also were strangers [גֵּרִים] in the land of Egypt" (Exod 23:9).

The Sabbath commandment of the book of the covenant is put in the context of the theological motif of God's compassionate listening together with unusual linguistic expressions like the phrase "son of the female servant," alluding to Ishmael the son of Hagar, in connection with the final הַגֵּר instead of אֲדָרְךָ. Only here the sound-allusion to the name of the Egyptian

maid servant Hagar is obvious in the Hebrew text. Had הַגֵּר also ended with the second person suffix like the Sabbath commandments in Exod 20:10 and Deut 5:14 the word-play on Hagar would not be obvious to the reader.¹² Yet, an even more subtle rhetorical aspect of the narrative in the book of Genesis is that Hagar, the Egyptian, is never called a stranger, rather Abraham sojourns [גֵּר occurs 5 times] in the land and calls himself "a stranger [גֵּר] and a sojourner" (Gen 23:4).

Early Jewish and rabbinic writings identify the גֵּר in the Sabbath commandments (Exod 20:12; 23:12; Deut 5:14) in terms of conversion as the *ger saddiq*, the circumcised "righteous alien," rather than the uncircumcised "sojourning alien."¹³ According to Rashi, the text speaks of the resident alien who has accepted the seven Noachide laws in order to be permitted to dwell among the Israelites and is obligated to observe the Sabbath, because profanation of the Sabbath is tantamount to committing idolatry.¹⁴ Nachmanides goes even further by linking the Sabbath commandment in Exod 23:12 to creation: "They [the son of the female slave and the stranger] must all bear witness to creation."¹⁵ Modern Jewish scholars speak of the Sabbath commandment in universal dimensions,¹⁶ thus implying that the Sabbath is not a special privilege for the Israelites and their household including the resident alien, but an unrestricted obligation for all mankind. Cole investigates the term גֵּר in Exod 23:12 and Deut 5:14 and concludes that the universal dimension of the Sabbath commandment is shown by the fact that the contexts of both texts speak of circumcised and uncircumcised aliens alike.¹⁷

¹² Rosenstock, "Inner-Biblical Exegesis in the Book of the Covenant," 45.

¹³ *Mekilta Exodus 20:10; Pesiqta Rabbati 23:4*. Cf. Robert M. Johnston, "Patriarchs, Rabbis, and Sabbath," *AUSS* 12 (1974): 98–101.

¹⁴ Rashi, *Yeb.* 48b.

¹⁵ *Exodus. The Commentators' Bible* (The JPS Miqra'ot Gedolot; trans. Michael Carasik; Philadelphia: Jewish Publication Society, 2005), 199.

¹⁶ Leo Baeck, "Mystery and Commandment," in *Contemporary Jewish Thought* (ed. Simon Noveck; New York: B'nai B'rith, 1963), 202; idem, *This People Israel: The Meaning of Jewish Existence* (trans. Albert H. Friedlander; New York: Union of American Hebrew Congregations, 1964), 138; Herman Cohen, *Reason and Hope: Selections from the Jewish Writings of Hermann Cohen* (trans. Eva Jospe; Cincinnati: Hebrew Union College, 1993), 87, 116, 117, 225; Abraham Joshua Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrer, Straus, and Young, 1951). Heschel's title for the book implies the universality of the Sabbath command.

¹⁷ Cole, "The Sabbath and the Alien," 223–29.

5. The Work of the Other Six Days of the Week

Exodus 23:12 represents the only Sabbath text using the noun *מְעֵשָׂה* (instead of *מְלֵאכָה*) with regard to the work of the six days of the week. All other Sabbath texts speak of the work done during the six week days in terms of *מְלֵאכָה*.¹⁸ The fact that Exod 23:12 interrupts the structure of the Pentateuchal Sabbath texts by replacing *מְלֵאכָה* with *מְעֵשָׂה* suggests that the author wishes to highlight this commandment and to point out a meaning not yet recognized.

The striking fact is that even though the creation account uses the verb *עָשָׂה* "do, make" to describe God's action during the creation week, the first use of the noun *מְעֵשָׂה* is found in Gen 5:29 in the words of Lamech at the birth of his son Noah: "Now he called his name Noah, saying, 'This one will give us rest from our work [*מִמְעֵשָׁנוּ*] and from the toil of our hands arising from the ground which the LORD has cursed.'" After this text, the word *מְעֵשָׂה* occurs seven more times carrying a negative connotation and reaching its low point right before the exodus when Pharaoh and the taskmasters press the Israelites, saying, "Moses and Aaron, why do you draw the people away from their work? Get back to your labors! [...] Complete your work quota, your daily amount, just as when you had straw" (Exod 5:4, 13 NASB).

Significantly, it is within the context of teaching the statutes and the laws [*תּוֹרוֹת*] of God that *מְעֵשָׂה* changes from a negative to a positive connotation, "then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do" (Exod 18:20). Following this *מְעֵשָׂה* then occurs in the Sabbath commandment (Exod 23:12), in the feast of first fruits or feast of weeks, and in the feast of ingathering or feast of booths (Exod 23:16; cf. Deut 16:16). This is followed by a wealth of texts regarding the skillful construction of the sanctuary (Exod 26–39).

Placed within the context of the sabbatical year (Exod 23:10, 11), the Sabbath commandment of the book of the covenant reaches out to the mentioned pilgrimage festivals and brings about a new perspective regarding

¹⁸ The biblical text uses *מְלֵאכָה* in a general sense to cover the whole spectrum of the idea of work, the skilled work of God in the creation account (Gen 1) and in the tabernacle construction texts (Exod 26–39), but also the "finished product, that which the skill has wrought." Cf. Jacob Milgrom, "מְלֵאכָה," *TDOT* 8:329.

the work of the six days of the week. The biblical text conveys the idea that מַעֲשֵׂה "work" is toilsome, hard, even enslaving, but the Torah gives מַעֲשֵׂה a positive perspective (Exod 18:20). It aims toward Sabbath rest (Exod 23:12) and fruitful work which is worth celebrating (Exod 23:16). Such a positive understanding of work can be traced back to the birth of Noah [meaning rest].

6. Implications of the Sabbath Commandment in the Book of the Covenant

The uniqueness of the Sabbath commandment in the book of the covenant is first suggested by the theological motif of the God who hears the cry of afflicted people, of slaves and strangers, and second, by specific linguistic terms, generally unusual expressions which offer sound allusions to Israel's patriarchal history. In this way, the Hebrew Bible creates unity between different narrative parts (Gen 21 and Exod 3), including law, genealogy, and poetry (Gen 5; Gen 21; Exod 3 and 23; Pss 86 and 116).

The Sabbath commandment implies that man's role is not fulfilled by worshipping God or by relating only to his own family members. The Sabbath calls for the care of hardworking animals and for the marginalized and outcast in order to experience a time to "breathe," i.e., to live. The verb used to describe the condition of the one who is likely to be the most rejected, viz. the "son of your female servant." He is "to be refreshed, to breathe" on the Sabbath day. By applying this rare verbal form to himself in Exod 31:17, God expresses self-identification with the marginalized and the most burdened members of society. This use of highly anthropomorphic language for God has practical applications for Israel, in that God identifies with the marginalized and underlines the powerful ethical implications of Sabbath theology.

The allusion to Hagar and Ishmael not only invests patriarchal times with Sabbath theology and Sabbath ethics but brings forward the universal dimension of the Sabbath and opens up its particular significance to people usually excluded from family and society. Yet, the responsibility of Sabbath observance is connected with the ceasing and resting of the head of the household. When he allows the servant and the stranger to breathe, to rest,

to live,¹⁹ he himself recognizes their equality before God. "I am a stranger and a sojourner among you" (Gen 23:4).

The universal dimension of the Sabbath commandment is also suggested by the unusual use of the noun מַעֲשֵׂה "work." Already connected to creation by the verb עָשָׂה, the biblical text employs the noun linking the six work days to the Sabbath rest in Noah's time. The positive perspective of weekly work comes about by teaching and declaring the laws of the Torah. Perceived in this way, just as God declares his creation very good at the end of the six days of the first week leading up to the blessing and sanctification of the seventh day, the Sabbath commandment points to the work of the six days of the week as "the fruit of your hands" (Exod 23:16) which lead to the rest and celebration of the Sabbath.

In his well-known book on the Sabbath, Abraham Heschel mentions Philo's understanding of the Sabbath, which speaks of human relaxation from continuous and unending toil in order to send them out renewed to resume their old activities. Heschel points out that this understanding is not in the spirit of the Bible but in the spirit of Aristotle, where relaxation is for the sake of activity, for the sake of the work days. The biblical meaning is the reverse: labor is the means to an end and the Sabbath's first intent is not for the purpose of recovering from weekday work. Rather the weekdays are for the sake of Sabbath, and the Sabbath is for the sake of life.²⁰

*Return to your rest, O my soul,
For the Lord has dealt bountifully with you*

(Psalm 116:7)

¹⁹ See Hans Walter Wolf, *Anthropology of the Old Testament* (trans. Margaret Kohl; Philadelphia: Fortress, 1974), 139: "These are people who are particularly without redress against any orders given to them. Though a master might not dare to exact work on the sabbath from his adult woman slave, he was much more easily able to exert pressure on her son, or on the foreign worker, who was all too easily viewed as being outside the sphere of liberty set by Yahweh's commandment. This version of the sabbath commandment therefore picks up the borderline case: the sabbath has been instituted for the sake of all those who are especially hard-driven and especially dependent."

²⁰ Abraham J. Heschel, "A Palace in Time," in *The Ten Commandments. The Reciprocity of Faithfulness* (ed. William P. Brown; Louisville: Westminster John Knox, 2004), 214-22.

THE “CHURCH” IN THE OLD TESTAMENT: SYSTEMATIC, LINGUISTIC, AND METAPHORIC PERSPECTIVES

GERALD A. KLINGBEIL, D.LITT.

Adventist International Institute of Advanced Studies, Silang, PHILIPPINES

The present study looks at the way Old Testament data is used and integrated in recent ecclesiological studies. After a brief look at linguistic connections (looking at the route of MT via the LXX to the NT), it focuses on the important contribution that the study of metaphors can make in this context. As a starting point it highlights the two metaphors of “family” and “body” as important links between the Old Testament and the New Testament, providing a useful conceptual basis for an ecclesiology that is rooted in both Testaments.

Key Words: ecclesiology, Old Testament, family, metaphors, systematic theology, church

1. Introduction

The concept of the *church* is primarily associated with Jesus and early Christianity, which marked an obvious change in the definition of the people of God from a principally ethnic angle towards a more inclusive perspective crossing ethnic boundaries. While there are numerous studies dealing with the relationship between Israel and the church exist, these focus primarily upon the period following the death and resurrection of Christ,¹ and very

¹ This is indeed a contentious issue, both in general theological thought as well as in recent Seventh-day Adventist discussions. Obviously, the dispensationalist interpretation of biblical prophecy with its peculiar hermeneutical approach and its strong interest in modern Israel has been a driving force for studies looking at Israel and the church. See here, e. g., a more progressive and updated perspective of dispensationalism Craig A. Blaising and Darrell L. Bock, eds., *Dispensationalism, Israel and the Church: The Search for Definition* (Grand Rapids: Zondervan, 1992). Compare also Steve Motyer, *Israel in the Plan of God. Light on Today's Debate* (Leicester: InterVarsity, 1989); Darrell L. Bock, “Current Messianic Activity and OT Davidic Promise: Dispensationalism, Hermeneutics, and NT Fulfillment,” *TJ* 15 (1994): 55–87, or Russell D. Moore, “Till Every Foe is Vanquished: Emerging Sociopolitical Implications of Progressive Dispensational Eschatology,” in *Looking into the Future. Evangelical Studies in Eschatology* (ed. David W. Baker; Evangelical Theological Society Studies; Grand Rapids: Baker, 2001),

little has been written about the concept of the church in the Old Testament. In this study, I will first review how biblical data from the Old Testament features in recent ecclesiological studies, including systematic theologies and monographs.² In the next section the linguistic evidence typically referred to in most ecclesiological studies will be reviewed, particularly the use and function of ἐκκλησία "church," συναγωγή "synagogue," in the New Testament and their use in the Greek translation of the Old Testament, generally known as the Septuagint. The third section of this study will broaden the perspective from a solely linguistic or terminological view towards a broader conceptual outlook, in an attempt to integrate the fruits of recent research on metaphor, focusing upon the metaphors of family and body as applied to God's people in the Old and New Testaments. Finally, I wish to point out the connections between the Old and the New Testament's conceptual description of the people of God which are highly relevant for establishing a biblical ecclesiology.

2. The Role of the Old Testament in Current Ecclesiological Studies

The study of ecclesiology is an integral part of systematic theology, often presented in connection with other major theological topics, such as the nature of Scripture (including Revelation and Inspiration), God, Man, Sin, Christ, Salvation and Last things.³ Interestingly, Norman Gulley's recent

342–61, which provide a concise introduction or an updated perspective of the theological method of dispensationalism. From an Adventist perspective the issue has generated some theological discussion over the past decades. See, e.g., Hans K. LaRondelle, *The Israel of God in Prophecy. Principles of Prophetic Interpretation* (Andrews University Monographs, Studies in Religion 8; Berrien Springs: Andrews University Press, 1983); Norman R. Gulley, "Progressive Dispensationalism: A Review of a Recent Publication," *AUSS* 32 (1994): 41–46; Norman R. Gulley, "Una evaluación de la hermenéutica dispensacional acerca de Israel," in *Entender la Palabra. Hermenéutica Adventista para el Nuevo Siglo* (ed. Merling Alomía et al.; Cochabamba: Bolivian Adventist University Press, 2000), 237–68; Reinaldo Siqueira, "The 'Mystery' of Israel and the Church," *Shabbat Shalom* 48 (Autumn 2001): 17–18; Jacques Doukhan, *Israel and the Church: Two Voices for the Same God* (Peabody: Hendrickson, 2002); or Gerhard Pfandl, "Israel and the Church," *Journal of the Adventist Theological Society* 13.2 (2002): 15–29.

² Due to the space limitations of this study, I am not aiming at providing a complete literature review of the past decades. I have purposefully limited myself to interacting primarily with more recent scholarship.

³ For a quick review of the different disciplines in theological studies and the important topics of systematic theology (as well as its interaction with other disciplines of

massive *Prolegomena* to a Systematic Theology, written from a Seventh-day Adventist perspective, presents the standard categories of theological studies from the perspective of the cosmic controversy between good and evil and, thus, introduces an important new element in systematic theology which generally is not emphasized in the systematic presentation of biblical doctrine.⁴

How does the Old Testament fare in these ecclesiological sections? In Grudem's *Systematic Theology* it appears only fleetingly in a section dealing with the church and Israel, where Grudem defends his non-dispensationalist position. However, most of the biblical discussion centers on the crucial section of Rom 7–9, as well as the Epistle to the Ephesians.⁵ He emphasizes the distinct nature of the Israel of the Old Testament and the New Testament church, which includes in one body both Jewish and Gentile believers. In Grudem's ecclesiological discussion one gets the impression that the church began only in the New Testament and that the Old Testament and its emphasis upon the people of God did not have any real theological significance.

In the same year that Grudem's *Systematic Theology* appeared, Stanley Grenz published his *Theology for the Community of God*, which also includes a substantial section focusing upon ecclesiology.⁶ As with most systematic treatments of the church, Grenz begins his ecclesiological presentation with

theological studies) see Ekkehardt Müller, "Theological Thinking in the Adventist Church," *DavarLogos* 1 (2002): 125–47, esp. 127–31. Wayne Grudem (*Systematic Theology. An Introduction to Biblical Doctrine* [Leicester: InterVarsity; Grand Rapids: Zondervan, 1994], 21) defines systematic theology as "any study that answers the question, 'what does the whole Bible teach us today' about any given topic." While being aware of historical theology, philosophical theology, and apologetics, Grudem excludes these elements from his definition of systematic theology, although they are sometimes included in this discipline.

- ⁴ Norman R. Gulley, *Systematic Theology. Prolegomena* (Berrien Springs: Andrews University Press, 2003), xxiii.
- ⁵ Grudem, *Systematic Theology*, 859–63. The ecclesiological section of Grudem's work is quite substantial and includes some 100 pages (853–953), although if one would include the ordinances of the church (as Grudem does) the section would be even larger (853–1088).
- ⁶ Stanley J. Grenz, *Theology for the Community of God* (Nashville: Broadman & Holman, 1994), 601–742. As the title suggests, Grenz seems to make the community, and not necessarily Scripture, the integrative thematic perspective of his systematic theology. This explains the lack of a significant section dealing with the doctrine of Scripture, including inspiration and revelation. See also the critical observations in Gulley, *Systematic Theology. Prolegomena*, xxvi, 99–110.

an analysis of the Greek term ἐκκλησία "church" and its use in the Septuagint and the New Testament.⁷ This is followed by brief introductions to major New Testament metaphors of the church, i.e., as nation, body, and temple. The next major section deals with the biblical concept of the kingdom, including a succinct discussion of this idea in the Old Testament.⁸ Unfortunately, this is the total sum of Grenz' interaction with the Old Testament.⁹

In 1995, James Garrett Jr. published the second volume of his *Systematic Theology: Biblical, Historical, and Evangelical* which also includes a substantial section focusing upon the church.¹⁰ As already seen in the previous works, Garrett also begins with a brief review of the lexical data concerning ἐκκλησία "church." He dedicates less than two pages to this section and never really turns to the Old Testament.

Millard Erickson has been one of the major influences in evangelical thought over the past 35 years,¹¹ beginning with the publication of his doctoral dissertation in 1968¹² as well as his three-volume *Readings in Christian Theology*¹³ and his later *Christian Theology*.¹⁴ In the second edition of *Introducing Christian Doctrine*, Erickson dedicates 30 pages to the study of the church following a pattern already seen in his earlier studies: a brief section dealing with terminology, including ἐκκλησία "church," followed by an introduction to three biblical images of church, viz. people, the body of Christ, and the temple of the Holy Spirit.¹⁵ While one should not forget that this is an

⁷ Grenz, *Theology for the Community of God*, 605–6. He mentions two Old Testament references.

⁸ *Ibid.*, 615–16.

⁹ Later sections of his ecclesiology deal with the ministries of the church, acts of commitment and the church (e.g., ordinances, baptism, Lord's Supper), as well as the organization of the church (including the issue of ordination).

¹⁰ James Leo Garrett, Jr., *Systematic Theology. Biblical, Historical, and Evangelical. Volume 2* (Grand Rapids: Eedmans, 1995), 455–644.

¹¹ A good introduction to Millard's life and ministry and the shapers and context of his theology can be found in David S. Dockery, "Millard J. Erickson: Theologian for the Church," in *New Dimensions in Evangelical Thought. Essays in Honor of Millard J. Erickson* (ed. David S. Dockery; Downers Grove: InterVarsity, 1998), 17–31.

¹² Millard J. Erickson, *The New Evangelical Theology* (Westwood: Revell, 1968).

¹³ Millard J. Erickson, *Readings in Christian Theology* (3 vols.; Grand Rapids: Baker, 1973–1979).

¹⁴ Millard J. Erickson, *Christian Theology* (3 vols.; Grand Rapids: Baker, 1983–1985).

¹⁵ Millard J. Erickson, *Introducing Christian Doctrine* (2nd ed.; Grand Rapids: Baker, 2001), 339–68, esp. 340–45.

introductory textbook to systematic theology for undergraduate students, the lack of references to the Old Testament is remarkable. Again, ἐκκλησία is something that only appears in NT times. A similar position can also be found in many other works dealing with the issue.¹⁶

In 1997 William Barr edited an interesting volume, entitled *Constructive Christian Theology in the Worldwide Church*, which contained forty (mostly shorter) chapters written by different contributors reviewing the state of the art of Christian Theology within the context of the globalization of hermeneutics and theology.¹⁷ Seven chapters focus upon the church, although none present a systematic biblical perspective.¹⁸ This seems to reflect the general tendency toward replacing systematic biblical reflection with culturally relevant discussions.¹⁹

Boyd Hunt included a review article on current trends in evangelical thinking about ecclesiology in the *Festschrift* dedicated to Millard Erickson in 1998.²⁰ Beginning with the biblical resources or foundations relevant to a Bible-based ecclesiology he, surprisingly, emphasizes the importance of the Old Testament for a biblical ecclesiology.

The inestimable importance of the Old Testament is that the New Testament idea of the church is deeply rooted in the Hebrew Scriptures. According to the Old Testament, Israel is God's people, chosen not only to privilege but also to mission. The prophets looked forward to a coming great day of the Lord and a new covenant, creating the new people of God in the last days (Jer 31:31–34). Yet this Old Testament teaching, significant as it is, remained incomplete. The New Testament idea of the

¹⁶ See, e.g., Rufino Velasco, *La Iglesia de Jesús. Proceso histórico de la conciencia eclesial* (Estella: Verbo Divino, 1992), 15–20, 39–40, where this principle is plainly stated. The church is post-Jesus.

¹⁷ William R. Barr, ed., *Constructive Christian Theology in the Worldwide Church* (Grand Rapids: Eerdmans, 1997).

¹⁸ Most chapters focus upon social, contextual, and cultural issues in connection to ecclesiology, e.g., "The Role of the Church in a Pluralist Society," "The Understanding of the Church Emerging in the Bilateral Dialogues—Coherence or Divergence?," or "The Church's Witness in Evangelism and Social Praxis," to mention a few.

¹⁹ See my critical discussion of the phenomenon of cultural criticism in biblical studies and the larger field of biblical hermeneutics in Gerald A. Klingbeil, "Cultural Criticism and Biblical Hermeneutics: Definition, Origins, Benefits, and Challenges," *BBR* 15 (2005): 261–77.

²⁰ Boyd Hunt, "New Dimensions in Church," in *New Dimensions in Evangelical Thought. Essays in Honor of Millard J. Erickson* (ed. David S. Dockery; Downers Grove: InterVarsity, 1998), 338–53.

people of God far transcends the ethnic (Jewish), political (nation kingdom) and cultic (temple sacrifices, priestly rituals, holy days) limitations associated with the Old Testament idea of God's people.²¹

It appears that the Old Testament is after all not entirely useless for establishing a viable ecclesiology. Encouraging, as this statement may appear, Hunt does not make mention of the Old Testament when he discusses the multiple images of the church, its nature and mission, the form of the church, and its need for continuing renewal. Hence, one perceives a gap between his introductory premise and the later practical application of this theoretical framework.

In 2001 Joseph Hellerman published *The Ancient Church as Family*, which explores the literature of the first three centuries of the church in terms of group identity and formation as surrogate kinship.²² After a brief introduction to the social environment in which Christianity evolved, Hellerman describes different conceptual foundations of Mediterranean family systems. The basic thesis of the study suggests that early Christianity understood the church as a surrogate patrilineal kin group and makes fascinating reading. An important element in the toolbox of Hellerman is social science research, including anthropology and sociology. However, it is clear that the author is more interested in documenting the development of this concept during the first three centuries of the Christian church than in establishing its origins in the Old Testament.²³

Unfortunately, I did not have direct access to the last book of this literature review. In 2001 Wes Howard-Brook published *The Church before Christianity* which looks at the earliest followers of Jesus and their understanding and application of the risen Christ as the basis for their shared community.²⁴ The historical focus of the volume on the first century CE realities of the early church is helpful (as compared to the more general systematic treatments discussed so far), but it does not go much beyond the time of Christ.

The year 2002 marks the publication of two relevant volumes dealing with ecclesiology. Veli-Matti Kärkkäinen, Associate Professor of Systematic

²¹ *Ibid.*, 339.

²² Joseph H. Hellerman, *The Ancient Church as Family* (Minneapolis: Fortress, 2001).

²³ Hellerman devotes only four pages to a discussion of the concept of the "people of God" in the Old Testament (*ibid.*, 59–62). He does, however, make the important point that sibling terminology is not only associated with direct blood relatives (or ancestors), but goes beyond the direct family relation and links different (often antagonistic) family, clan, and tribal groups (*ibid.*, 61).

²⁴ Wes Howard-Brook, *The Church before Christianity* (Maryknoll: Orbis, 2001).

Theology at Fuller Theological Seminary, presented a concise introduction to ecclesiology from an ecumenical, historical and global perspective.²⁵ Unfortunately, Kärkkäinen does not begin with the biblical data, but with different confessional ecclesiologies, followed by a discussion of contemporary ecclesiological principles, and finally rounds off the work with a look at the global situation of the church, predominantly focusing upon non-Western contexts. The problem with Kärkkäinen's work is that it is basically descriptive, but lacks critical interaction with different ecclesiological stances as well as the elaboration of a biblically-based ecclesiology.²⁶

In the same year, the sixth volume of a comprehensive seven-volume systematic theology dealing exclusively with the church was published by Donald Bloesch.²⁷ The volume contains some 350 pages (including indexes) and, after defining five current challenges in ecclesiology (authority and infallibility, mission, worship, marks and signs, and unity), the author tries to systematically develop these issues. For the most part, the work focuses upon interaction with earlier systematic theological scholarship, often lacking solid biblical argumentation. This is by no means accidental as Bloesch himself admits.

Theology is not autobiography: its object is not the faith journey of the Christian wayfarer. Nor is theology the systematizing of the teaching of the Bible. The dogmatic task is not simply to ascertain what the prophets and apostles said but to determine what we must say now on the basis of their testimony. In fulfilling this task we not only engage in the study of Scripture but also try to fathom what the Spirit is saying in the Scripture and to the church in every age.²⁸

Perhaps due to this particular theological concept, I could not find any relevant section(s) dealing with the church in the Old Testament.²⁹

²⁵ Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical and Global Perspectives* (Downers Grove: InterVarsity, 2002).

²⁶ This has been observed in Daniel O. Plenc, review of Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical and Global Perspectives*, *DavarLogos* 3 (2004): 87.

²⁷ Donald G. Bloesch, *The Church. Sacraments, Worship, Ministry, Mission* (Christian Foundations 6; Downers Grove: InterVarsity, 2002).

²⁸ *Ibid.*, 23. While not necessarily relevant to the current issue, it seems as if Bloesch's concept of Scripture is influenced by Barth's encounter theology and his own basic concept of inspiration and revelation.

²⁹ Bloesch utilizes the Old Testament now and then in an illustrative or contrastive manner. See, e.g., in his discussion of women in ministry where he provides many Old Testament references (*ibid.*, 219–20).

These trends are to a large extent mirrored within the denominational context of the Seventh-day Adventist church, although signs of change that suggest a more serious interaction with the Old Testament in Adventist ecclesiological studies are visible.³⁰ The publication of the *Handbook of Seventh-day Adventist Theology* in 2000 marked an important event in Adventist thinking about ecclesiology. The article dealing with the church was authored by Raoul Dederen from Andrews University³¹ and includes a fair amount of references to the Old Testament, particularly when discussing the role of the church as "faithful Israel," the covenant relationship between YHWH and his people and the church as spiritual Israel.³² The article itself includes nine major sections, including the church in God's plan, the nature and scope of the church, biblical images of the church, the mission of the church, the government of the church, the ordinances of the church, the authority of the church, the characteristics of the church, and a sobering look into the future of the church. After these theological observations, Dederen also provides a helpful review of the church since its NT beginnings, as well as a selection of Ellen White's comments on the church. True to the purpose of the volume Dederen follows a systematic theology approach to ecclesiology that presents the basic concepts together with crucial biblical references, without necessarily going into detailed exegetical discussions.

While there have been other relevant ecclesiological studies from a Seventh-day Adventist perspective, the present interest in the use of the Old Testament in the formulation of such an ecclesiology causes me to limit my comments to a number of studies that appeared in 2002 in a volume entitled *Pensar la iglesia hoy: hacia una eclesiología adventista*, which contains 35 selected papers read during the Fourth South American Biblical-Theological Symposium, held from August 30 to September 2, 2001, at River Plate Ad-

³⁰ Recently, I completed a bibliographical review of ten years of biblical and theological reflection about the church within the denominational context of the Seventh-day Adventist church. See Gerald A. Klingbeil, "Ecclesiology in Seventh-day Adventist Theological Research 1995–2004: A Brief Introduction and Bibliographical Guide," *AUSS* 43 (2005): 11–29. In the following I will make reference to the most relevant publications.

³¹ Raoul Dederen, "The Church," in *Handbook of Seventh-day Adventist Theology* (ed. Raoul Dederen; Commentary Reference Series 12; Hagerstown: Review & Herald, 2000), 538–81.

³² *Ibid.*, 543–48.

ventist University in Argentina.³³ The volume is divided into five different sections, dealing with (1) exegetical and biblical issues of the church, (2) larger theological questions, (3) historical reflections, (4) topics related to the church in the world, and (5) practical applications of a re-thought Seventh-day Adventist ecclesiology. In the first section several studies are particularly relevant to the present discussion. All in all six chapters (totaling about 100 pages) look at ecclesiology or ecclesiological issues from the perspective of the Old Testament, which in itself is indeed innovative. Efraín Velásquez looks at the social entity "tribe" (as studied by social scientists) as a possible paradigm for a Seventh-day Adventist ecclesiology that interacts seriously with the Old Testament.³⁴ The dichotomy between individualism and collectivism as portrayed in relevant OT texts is studied by Gerald Klingbeil,³⁵ while Martin Klingbeil looks at the manifold divine metaphors in the Psalms and wonders which metaphor of God would speak to the church today.³⁶ Other studies involve careful attention to particular biblical contexts, as for example, the unity of the church according to Ps 133,³⁷ the remnant motif in the wisdom literature of the Old Testament,³⁸ or ecclesiological principles in the book of Daniel.³⁹

To sum up this part of the present study, it has become clear that the Old Testament does not play an important role in recent ecclesiological studies, particularly those that are more systematic in nature. Most ecclesio-

³³ Gerald A. Klingbeil, Martin G. Klingbeil, and Miguel Ángel Núñez, eds., *Pensar la iglesia hoy: hacia una eclesiología adventista. Estudios teológicos presentados durante el IV Simposio Bíblico-Teológico Sudamericano en honor a Raoul Dederen* (Libertador San Martín, Argentina: River Plate Adventist University Press, 2002).

³⁴ Efraín Velásquez, "La tribu: hacia una eclesiología adventista basada en las Escrituras Hebreas," in *Pensar la iglesia hoy: hacia una eclesiología adventista. Estudios teológicos presentados durante el IV Simposio Bíblico-Teológico Sudamericano en honor a Raoul Dederen* (ed. Gerald A. Klingbeil, Martin G. Klingbeil, and Miguel Ángel Núñez; Libertador San Martín, Argentina: River Plate Adventist University Press, 2002), 25-40.

³⁵ Gerald A. Klingbeil, "Entre individualismo y colectivismo: hacia una perspectiva bíblica de la naturaleza de la iglesia," in *Pensar la iglesia hoy*, 3-22.

³⁶ Martin G. Klingbeil, "'De lo profundo, Jehová, a ti clamo'. Conocer al Dios de Israel a través del himnario veterotestamentario," in *Pensar la iglesia hoy*, 41-56.

³⁷ Richard W. Medina, "La unidad de la iglesia según el Salmo 133," in *Pensar la iglesia hoy*, 57-69.

³⁸ Héctor Urrutia, "El mensaje del remanente final en los libros sapienciales," in *Pensar la iglesia hoy*, 71-92.

³⁹ Carlos Elías Mora, "Principios eclesiológicos hallados en el libro de Daniel," in *Pensar la iglesia hoy*, 93-103.

logical discussions engage energetically with NT texts, but fail to include OT realities, concepts, or references. Aside from the more contentious issue of Israel (particularly modern Israel) and the church, one tends to get the impression, based upon the reading of most ecclesiological studies, that the church is a divine afterthought, entirely disconnected from (or at best, only loosely associated with) the realities described in the Old Testament. Behind this issue, I sense even more serious underlying hermeneutical questions, such as the validity of the Old Testament for the believer living in the NT period, the hermeneutics of Scripture *per se* and the problem of how systematic theology is to be undertaken. While a discussion of these issues is impossible in the present context, acknowledging their presence may be an important step in overcoming some of their limitations. However, as could be seen in the publication of the 2002 monograph *Pensar la iglesia hoy: hacia una ecclesiológia adventista* there seems to be a growing awareness in Seventh-day Adventist scholarship (at least at the periphery!)⁴⁰ of the importance of and (to a certain degree) the continuity between the Old Testament and the New Testament, both of which are reflected in a truly biblical ecclesiology.

3. Linguistic Connections: The Use of ἐκκλησία and συναγωγή in the LXX

The standard lexica provide a good summary of the usage of the Greek terms ἐκκλησία "church" and συναγωγή "synagogue" in the context of the New Testament and the discussion need not be repeated here.⁴¹ Suffice it to say that ἐκκλησία is derived from the combination of the preposition ἐκ and the verb καλεω "to call out" and was mostly connected to official summons in classical Greek and appeared generally in political or highly-structured contexts.⁴² On the other hand συναγωγή had a much broader sense and referred to the collecting or bringing together of things and people.

⁴⁰ I use the term 'periphery' against the background of the center-periphery discussion that is raging in biblical hermeneutics, involving the interaction of Western theological thinking (= center) with non-Western (i.e., Asia, Africa, South and Central America) thinking.

⁴¹ Other relevant studies include Jack P. Lewis, "The Jewish Background of the Church," *ResQ* 2 (1958): 154-63, and I. Howard Marshall, "New Wine in Old Wineskins: V. The Biblical Use of the Word 'ekklesia,'" *ExpTim* 84 (1973): 359-64.

⁴² See in the relevant standard lexicons Lothar Coenen, "Church, Synagogue," *NIDNTT* 1:291-307; Karl Ludwig Schmidt, "ἐκκλησία," *TDNT* 3:501-36; Jürgen Roloff, "ἐκκλησία," *EDNT* 1:400-15; Wolfgang Schragen, "συναγωγή," *TDNT* 7:798-841; Hubert Frankemölle, "συναγωγή," *EDNT* 3:293-96.

However, in the context of the present study, we are mostly interested in the usage of the terms in the LXX, the Greek translation of the Old Testament that was frequently used in the early Christian church.⁴³ The lemma of ἐκκλησία appears 77 times in 73 verses in the LXX, excluding the Apocrypha,⁴⁴ while συναγωγή occurs 200 times in 186 verses.⁴⁵ Most of the ἐκκλησία references appear in texts describing the later period of the people of Israel or were written during this period (e.g., 1–2 Chronicles, Ezra, Nehemiah, some of the Psalms). Due to the different translators, their varying familiarity with the Hebrew language,⁴⁶ and their distinct cultural and reli-

⁴³ For good introductions to the study of the Septuagint and its importance beyond the traditional text-critical studies see Raija Sollamo, "The Significance of Septuagint Studies," in Emanuel. *Studies in Hebrew Bible, Septuagint and Dead Sea Scrolls in Honor of Emanuel Tov* (ed. Shalom M. Paul, Robert A. Kraft, Lawrence H. Schiffman and Weston W. Fields; VTSup 94; Leiden: Brill, 2003), 497–512; Benjamin G. Wright III, "The Jewish Scriptures in Greek. The Septuagint in the Context of Ancient Translation Activity," in *Biblical Translation in Context* (ed. Frederick W. Knobloch; Studies and Texts in Jewish History and Culture 10; Bethesda: University Press of Maryland, 2002), 3–18; Albert C. Sundberg, Jr., "The Septuagint: The Bible of Hellenistic Judaism," in *The Canon Debate* (ed. Lee M. McDonald and James A. Sanders; Peabody: Hendrickson, 2002), 68–90; Karen H. Jobes and Moisés Silva, *Invitation to the Septuagint* (Grand Rapids: Baker, 2000); Natalio Fernández Marcos, *The Septuagint in Context. Introduction to the Greek Version of the Bible* (trans. W. G. E. Watson; Leiden: Brill, 2000); L. Greenspoon, "'It's all Greek to me': Septuagint Studies since 1968," *CurBS* 5 (1997): 147–74; and Anneli Aejmelaeus, *On the Trail of the Septuagint Translators. Collected Essays* (Kampen: Kok Pharos, 1993).

⁴⁴ Deut 4:10; 9:10; 18:16; 23:2–4, 9; 31:30; Josh 9:2; Judg 20:2; 21:5, 8; 1 Sam 17:47; 19:20; 1 Kgs 8:14, 22, 55, 65; 1 Chr 13:2, 4; 28:2, 8; 29:1, 10, 20; 2 Chr 1:3, 5; 6:3, 12–13; 7:8; 10:3; 20:5, 14; 23:3; 28:14; 29:23, 28, 31–32; 30:2, 4, 13, 17, 23–25; Ezra 2:64; 10:1, 8, 12, 14; Neh 5:7, 13; 7:66; 8:2, 17; 13:1; Pss 21:23, 26; 25:5, 12; 34:18; 39:10; 67:27; 88:6; 106:32; 149:1; Prov 5:14; Job 30:28; Mic 2:5; Joel 2:16; and Lam 1:10.

⁴⁵ Gen 1:9; 28:3; 35:11; 48:4; Exod 12:3, 6, 19, 47; 16:1–3, 6, 9–10, 22; 17:1; 23:16; 34:22, 31; 35:1, 4, 20; 38:22; 39:2; Lev 4:13–15, 21; 8:3–5; 9:5; 10:3, 6, 17; 11:36; 16:5, 17, 33; 19:2; 22:18; 24:14, 16; Num 1:2, 16, 18; 8:9, 20; 10:2–3, 7; 13:26; 14:1–2, 5, 7, 10, 27, 35–36; 15:14, 24–26, 33, 35–36; 16:2–3, 5–6, 9, 11, 16, 19, 21–22, 24, 26, 33; 17:7, 10, 12; 19:9, 20; 20:1–2, 4, 6, 8, 10–12, 22, 25, 27, 29; 22:4; 25:6–7; 26:2, 9–10; 27:2–3, 14, 16–17, 19, 21–22; 31:13, 16, 26–27, 43; 32:2, 15; 35:12, 24–25; Deut 5:22; 33:4; Josh 9:15, 18–19, 21, 27; 18:1; 20:3, 9; 22:16–17, 20, 30; Judg 14:8; 20:1; 21:10, 13, 16; 1 Kgs 12:20–21; 2 Chr 5:6; Esth 10:3; Pss 7:8; 15:4; 21:17; 39:11; 61:9; 67:31; 73:2; 81:1; 85:14; 105:17; 110:1; Prov 5:14; 21:16; Job 8:17; Obad 1:13; Zeph 3:8; Zech 9:12; Isa 19:6; 22:6; 37:25; 56:8; Jer 6:11; 27:9; 33:17; 38:4, 13; 51:15; Ezek. 26:7; 27:27, 34; 32:22; 37:10; 38:4, 7, 13, 15; Dan 8:25; 11:10–12.

⁴⁶ For a helpful introductory discussion of the issue, see Jan Joosten, "On the LXX Translators' Knowledge of Hebrew," in *Tenth Congress of the International Organization for Septuagint and Cognate Studies, Oslo 1998* (ed. Bernard A. Taylor; SBLSCS 51; Atlanta: Society of Biblical Literature, 2001), 165–79.

gious backgrounds, the LXX should not be interpreted as a monolithic translation, as, for example, modern translation projects of the Bible that center around basic general editorial principles and a fairly structured peer-evaluation process of the final product of the translation activity. Rather, the LXX clearly exhibits varying degrees of competence, differing translation techniques⁴⁷ and also often clear theological (or ideological) intentions.⁴⁸

A good example of these particular characteristics can be found in the employment of different Greek terms for one and the same Hebrew term or, vice versa, the apparent indistinct use of a particular Greek term as a translation of different Hebrew expressions.⁴⁹ For example, the Hebrew קָהָל "assembly, congregation, unit"⁵⁰ is translated by means of at least eight different Greek terms in the Septuagint, including ἐκκλησία , ἐξεκκλησιάζειν , λαός , ὄχλος , πλήθος , συναγωγή , συνέδριον , σύστασις .⁵¹ Similarly, Hebrew עַם "congregation, group, ethnic or political group"⁵² is translated as ἐπισύστασις , λαός , παρεμβολή(?) , πλήθος , συναγωγή , and συστροφή .⁵³

⁴⁷ See, e.g., Zipora Talshir, "Linguistic Development and the Evaluation of Translation Technique in the Septuagint," in *Studies in Bible* (ed. Sara Japhet; ScrHier 31; Jerusalem: Magnes Press, 1986), 301–20; Galen Marquis, "Consistency of Lexical Equivalents as a Criterion for the Evaluation of Translation Technique as Exemplified in the LXX of Ezekiel," in *Sixth Congress of the International Organization For Septuagint and Cognate Studies, Jerusalem 1986* (ed. Claude E. Cox; SBLSCS 23; Atlanta: Scholars Press, 1987), 405–24; Anneli Aejmelaeus, "Translation Technique and the Intention of the Translator," in *Seventh Congress of the International Organization for Septuagint and Cognate Studies, Leuven 1989* (ed. Claude E. Cox; SBLSCS 31; Atlanta: Scholars Press, 1991), 23–36.

⁴⁸ Some examples of studies dealing with tendencies in translations can be found in Kristin de Troyer, "Translation or Interpretation? A Sample from the Books of Esther," in *Tenth Congress of the International Organization for Septuagint and Cognate Studies*, 343–53; and Johann Cook, "The Ideology of Septuagint Proverbs," in *Tenth Congress of the International Organization for Septuagint and Cognate Studies*, 463–79.

⁴⁹ See the insightful discussion found in Tim McLay, "Lexical Inconsistency: Towards a Methodology for the Analysis of the Vocabulary in the Septuagint," in *Tenth Congress of the International Organization for Septuagint and Cognate Studies*, 81–98. Cf. Cécile Dogniez, "The Greek Renderings of Hebrew Idiomatic Expressions and Their Treatment in the Septuagint Lexica," *JNSL* 28 (2002): 1–17, and Victoria Spottorno, "Lexical Variants in the Greek Text of Reigns and Chronicles," in *Tenth Congress of the International Organization for Septuagint and Cognate Studies*, 63–80.

⁵⁰ HAL, 1009–1010.

⁵¹ Takamitsu Muraoka, *Hebrew/Aramaic Index to the Septuagint Keyed to the Hatch-Redpath Concordance* (Grand Rapids: Baker, 1998), 128.

⁵² HAL, 746.

⁵³ Muraoka, *Hebrew/Aramaic Index*, 108.

Both Hebrew terms (קהל and עדת) can indicate communities that are gathered for a religious purpose (although they are *not* limited to this religious usage)⁵⁴ and often appear in the same context in an interchangeable manner, as can be seen in the crucial chapter of Lev 16 where Moses calls the congregation (עדת) in verse 5,⁵⁵ but the atoning acts involve firstly Aaron himself, his household and the assembly (קהל; Lev 16:17, 33). Clearly, they appear to have functioned as synonyms (e.g., Lev 4:13), although only קהל has been translated with ἐκκλησία by the translators of the Septuagint. Milgrom suggests that no discernible difference between these terms can be ascertained and that the parallel use of קהל and עדת may be due to literary or stylistic reasons.⁵⁶ The noun עדת "assembly, congregation" occurs 149 times in the Old Testament⁵⁷ and can refer to the entire nation (Exod 16:1; Num 17:11, 20:1, etc.), all adult males (Num 14:1–4; 31:26), particularly those bearing arms (Judg 20:1), or to the tribal leaders meeting as an executive body (Exod 12:3, 21; Num 8:7, etc.). Baruch Levine suggests that the Hebrew term conveys the sense that the group was unified as a community on the basis of set principles.⁵⁸ The later rabbis interpreted עדת as the local assembly in the synagogue.⁵⁹

Did the translators of the Septuagint (whether or not they were Christian or Jewish)⁶⁰ consciously employ different equivalents for two Hebrew terms that were often used synonymously and connect them both to the congregation of Israel? How many of the semantic nuances as known from classical Greek, of either ἐκκλησία or συναγωγή, were deliberately trans-

⁵⁴ For קהל, see Exod 32:1; Lev 4:13, 14, 21; 16:17, 33; Deut 4:10; 9:10; 10:4, etc. For עדת, see Exod 12:3, 6, 19, 47; 16:10; 34:31; 35:1; Lev 16:5, etc.

⁵⁵ Interestingly, in Lev 16:15, the MT utilizes the Hebrew term עַם "people," in referring to the group benefiting from the sin offering. Similarly, also Lev 16:24, 33, where it is closely tied to קהל.

⁵⁶ Jacob Milgrom, *Leviticus 1-16. A New Translation with Introduction and Commentary* (AB 3; New York: Doubleday, 1991), 242–43.

⁵⁷ Abraham Even-Shoshan, *A New Concordance of the Old Testament Using the Hebrew and Aramaic Text* (Jerusalem: Kiryat Sefer, 1985), 834, and also D. Levy, Jacob Milgrom, Helmer Ringgren, and Heinz-Josef Fabry, "הַעֲדָה," TDOT 10:468–81, esp. 470.

⁵⁸ Baruch A. Levine, *Leviticus* (The JPS Torah Commentary 3; Philadelphia: Jewish Publication Society, 1989), 22.

⁵⁹ Levy, Milgrom, Ringgren and Fabry, "הַעֲדָה," 10:469.

⁶⁰ See Mogens Müller, *The First Bible of the Church. A Plea for the Septuagint* (JSOTSup 106; Copenhagen International Seminar 1; Sheffield: Sheffield Academic Press, 1996); and Aejmelaeus, *On the Trail of the Septuagint Translators*.

ferred to the NT concept of the church, particularly in view of the fact that the early church, though marked by visible organizational characteristics, cannot be considered a tight administrative entity? It would appear that semantics alone, even when aided by a historical lens, will not provide all the necessary data in order to describe the concept of the church in the Old Testament. Semantics needs to be supplemented by a look at the larger conceptual framework. Our study of the metaphors and imagery that the NT writers employ in order to describe this new and strange entity called ἐκκλησία will be a helpful tool in the quest to understand the OT equivalent of the NT conception of the church.

4. Looking at the Larger Conceptual Framework: The Possibilities of Metaphors

The church is not a building or a generic administrative structure. As understood by the New Testament authors, the church is made up of people who interact with one another and together form something new that goes beyond the sum of the individual members. The anthropological nature of the church and its divine (i.e., non-repeatable) origin make metaphors an ideal vehicle to communicate its essence and nature. Metaphors are not mathematical formulas but living conceptual entities (which in the case of Scripture are also literary). They are often characterized by a multiplicity of meanings and require an existential and experimental response, particularly within the context of faith and Scripture. They help the reader or listener to grasp a particular concept that is often highly abstract or entirely new.

The Epistle to the Ephesians contains a number of metaphors that are relevant for a biblical ecclesiology. *Family* (1:5, 11, 17, 18b; 2:18, 19; 3:14; 4:6, 14; 5:1, 23, 24, 25; 6:6, 9), *buildings* (2:20, 21, 22; 3:17; 4:12) and *body* (1:10, 23; 2:1, 5, 6, 10, 11, 15, 16; 3:6, 10; 4:3, 4, 12, 13, 15, 16, 18, 22, 24; 5:8, 23, 27, 29, 32; 6:13, 14, 15, 16, 17) are clearly the most important and appear also elsewhere in the New Testament in contexts relevant for our study of the church.⁶¹ It

⁶¹ The extensive biblical references are based upon my detailed study of the metaphor map of the Epistle to the Ephesians. See Gerald A. Klingbeil, "Metaphors and Pragmatics: An Introduction to the Hermeneutics of Metaphors in the Epistle to the Ephesians," *BBR* 16 (2006): 273–93, which discusses many contributions to the discussion of metaphors for the church. The most significant recent treatments of the subject include John K. McVay, "Ecclesial Metaphor in the Epistle to the Ephesians from the Perspective of a Modern Theory of Metaphor" (Ph.D. diss., University of Sheffield, 1995); Elna Mouton, "The

would seem that, partially at least, these metaphors have been taken from the Old Testament. With the family metaphor, for example, Adam is called Ἀδὰμ τοῦ θεοῦ "Adam (son) of God" in Luke 3:38, a phrase that does not appear like this in the Old Testament, although it should be remembered that creation always places the creator in a particular relationship with his creation.⁶² The fact that Luke includes this remarkable statement in the genealogy of Jesus underlines the universal sonship of Jesus. He is not only a descendent of David, the true Messiah for the Jewish nation, but he is, through his incarnation, part and parcel of universal humanity that is related by creation sonship to the creator. The same motif of sonship also occurs in Exod 4:22 which reads בְּרִאשִׁית יְהוָה בְּנִי בְּכֹרִי יִשְׂרָאֵל "thus says YHWH: Israel is my son, my firstborn."⁶³ In the context of the Exodus, the sonship of Israel and its primogeniture⁶⁴ should be understood against the background of the new nation that is being born.⁶⁵ An important detail should be noted here. The biblical text refers to two important connotations of Israel: firstly, it is YHWH's son, but, secondly, it is also the firstborn son, which would suggest the existence of other sons as well. These other "sons" (= nations) have already appeared in the table of nations in Gen 10:1–32, followed by the particular focus upon the descendents of Shem found in Gen 11:10–32.⁶⁶

Communicative Power of the Epistle to the Ephesians," in *Rhetoric, Scripture and Theology. Essays from the 1994 Pretoria Conference* (ed. Stanley E. Porter and Thomas H. Olbricht; JSNTSup 131; Sheffield: Sheffield Academic Press, 1996), 280–307, and Gregory W. Dawes, *The Body in Question: Metaphor and Meaning in the Interpretation of Ephesians 5:21–33* (Biblical Interpretation 30; Leiden: Brill, 1998).

⁶² Darrell L. Bock, *Luke. Volume 1: 1:1–9:50* (BECNT 38; Grand Rapids: Baker, 1996), 360. In Egyptian texts the deity is often associated with human beings by means of the concept of sonship or adoption. See Merling Alomía, "El motivo del בְּכֹרִי en el libro de Exodo," in *Inicios, fundamentos y paradigmas: estudios teológicos y exegéticos en el Pentateuco* (ed. Gerald A. Klingbeil; Serie monográfica de estudios bíblicos y teológicos de la Universidad Adventista del Plata 1; Libertador San Martín, Argentina: River Plate Adventist University Press, 2004), 196–97.

⁶³ Ibid.

⁶⁴ The subject has been treated in detail in Frederick E. Greenspahn, *When Brothers Dwell Together. The Preeminence of Younger Siblings in the Hebrew Bible* (New York: Oxford University Press, 1994).

⁶⁵ It is interesting to note that Exod 1:9 contains the first reference to Israel as עַם "people," not just as the "sons of Israel." There is a socio-political change taking place. Interestingly, this description is put in the mouth of the nameless Pharaoh.

⁶⁶ Gary N. Knoppers, "Shem, Ham and Japheth: The Universal and the Particular in the Genealogy of Nations," in *The Chronicler as Theologian. Essays in Honor of Ralph W. Klein* (ed. M. Patrick Graham et al.; JSOTSup 371; London: T & T Clark, 2003), 13–31, has re-

The sonship of Israel is also referred to in other Old Testament contexts as can be seen in Deut 14:1; 32:5, 19; Isa 1:2; 43:6; 45:11; 63:8; Jer 3:14, 19, 22; and Hos 2:1 and 11:1.⁶⁷ The references in Hosea are particularly intriguing. Hosea portrays YHWH as a father who teaches his son how to take his first independent steps (Hos 11:3). However, Israel rejects the hand of divine guidance and as a result will face hardship and exile (Hos 11:4–6). Other OT references reiterate the parental character of YHWH, a crucial element of the family metaphor, involving both fatherly⁶⁸ and motherly characteristics.⁶⁹ YHWH's motherly characteristics involve birthing experiences (e.g., Isa 1:2; 42:14; 46:3) and the compassion so typical of a mother (Isa 49:15). These parental images are highly significant in our search for a dominant Old Testament metaphor that reappears in the NT writings in an ecclesiological context.

Connected to the family metaphor one should look at the larger socio-economic context of ancient Israelite society. The Hebrew *am* "people" must not be confused with the modern concept of "nation" that has characterized the past 150 years of Western culture. The clan and the tribe, based upon the extended family, played a vital role in ancient Mediterranean societies, including Israel.⁷⁰ Interestingly, up to this day, clan and tribal loyalties are

cently discussed the importance of the universality of the genealogies in 1–2 Chronicles. Cf. Yigal Levin, "Understanding Biblical Genealogies," *CurBS* 9 (2001): 11–46, and Walter E. Aufrecht, "Genealogy and History in Ancient Israel," in *Ascribe to the Lord: Biblical and Other Essays in Memory of Peter C. Craigie* (ed. Peter C. Craigie, Lyle M. Eslinger and Glen Taylor; JSOTSup 67; Sheffield: JSOT, 1988), 205–35.

⁶⁷ Cornelis Houtman, *Exodus. Vol. 1* (Historical Commentary on the Old Testament; Kampen: Kok Pharos, 1993), 13.

⁶⁸ See, e.g., Deut 32:6; 2 Sam 7:12–14 [talking to David]; 1 Chr 17:13; 22:10; 28:6; 29:10; Isa 63:16; 64:7 [ET 8], etc.

⁶⁹ See now David Russell Tasker, "The Fatherhood of God: An Exegetical Study from the Hebrew Scriptures" (Ph.D. diss., Andrews University, 2002). Concerning the motherly characteristics of God see John J. Schmitt, "The Motherhood of God and Zion as Mother," *RB* 92 (1985): 557–69; Marc Zvi Brettler, "Incompatible Metaphors for YHWH in Isaiah 40–66," *JSOT* 78 (1998): 97–120; Gerald A. Klingbeil and Chantal J. Klingbeil, "Metáforas femeninas de Dios en Isaías—reflexiones sobre la hermenéutica de la teología feminista," *Theo* 14 (1999): 38–65.

⁷⁰ Øystein Stan LaBianca and Randy W. Younker, "The Kingdoms of Ammon, Moab and Edom: the Archaeology of Society in Late Bronze/Iron Age Transjordan (ca. 1400–500 BCE)," in *The Archaeology of Society in the Holy Land* (ed. Thomas E. Levy; London: Leicester University Press, 1998), 399–415; Baruch A. Levine, "The Clan-Based Economy of Biblical Israel," in *Symbiosis, Symbolism, and the Power of the Past. Canaan, Ancient Israel, and Their Neighbors from the Late Bronze Age through Roman Palestina* (ed. William G. Dever

far more important than national interests. While there may be an ethnic component to the concept of tribe, recent anthropological research has shown that clans and tribes in the ancient world were not exclusively based on ethnic considerations, but often focused on common worldview or ideological or theological premises.⁷¹ Common origin and verifiable descent are indeed important, although some anthropologists would also emphasize the shared territory of tribal members.⁷² In this sense those from the "outside" who adopt a particular set of cultural or religious values can become fully admitted into the tribe regardless of their ethnicity.⁷³ Clan and tribal mentality also involves a highly developed system of corporate (or collective) responsibility, as can be seen in the sin of Achan and its subsequent punishment in Josh 7.⁷⁴ It does, however, also involve collective blessings. The church in the New Testament picks up where the family, clan, and tribe of the Old Testament left off: a group, not based upon ethnicity, but sharing similar values and worldview. One should also not forget that in the OT people that did not belong to a particular group based on their ethnic background could become members of that group. Rahab is incorporated into Israel's tribal system (Josh 2; 6:17–25) as is Ruth (Ruth 1:16–22). The social institution of the גֵר "new-comer, sojourner" is known widely in the Old Testament and is only one of about seven Hebrew terms that denote a foreigner, thus indicating the importance of the concept.⁷⁵ The Mosaic law con-

and Seymour Gitin; Winona Lake: Eisenbrauns, 2003), 445–53. For a more general introduction to family (and societal) structures in the time of the Old Testament see Daniel I. Block, "Marriage and Family in Ancient Israel," in *Marriage and Family in the Biblical World* (ed. Ken M. Campbell; Downers Grove: InterVarsity, 2003), 33–102. Cf. Carol L. Meyers, "The Family in Early Israel," in *Families in Ancient Israel*, 1–47; Joseph Blenkinsopp, "The Family in First Temple Israel," in *Families in Ancient Israel*, 48–103.

- ⁷¹ See the important remarks on this point found in Randall W. Younker, "Moabite Social Structure," *BA* 60 (1997): 237–48; also LaBianca and Younker, "The Kingdoms of Ammon, Moab and Edom," 404–6.
- ⁷² See the helpful comments and further citations found in Daniel E. Fleming, *Democracy's Ancient Ancestors. Mari and Early Collective Governance* (Cambridge: Cambridge University Press, 2004), 24–28.
- ⁷³ I am indebted here to comments and interaction with my colleague and friend Professor Richard M. Davidson from the Seventh-day Adventist Theological Seminary at Andrews University.
- ⁷⁴ See my more detailed discussion in Klingbeil, "Entre individualismo y colectivismo," 3–22.
- ⁷⁵ See Bernadeth Carmen Caero Bustillos, "Liebt Gott den גֵר," *BN* 111 (2002): 48–65, discussing the Hebrew terms גֵר, תושב, אֲחֵר, זָר, נֶגֶר, נָכַר, and קָטָר. Cf. Harold V. Bennett, *Injustice Made Legal. Deuteronomic Law and the Plight of Widows, Strangers, and Orphans in Ancient Israel* (Grand Rapids: Eerdmans, 2002); Rolf Rendtorff, "The גֵר in the Priestly

cerning the \mathfrak{g} is very proactive and requires special protection and care. The reasoning in Lev 19:34 is very clear: "The stranger who dwells among you shall be to you as one born among you, and *you shall love him as yourself*; for *you were strangers* in the land of Egypt: I am the LORD your God" (NKJV). Joshua 8:35 describes the assembly (\mathfrak{LXX} ἐκκλησία) of Israel, which includes women, children, and the strangers that accompanied them.⁷⁶ Respect, tolerance and also a future in God's messianic kingdom are elements that appear in connection with the stranger.

Also the sons of the foreigner who join themselves to the LORD, to serve Him, and to love the name of the LORD, to be His servants—everyone who keeps from defiling the Sabbath, and holds fast my covenant. Even them I will bring to my holy mountain, and make them joyful in my house of prayer. Their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all nations (Isa 56:6–7 NKJV).

Another important ecclesiological metaphor concerns the body and emphasizes the interconnectedness of its members and their different functions. With Christ as its head (Eph 1:10; 4:15; 5:23), this metaphor constitutes one of the major NT metaphors for the church. I would suggest that a similar concept can already be found in the Old Testament. The patriarchal clan system involves the leadership (= head) function of the patriarch in the religious system of this period. It is only Abraham who calls upon the name of the LORD (Gen 12:8) after having built an altar, but while the biblical text is highly abbreviated it seems to be clear that he did so for his entire household. An example of this principle can be found in the narrative describing the circumcision of Abraham, which functions as the covenant sign in Gen 17:10–14. Abraham receives the order and promise, but the action involves all male members of his clan, including Ishmael.⁷⁷ Later on, during the formative period of Israel, when Achan steals from the consecrated items, all of Israel suffers the consequences of his sin (Josh 7:1–5). This narrative clearly reflects the

cient Israel (Grand Rapids: Eerdmans, 2002); Rolf Rendtorff, "The *gêr* in the Priestly Laws of the Pentateuch," in *Ethnicity and the Bible* (ed. Mark G. Brett; Biblical Interpretation Series; Leiden: Brill, 1996), 77–87; and Daniel L. Smith-Christopher, "Between Ezra and Isaiah: Exclusion, Transformation and Inclusion of the 'Foreigner' in Post-Exilic Biblical Theology," in *Ethnicity and the Bible*, 117–42.

⁷⁶ Literally, $\mathfrak{וְהַגֵּר הַיָּהוּדִי הַלֹּכֵךְ בְּקִרְבְּךָ}$ "and the sojourner that walks in their midst."

⁷⁷ I have discussed some of the characteristics of household economies as depicted in the altar construction texts of Genesis in Gerald A. Klingbeil, "Altars, Ritual and Theology—Preliminary Thoughts on the Importance of Cult and Ritual for a Theology of the Hebrew Scriptures," *VT* 54 (2004): 495–515.

body imagery where the well-being (or lack thereof) of one member affects the entire body.

On the other hand, the faithfulness of one member of the tribe (= body) will result in multiple blessings for the rest of the group, as can be seen in the ministry of the judges or the summary statement of some of the kings of Judah who, due to their actions, cause YHWH to bless his people.⁷⁸ The interactive nature of the body metaphor is closely connected to the dyadic personality of ancient Mediterranean cultures with its particular emphasis upon the group.⁷⁹ A good definition of a dyadic personality is the following: "Every individual is perceived as embedded in some other, in a sequence of embeddedness, so to say [...] Identity is a product of interactive relationships rather than individualistic ego-formation."⁸⁰ It seems to me that all these elements can not only be found in the Christian concept of church, but also represent an important theological aspect of the NT ethical, moral, and religious teachings. In this sense, the New Testament concept of church appears to be not only the continuation of an already known and widely visible OT concept, but involves theological premises that are rooted in the divine acts of creation and salvation.

5. Conclusions: The "Church" in the Old Testament

The Old Testament generally plays a marginal or non-existent role in current ecclesiological studies, as it is generally assumed that the church only came into existence after the ascension of Jesus Christ. As a result, the Old Testament is not consulted for conceptual information about the church. This kind of reasoning seems to be rather prevalent in systematic ecclesio-

⁷⁸ Unfortunately, it must be recognized that the negative tendency is much more prominent in the Old Testament.

⁷⁹ For a good introduction to the dyadic element of ancient cultures see Jerome H. Neyrey, "Dyadism," in *Biblical Social Values and Their Meaning* (ed. John J. Pilch and Bruce J. Malina; Peabody: Hendrickson, 1993), 49-52; John J. Pilch, "Cooperativeness," 33-36 of the same volume, and more recently, K. C. Hanson, "Sin, Purification, and Group Process," in *Problems in Biblical Theology. Essays in Honor of Rolf Knierim* (ed. Henry T. C. Sun et al.; Grand Rapids: Eerdmans, 1997), 167-91, esp. 170-71.

⁸⁰ *Ibid.*, 171.

logical discussion and may indicate some troubling hermeneutical presuppositions that rate the *New Testament* over against the *Old Testament*.⁸¹

I would like to challenge this notion on two major grounds: first, the concept of the church is *not* exclusively defined lexically. To put it more explicitly: the existence (or lack thereof) of the Greek terms of ἐκκλησία and συναγωγή in the Greek translation of the Old Testament should not be taken as the sole data relevant for an ecclesiology of the Old Testament. Terminology and semantics change in the course of time, as can be seen in the use of these terms in classical Greek, which do not show a great affinity to their usage in Koine Greek. Secondly, conceptual data need to be taken into consideration alongside the lexical data. I have suggested that the three main metaphors that the NT writers (and particularly Paul in Ephesians) employ to describe important facets and principles of the church include family, buildings, and, most importantly, the body. The family as well as the body metaphor are visibly present in the Old Testament and do not only have their origin in Israel's experience, but are employed even before the foundation of the tribal conglomerate that we know as "Israel." God's relationship with Israel is also expressed in terms of sonship and the parent characteristics of YHWH (both father and mother) are clearly visible in the textual data of the Old Testament. The body metaphor often involves the relationship between the whole and its individual parts in NT ecclesiology, which is also visible in the Old Testament within the context of the community of Israel.

It is clear that what has been presented here cannot describe the complete picture. While Israelite society showed a marked openness (particularly when compared to their ancient Near Eastern neighbors)⁸² to the foreigner (especially the גֵר) and famous examples such as Rahab and Ruth are integrated into the genealogy of the Davidic (and thus messianic) lineage, there are other examples of bias, such as the issue of the exogamous marriages and the insistence on speaking the Hebrew language in the narratives of Ezra-Nehemiah.⁸³

⁸¹ Cf. Rex Mason, "The Old Testament/Hebrew Bible," in *The Biblical World. Volume 1* (ed. John Barton; London: Routledge, 2002), 5.

⁸² See Caero Bustillos, "Liebt Gott den גֵר," 50-51.

⁸³ However, it should not be forgotten that language and marriage are not only civic or cultural phenomena, but forms which powerfully communicate distinct values. Concerning the rash reaction of Nehemiah towards the linguistic preference of some children of the mixed marriages (Neh 13:23-25), Chantal Klingbeil suggests that, since language acquisition is always connected to the acquisition of values, socio-linguistic pragmatics

However, the conceptual evidence suggests close connections between the New and the Old Testament that may provide new impetus to the study of a *biblical* ecclesiology. Perhaps it is time to renew our commitment to the complete Word of God and discover practical and relevant principles of the church in places that at first glance may seem irrelevant or out-of-date.

may provide a helpful angle to understand Nehemiah's strong reaction. In this sense the formula no language of Judah = no values of Judah seems to be justified. See Chantal J. Klingbeil, "Mirando más allá de las Palabras. Pragmática lingüística y su aplicación a los estudios bíblicos," in *Entender la Palabra. Hermenéutica adventista para el nuevo siglo* (ed. Merling Alomía et al.; Cochabamba: Bolivian Adventist University Press, 2000), 123–35, esp. 124–25. Compare also my study of this crucial issue in Gerald A. Klingbeil, "'Not So Happily Ever After...': Cross-Cultural Marriages in the Time of Ezra-Nehemiah," (paper to be presented at the Society of Biblical Literature Annual Meeting, Biblical Law section, Washington D.C., November 19, 2006).

THE RICH MAN AND LAZARUS: AN APOCRYPHAL INTERPOLATION?

AECIO E. CAIRUS, PH.D.

Adventist International Institute of Advanced Studies, Silang, PHILIPPINES

The story in Luke 16:19–31 may have been written for Virtutes Iohanni, a Gnostic gospel written an author acquainted with both the original form of Luke (i.e., the parable of the prodigal son) and the Gospel of John (i.e., the resurrection of Lazarus), and interpolated by others into the text of the canonical gospel before 180 C.E. It fits the apocryphal narrative but not the Lukan context, and Ignatius does not seem to know this story. The connection of ideas between the preceding and following verses in Luke also suggests an interpolation, as does its uncharacteristic opening doublet, an unlikely sequence of events in the resulting narrative, and a peculiar eschatology. This cautions against basing doctrine on this particular story.

Key Words: Luke, Luke 16:19–31, hermeneutics, canon, New Testament, church fathers

1. Introduction

There is some evidence that the narrative, or “parable,”¹ of the Rich Man and Lazarus (Luke 16:19–31) is not genuine Lukan material, but has been interpolated into the text of the gospel at an early date,² as the following pages will attempt to show. Interpolations of entire incidents or narratives in the canonical gospels are a well-studied and recognized phenomenon, including the *Pericope adulterae* (John 7:53–8:11), which appears in no ancient Greek manuscript or version,³ but has apparently been taken from the apocryphal *Gospel of the Hebrews*,⁴ and inserted either in John or in Luke 21 (be-

¹ Though the subject matter of the narrative, i.e. the “other world,” is sufficient to argue that it is meant as a parable, on the other hand it is unique in many ways, including the fact that one character, the beggar, is identified by name, which is never done elsewhere in Jesus’ parables.

² The earliest manuscript available for this part of Luke is P⁷⁵ (papyrus Bodmer XIV), from the 3rd century.

³ The earliest Greek manuscript containing it is the bilingual codex Bezae (D), from the 6th century, where the Greek text seems to proceed from the Latin one which faces the page.

⁴ Papias (2nd century) *apud* Eusebius, *Hist. Eccl.* 3.39.17.

tween vv. 37 and 38).⁵ In the case of the Rich Man and Lazarus, the evidence similarly suggests that the narrative has been taken from an apocryphal gospel, even though no extant manuscript of Luke can be cited for omission of the story.⁶

2. External Evidence

While there are internal indications that the story is apocryphal, which will be mentioned later, the clearest evidence is perhaps external, to be derived from the continuation of the story found in another early document. *Virtutes Iohanni* ("The [Miraculous] Powers of John"),⁷ the source of the traditional account of the apostle being thrown into boiling oil by the emperor Domitian, contains a story (VI 45–55) about two young men who had sold their possessions in order to follow John only to regret later losing their riches. The apostle restores their property, but then warns about the perils of wealth by repeating, almost verbatim, the Lazarus narrative of Luke 16:19–31, ending with the words: "Abraham said to him: If they believe not Moses and the prophets, neither will they believe, if one rise again."⁸ The text of *Virtutes* then continues:

And these words our Lord and Master confirmed by examples of mighty works: for when they said to him: Who hath come hither from thence that we may believe him? He answered: Bring hither the dead whom ye have. And when they had brought unto him a young man which was dead, he was waked up by him as one that sleepeth, and confirmed all his words.

It is usually accepted that the apostle John in this work here "quotes the story of Lazarus, Luke 16:19ff., as expanded by an apocryphal narrative of the raising of a dead man."⁹ The risen man character in the apocryphal

⁵ See the critical apparatus in the standard editions of the Greek text of the New Testament.

⁶ Some very early manuscripts, e.g., p⁴⁶, have reached us in incomplete form and so cannot be cited either way.

⁷ Eric Junod and Jean-Daniel Kaestli, *Acta Iohannis* (Corpus Christianorum Series Apocryphorum 2; Turnhout, Belgium: Brepols, 1983), 750–853.

⁸ English translation by Montague Rhodes James, *The Apocryphal New Testament* (Oxford: Oxford University Press, 1924, repr. 1955), as *Acts of John*.

⁹ Wilhelm Schneemelcher, Edgar Hennecke and Robert McLachlan Wilson, eds., *New Testament Apocrypha* (2 vols.; London: Lutterworth, 1965), 2:204.

source of *Virtutes* is patterned, at least in part, after Lazarus of Bethany (John 11). This is shown by the following details:

(1) The resurrected person is a young man (*adulescens*), just as Lazarus of Bethany, under the care of his sisters, appears to be (John 11:3, 5 and *passim* in chapters 11 and 12).

(2) The resurrection takes place when "he was waked up by [Jesus] as one that sleepeth," just as in John 11:11 Jesus refers to Lazarus as "sleeping" and is thereby misunderstood by the disciples.

(3) The resurrected youth becomes a powerful witness for Jesus, as the risen Lazarus was (John 11:45).

To be sure, there are also differences. The dead youth of *Virtutes* was brought to Jesus, while the Lazarus of John 11 remained in the grave until Jesus went to him. This is required by the argumentative frame of the apocryphal story, since Jesus could hardly be represented as inviting his opponents to make a round of the graves. Differences of this kind are the very *raison d'être* of the apocryphal New Testament.

Apparently, then, the resurrected young man of the apocryphal narrative should be identified with the Lazarus of John 11. He "confirmed all [the] words" of Jesus cited in Luke 16:19–31, the protagonist of which is also named Lazarus. This Lazarus had been proposed as a resurrected messenger (16:27), and may in fact be referring to the same person.¹⁰ This raises the question of the mutual relationship between the apocryphal story and the canonical gospels of John and Luke. Does the apocryphal source of *Virtutes* depend on both canonical gospels for this conflation of Lazarus stories, or is it, on the contrary, a source for at least one of them?

There is no reason to deny the priority of the narrative of the fourth gospel over the apocryphal source. In contrast, the apocryphon seems to have contained the original form of the rich man and Lazarus narrative, as shown by the way the contents seem to fit the context. The story can be outlined as follows:

¹⁰ Even though Abraham predicts the failure of the warning through the resurrected Lazarus, the petition is not really refused in the extant part of the story. In many of the stories of these apocryphal sources, including *Virtutes*, miracles are allowed even if they have a temporary or illusory effect only – a typical expression of Gnostic hostility to the visible world.

1. *A reversal in the states of the living and the dead* (vv. 19–23)
 - a. Enjoyments of the living rich (v. 19)
 - b. Sufferings of the poor Lazarus while alive (vv. 20–21)
 - c. Death of the rich man and Lazarus (v. 22)
 - d. Sufferings of the rich man in the afterlife (v. 23a–b)
 - e. Enjoyment of Lazarus in the afterlife (v. 23c–d)
2. *The unchangeableness of each state* (vv. 24–31)
 - a. Request for physical relief (v. 24)
 - b. Request for relief refused (vv. 25–26)
 - c. Request that Lazarus be resurrected as a messenger (vv. 27–28)
 - d. Request dismissed as unnecessary (v. 29)
 - e. Appeal to the value of a resurrection (v. 30)
 - f. Resurrection predicted to fail as a warning (v. 31)

While the purpose of vv. 19–26 may be related to the context in Luke, where the Pharisees are said to be “lovers of riches” (16:14), the point of vv. 27–31 within this gospel is much less clear. These verses discuss the value of a warning to be sent through Lazarus, risen from the dead. The topic of afterlife and resurrection is therefore prominent in this part. But there is no discussion of resurrection in the immediate context, and indeed, lovers of riches as those addressed by Jesus may have been the Pharisees who never questioned the concept of an afterlife as the Sadducees did. Therefore “many have concluded that the second part of the parable is secondary [i.e. not original],”¹¹ though the unity of the story has also been upheld.¹²

In fact, both ideas seem to be correct: the story is a unit and not native to the gospel. In contrast to Luke’s context, the apocryphal source sets the story of Lazarus next to the challenge of those who argued that none “hath come hither from thence, that we may believe him,” provoking Jesus to raise the dead youth to life for confirmation. More importantly, the words “if they believe not Moses and the prophets, neither will they believe, if one rise again” (16:31) apparently serve as a purported prediction of the hardened reaction of the Jewish aristocracy after the resurrection of Lazarus (John 12:10, 11, 37–43). In this way, the story of the beggar Lazarus fits perfectly the apocryphal source, but not the gospel of Luke. This suggests that

¹¹ Francois Bovon, *El Evangelio según San Lucas* (trans. A. Piñero Sáenz; 3 vols.; Salamanca: Sígueme, 2004), 3:142. Citation translated from the Spanish by the present author.

¹² Richard Bauckham, “The Rich Man and Lazarus: The Parable and the Parallels,” *NTS* 37 (1991): 225–46.

the narrative was created for the apocryphon and not for the canonical gospel.

3. Literary Relationships

Even though the beggar Lazarus narrative seems original to the apocryphal source and therefore earlier than the form in which it appears in Luke,¹³ there is also evidence that the apocryphon is later than other parts of the gospel of Luke. For example, the beggar Lazarus story, in all its extant forms, contains an unexpected echo of Luke 15:16. Lazarus at the door of the rich man (16:21) is variously described in the extant manuscripts of Luke, some coinciding with *Virtutes*. In the fullest form, he lay there “desiring to fill up his belly with the crumbs that fell from the table of the rich man, and no man gave unto him.”¹⁴ Even in its shortest form, he lay “desiring (ἐπιθυμῶν) to fill up his belly (χορτασθῆναι) with what fell from the table of the rich man.” In 15:16 the prodigal son is also said to have desired (ἐπεθύμει) to fill up his belly (χορτασθῆναι) with the husks eaten by the swine, “and no one gave unto him.”

The poor man’s desire to “fill his belly” is toned down by most English versions (including the KJV) in the story of the rich man and Lazarus, while it is forcefully expressed in the case of the prodigal son.¹⁵ These versions of Luke 16 render the phrase “desiring to be fed” (KJV, RSV), “longing to eat” (NIV) or some similar expression. This hides the echo of Luke 15 in chapter 16, which the translators have not felt necessary to reproduce, as it is completely uncalled for in Luke 16. In contrast, the original Greek text has ἐπιθυμῶ and χορτασθῆναι in Luke 16:21, just as in 15:16. This particular description of the cravings of a hungry man can hardly be supposed to be a standard feature of Jesus’ narrative style, so as to appear repeatedly in the gospel. The Lazarus story, then, must have been created outside Luke.

¹³ For example, the rich man sees Lazarus only, and addresses to him alone the request of dipping a finger to cool his mouth; the one who answers, rather incongruously, is not Lazarus, however, but Abraham. Such inconsistencies show the secondary character of *Virtutes*, which quotes a narrative like the present form of Luke, in which the rich man saw and addressed Abraham also.

¹⁴ This is the author’s translation of the reading of the f³ (Ferrar) family of manuscripts.

¹⁵ The sense of the passive form used in both passages is given as “eat one’s fill” in Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (trans. William F. Arndt and F. Wilbur Gingrich; Chicago: Chicago University Press, 1957), 892, citing as a model Revelation 19:21, where vultures “gorge” themselves with corpse flesh.

This, and the fact that the apocryphal source of *Virtutes* appears to be earlier than Luke 16:19–31, but later than other parts of Luke, is consistent with the idea that such apocryphon was the source used by the interpolator of this story in Luke (see the following diagram of textual relationships).

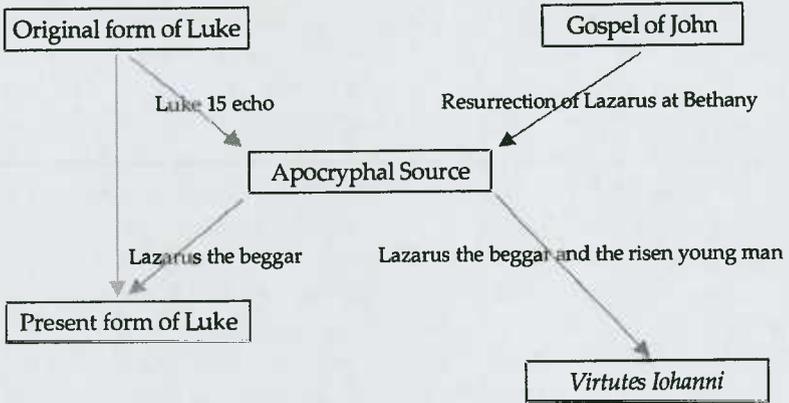


Figure 1: Diagram of Textual Relationships

The echo may have been created by unconscious influence of the parable of the prodigal son or, which seems more likely, by deliberate imitation.¹⁶ The author was not creating the story specifically for insertion in Luke, but for a separate gospel narrative, so he had no reason to avoid the echo from the prodigal son story here.

Once inserted in Luke, however, the Lazarus story lost clarity. As seen above, deprived of its original context, the point of the second half of the story is unclear. The discussion on the value of the testimony of "one risen from the dead" finds no referent in the absence of Lazarus of Bethany or a similar character. In addition, since the "no man gave unto him" fragment was amputated in most manuscripts (perhaps in order to tone down the unexpected echo of the parable of the prodigal son, as the English versions did later), even learned interpreters today can find no indication of the rich man's guilt anywhere in the story,¹⁷ and think that its point is merely the

¹⁶ This would make a lot of sense. With this single brush stroke, the author of the story depicted the pitiful emptiness in the stomach of the hungry beggar and the insensitivity of the revelers, with the greater responsibility falling upon the shoulders of the rich homeowner. The echo from a well-known parable of Jesus also helped to give his composition a "gospel flavor."

¹⁷ They have even supposed the opposite. For example, W. Russell Bowie, "Gospel of Luke," *IB* 8:281, suggests that the rich man "not only gave Lazarus scraps from his ta-

automatic reversal of fortunes after death. However, the original apocryphal form of the story would not have left its readers wondering about the motivation for sending the rich man to the fire: "no man gave unto" Lazarus (οὐδείς ἐδίδου αὐτῷ in the Ferrar manuscripts of Luke, *nemo illi dabat* in *Virtutes*), implying that the rich man was stingy and refused to share. Such lack of clarity in the supposedly Lukan form of the story, contrasted with clearly made points in the apocryphal source, again indicating the true source of the story.

Arguing that the apocryphon is later than the original Luke, but earlier than the present form of Luke, may seem at first to propose a very complex literary history. However, this is always the case when interpolations are taken from a later source, as in the *Pericope adulterae*. The apocryphon used by *Virtutes* is not available as such at present. Many apocryphal gospels were composed in the first three centuries of the Christian era, especially by Gnostic sectarians, imitating the style and phraseology of the canonical gospels. They then used these gospels as a propaganda scheme for their views. Origen (3rd century) noted: "The church has four gospels, the sects very many, one of which is called '*According to the Egyptians*' [...]"¹⁸ The vast majority of these works, because of their heretical ideas, were destroyed by the Catholic church after Constantine, so they are largely lost. Some of the stories narrated in those works, however, were kept for use as valid "traditions" in hagiography (as, for example, *Virtutes*,¹⁹ which is mainly a catholized form of the Gnostic Acts of John) and occasionally, as in the case of the *Pericope adulterae*, for interpolations in the canonical New Testament.

An often-quoted monograph on the beggar Lazarus story has shown the possible influence of an ancient Egyptian tale, still extant in a papyrus from the first century B.C.E., through Jewish adaptations.²⁰ In the Middle Ages, the name of the rich man in the gospel story appears sometimes as

ble, but contributed generously to charity."

¹⁸ Quoted in Edgar J. Goodspeed, *A History of Early Christian Literature* (rev. by Robert M. Grant; Chicago: University of Chicago Press, 1966), 42.

¹⁹ According to pseudo-Mellitus, Leucius (the known author of the apocryphal *Acts of Paul* and reputed author of *Acts of John*) "told true things about the [miraculous] powers which the Lord exercised through them [the apostles John, Andrew and Thomas], while about their doctrine he has lied a great lot" (*de doctrina vero eorum plurimum mentitus est*); Migne, *Patrologia Latina* 5:1240b.

²⁰ Hugo Gressmann, *Vom reichen Mann und armen Lazarus: eine literargeschichtliche Studie* (Berlin: Preussische Akademie der Wissenschaften, 1918); see *IB* 8:288–89.

"Amonofis" (Amenophis).²¹ These Egyptian associations suggest that the story might proceed from the *Gospel of the Egyptians* mentioned by Origen, but could also derive from the *Gospel of the Hebrews*, which was equally current in Egypt and is known to have given some of its incidents a distinctive Lukan flavor.²²

4. Patristic Attestation

Patristic writers serve as external witnesses to the preservation of the biblical text, since their works were transmitted independently and included Bible quotations. The evidence they offer for the beggar Lazarus story is inconclusive. Irenaeus, at the end of the 2nd century, made abundant use of the story,²³ which he knew as part of the canonical Gospel of Luke.²⁴ This is not surprising, since it is also present in a papyrus of Luke almost of the same age.²⁵ However, earlier Church Fathers do not refer to it. Ignatius (ca. 120 C.E.), in *Magn.* 12, quotes in the same breath Luke 17:10 and 16:15, i.e., from a few verses both before and after the story in the present form of Luke. The nature of his context is such that a reference to the rich man and Lazarus is not necessarily expected. It is equally fair to say that he would not have hurt his parenetical conclusion ("Be ye therefore also of a humble spirit, that ye may be exalted, for 'he that abaseth himself shall be exalted, and he that exalteth himself shall be abased' [Luke 14:11]") by pointing out the rich man's abasement, and poor Lazarus' exaltation, since he was already quoting from this page in Luke. There is, therefore, a very real possibility that his copy of the gospel of Luke did not include the story.

5. Internal Evidence

The internal evidence within the gospel of Luke should also be considered. If the story is indeed interpolated, how would the original text of Luke have read at this point? The transition of 16:18 to 17:1 would have been smooth:

²¹ Bruce Metzger, *A Textual Commentary on the Greek New Testament* (New York: United Bible Societies, 1971), 166.

²² Goodspeed, *A History of Early Christian Literature*, 45. This includes the *Pericope adulterae*; see IB 8:592.

²³ *Adv. Haer.* 2.34.1, ANF 1:411.

²⁴ *Ibid.* 3.14.3, ANF 1:438.

²⁵ See footnote 2 above.

(16:17) "It is easier for heaven and earth to pass away, than for one dot of the law to become void (16:18) Every one who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery." (17:1) And he said to his disciples, "Temptations to sin [margin: 'stumbling-blocks'] are sure to come, but woe to him by whom they come!" (RSV)

In 16:15–18 Jesus is speaking to the Pharisees (16:14), many of whom taught that "it is lawful to divorce one's wife for [whatever] cause" (Matt 19:3). Since this teaching may result in double adultery (Luke 16:18), it is indeed a stumbling-block tripping into sin the "little ones" (17:2), i.e., the simple people who trusted religious teachers. In this connection, the saying in 17:1–2 seems to belong to the same condemnation of Pharisaic doctrine introduced in 16:15–17. In contrast, after the interruption produced by the story of the rich man and Lazarus in the present form of Luke, the saying in 17:1–2 appears "unrelated."²⁶ Such effect argues, again, that this story is not a part of the original composition of the gospel.

Other internal evidences indicate the same. Two consecutive narratives in present Luke (the unfaithful steward, the rich man and Lazarus) open with the same clause, not used elsewhere: Ἄνθρωπός τις ἦν πλούσιος, lit. "a certain man was rich" (Luke 16:1, 19). Doublets of this type, though common in unified compositions in other kinds of literature, are not true to the style of the gospels, and so add to the suspicions.

Strings of parables with the same general point are a feature of the gospels, notably of Luke (as, for example, in chapter 15), but they are never addressed repeatedly to a sneering audience. The Pharisees, when they overheard the first story from Jesus, "scoffed at him" because they were "lovers of money" (16:14). It is not very likely, then, that the original author of Luke would represent Jesus as telling yet another story with a similar point to these unrepentant lovers of riches, and launching it with exactly the same opening. Such choice of words by Jesus would only have invited more sarcasm.

In contrast, the rest of the Lukan material shows that Jesus countered their sarcasm, not merely by standing his ground on the issue of caring for the poor, but by passing to the offensive, with an attack on their teachings. Jesus assaulted the Law-based Pharisaic doctrine of self-justification (16:15–16), while upholding the need to obey God's law (16:17–18). The present form of Luke makes Jesus return at this point to the previous topic, with a reflective

²⁶ IB 8:293.

and didactic stance, by telling the Pharisees the rich-man-and-Lazarus story. This change of tenor in the words of Jesus and his weaving back and forth between topics does not ring true in a conflictive situation such as this, where the Pharisees "were sneering" (16:14 NIV) at Jesus, who in turn was denouncing the former in strong personal terms: "You are the ones who justify yourselves [...]" (16:15). Such lack of verisimilitude in the sequence of events within the gospel unit, again, argues that the second narrative is not an integral part of the original composition of Luke.

This being the case, why was this context selected by the interpolator? Apparently, he decided to insert this story near genuine materials touching on the same general subject, i.e., caring for the poor as a way to lay up treasure in heaven, so he placed it almost immediately after a parable which ends with such an exhortation (16:9).²⁷ But he could not avoid leaving some traces of his editorial work. As seen above, both internal and external evidences remain so as to reject the authenticity of the Rich Man and Lazarus story.

6. Conclusion

The character of this evidence is not as compelling as the case of the *Pericope adulterae*, because of the lack of confirmatory omissions in the manuscripts of Luke. On the other hand, the content of the adulteress story corresponds better to the known character of the teachings of Jesus than the Rich Man and Lazarus story. Though salvation is definitely individual in the New Testament, its realization will come simultaneously to all the saved at the end of time (Matt 25:31-46; Heb 11:39, 40). In contrast, both the rich man and Lazarus receive rewards and punishments during the lifetime of other men. This piecemeal eschatology is uncharacteristic of the teachings of Jesus.²⁸ In view of the accumulated evidence reviewed above, the story of

²⁷ This, in turn, created the problem of justifying the addition of another parable with the same point. Perhaps in order to alleviate this problem, he did not juxtapose the beggar Lazarus story immediately after the parable of the unfaithful steward, but only after the gospel narrative has moved from Jesus teaching his disciples to Jesus addressing the Pharisees, and just before he addresses his disciples again. In this way, Jesus appears to be teaching one parable to each group, thus justifying the use of both accounts. For some reason, however, he would not or could not avoid repetition in the opening statements of these accounts. Perhaps he felt bound to respect a well-known beginning for the Rich Man and Lazarus story, already circulating (in the apocryphon) as the very words of Jesus.

²⁸ To look no farther afield, the reasoning used by Jesus to demonstrate a future general

the Rich Man and Lazarus is at least suspect. Even if it were genuinely Lukan, its parabolic form would advise against making it into a *sedes doctrinae*. The evidence for an apocryphal origin of the story makes this even more necessary.

resurrection, a few chapters ahead (Luke 20:37–39 par. Mark 12:26–27)—i.e., that the “God of Abraham, Isaac and Jacob” cannot be merely a God of long-dead people, so those patriarchs must one day return to life—will simply not mesh with the Lazarus story. It may readily be seen that the idea of a present “Abraham’s bosom,” in any form whatsoever, cancels any need for a future resurrection in order to give abiding significance to those Old Testament worthies.

WHY CHRISTIANS CONVERT TO ISLAM: A FILIPINO PERSPECTIVE

NOEL C. NADADO, PH.D. CAND.

SHAWNA VYHMEISTER, PH.D.

Adventist International Institute of Advanced Studies, Silang, PHILIPPINES

Little has been written about the experience of Christian conversion to Islam, though it is not an uncommon occurrence. Islam is slowly increasing as a percentage of the world population, and for this reason alone Muslims and Christians alike need to better understand each other's beliefs and customs. The Philippines has an increasing number of Muslims, both locally converted and those converted after exposure to Islam in other countries, particularly places where Filipino work as Overseas Contract Workers (OCWs). This study examines the views of Filipino male converts to Islam through in-depth interviews and participant observation. Data show that conversion to Islam in the Filipino context is frequently motivated by economic reasons, in addition to other factors such as indoctrination and marriage.

Key Words: missiology, Islam, Christianity, conversion, Philippines, mission

1. Introduction

Coming face-to-face with Muslims for the first time was a nerve-shattering experience for me. In 1988, I did a practicum as part of a course in Public Evangelism in Zamboanga City, a Philippine city with a large Muslim population.¹ As my partner and I explored the city on Friday, around two o'clock in the afternoon, we found ourselves walking along a winding, narrow street with high concrete walls on both sides. As we turned a corner, a great throng of mostly bearded people coming out of a large building (it was actually a mosque) behind the wall surprised us. These bearded people were also taken aback at seeing us wearing neckties, and clutching bags containing Bibles and evangelism materials. What I had known and feared about Muslims since childhood was that they are robbers, smugglers, kid-nappers, killers, terrorists, barbaric people, and are furious with Christians.

¹ While this project represents the joint efforts of both authors, it was Noel Nadado who was principally involved in the data gathering process. Therefore, any instances referring to "I" need to be understood in this context.

With much dread, I came face to face with these people. *Al-hamdulillah!* ['Praise God!']. We were not robbed, kidnapped, or killed!

Since my first encounter with Muslims sixteen years ago my outlook toward these people and their religion has significantly changed. As I started reading books about Islamic beliefs and culture, I learned to overcome my fear of Muslims. I began to initiate friendships with them whenever I had an opportunity. I began visiting mosques on Fridays. I prayed with them. I discussed my beliefs and practices as an Adventist Christian with them, and probed into theirs as well. I have realized that true Muslims are not robbers, smugglers or kidnappers. True Muslims are prayerful, peace-loving people. They are faithful worshippers of the one and only God in heaven.

This study is about Christians who convert to Islam. Unlike the conversions of Muslims to Christianity which, in many countries, is outlawed and incurs great personal cost, stiff social sanctions, and the penalty of death as the worst consequence,² Muslims welcome the conversions of Christians to Islam.³

- ² Shahi Bukhari, "Dealing with Apostasies," Hadith 064, vol. 9, book 84, in *The Hadith Software*, version 1.0 (Build 1.25), Islamasoft Solutions, 2000–2002; Saleh Al-Fozan, *The Book of Tawheed* (trans. Mahmoud Ridha Murad; Riyadh, Saudi Arabia: Darussalam, 1997), 39; Heather J. Sharkey, "Arabic Antimissionary Treatises: Muslim Responses to Christian Evangelism in the Modern Middle East," *International Bulletin of Missionary Research* 28 (2004): 98–104; Mohamed S. El-Awa, *Punishment in Islamic Law: A Comparative Study* (Indianapolis: American Trust, 1982), 49–56, 61–64.
- ³ A selection of studies dealing with the conversion of Christians to Islam includes the following: Abdul Malik Mujahid, *Conversion to Islam: Untouchables' Strategy for Protest in India* (Chambersburg: Anima Books, 1989); Larry A. Poston, *Islamic Da'wah in the West: Muslim Missionary Activity and the Dynamics of Conversion to Islam* (Oxford: Oxford University Press, 1992), 209–11; Ali Köse, *Conversion to Islam: A Study of Native British Converts* (London: Kegan Paul, 1996); idem, "Religious Conversion: Is It an Adolescent Phenomenon? The Case of Native British Converts to Islam," *International Journal for the Psychology of Religion* 6 (1996): 253–62; idem, "The Journey from the Secular to the Sacred: Experiences of Native British Converts to Islam," *Social Compass* 46 (1999): 301–12; Madeleine Sultan, "Choosing Islam: A Study of Swedish Converts," *Social Compass* 46 (1999): 325–35; Ali Köse and Kate Miriam Loewenthal, "Conversion Motifs Among British Converts to Islam," *International Journal for the Psychology of Religion* 10 (2000): 101–10; Nuri Tinaz, "Conversion of African Americans to Islam: A Sociological Analysis of the Nation of Islam and Associated Groups" (Ph.D. diss., University of Warwick, 2001); Maha Al-Qwidi, "Understanding the Stages of Conversion to Islam: The Voices of British Converts" (Ph.D. diss., University of Leeds, 2002). For references on Muslim conversion to Christianity, Jean Marie Gaudeul, *Called from Islam to Christ: Why Muslims Become Christians* (East Sussex: Monarch, 1999), 299–304, provides eighty-seven references on Muslim

The research of Poston on the dynamics of conversion to Islam in the West is seminal in this area. He cites the works of Bulliet and Levtzion as the two most detailed studies about conversion to Islam,⁴ adding, however, that their studies "were confined to geographical areas that have been under the domination of Muslim peoples for centuries."⁵ Poston found that the dynamics of conversion to Islam in the American and European contexts involved a "rational" approach to religion.⁶ For him the "conversion experiences were the end result of a long process of seeking, a deliberate choice made after careful examination and consideration of alternatives."⁷

The present research found only two studies that looked into the story of Filipino Christian conversion to Islam. One large study (conducted over a period of nearly 30 years) looked mainly at male converts to Islam in Mindanao.⁸ The results show almost 90% of conversions taking place away from family and friends, while living in a Muslim community. The second study focused on Filipina (female) converts to Islam among domestic helpers in Hong Kong.⁹ Again, the conversions happen when the converts are away from home and family, and have mostly to do with romantic relationships or marriage.

Given the paucity of studies on the dynamics of Christian conversion to Islam in the Filipino context and the increasing growth of the Muslim population compared to Christianity,¹⁰ this study seeks to contribute to the understanding of why Filipino Christians convert to Islam.

converts to Christianity. Other books that provide references to Muslim converts to Christianity are Roland Muller, *Tools for Muslim Evangelism* (Ontario, Canada: Essence, 2000), 205–6, and Lewis R. Scudder, *The Arabian Mission Story: In Search of Abraham's Other Son* (Grand Rapids: Eerdmans, 1998), 206–12.

⁴ Poston, *Islamic Da'wah in the West*, 158–60; compare also Richard Bulliet, *Conversion to Islam in the Medieval Period* (Cambridge: Harvard University Press, 1979); Nehemia Levtzion, ed., *Conversion to Islam* (New York: Holmes & Meier, 1979).

⁵ Poston, *Islamic Da'wah in the West*, 160.

⁶ *Ibid.*, 169.

⁷ *Ibid.*

⁸ Luis Q. Lacar, "Balik-Islam: Christian Converts to Islam in the Philippines, c. 1970–98," *Islam and Christian-Muslim Relations* 12 (2001): 39–60.

⁹ Sithi Hawwa, "From Cross to Crescent: Religious Conversion of Filipina Domestic Helpers in Hong Kong," *Islam and Christian-Muslim Relations* 11 (2000): 347–67.

¹⁰ Herbert J. Kane, *Understanding Christian Mission* (Grand Rapids: Baker, 1974), 294. Kane projects that Islam will overtake Christianity in the total number of adherents by the end of the next century. The U.S. Center for World Mission projects that this may happen as early as the year 2023. Cf. A. B. Robinson, "Growth Rate of Christianity and Islam: Which

2. Research Setting and Design

The particular setting of this research was the community of Islamic Studies, Call & Guidance of the Philippines (ISCAG hereafter) in a suburban area of the Philippines. Filipino converts to Islam, formerly employed as Overseas Filipino Workers (OFWs) in Saudi Arabia established ISCAG in 1991. It operates under a Board of Directors composed of ten Filipinos and five Arabs. Among its objectives are "to spread the true message of Islam and bring back the Filipinos to it," to "unite them together and take care of their affairs,"¹¹ and "to correct the negative perceptions of most Filipinos concerning Islam and Muslims."¹² Through the efforts of ISCAG, seven (7) mosques have been built in different locations in the Philippines. During its first 11 years of operation, ISCAG registered 4,550 converts to Islam.¹³

The present study used the qualitative research paradigm, including in-depth interviewing, participant observation, and narrative analysis.¹⁴ This combination of methods was used "to enhance the validity of [the] research findings."¹⁵ For the in-depth interviews, an interview guide was developed and loosely followed. Interview sessions were often interrupted by obligatory prayers in the mosque. Interviews were tape-recorded and transcribed verbatim in the language of respondents (usually Tagalog). I did not include most of the Arabic phrases. English translations were made for every direct quotation selected for use in this study. During both the interviews and casual (unrecorded) conversations, observation played an important role as the interviewee's actions and interactions were noted.

The primary data for this study were collected from five (5) Filipino male converts to Islam. Their ages varied from twenty-two to forty-nine

will be the Dominant Religion in the Future?" n.p. [cited 4 January 2005]. Online: http://www.religioustolerance.org/growth_isl_chr.htm. In the Philippines Muslims are also increasing as a percent of the total population as can be seen in the study by Thomas J. O'Shaughnessy, "How Many Muslims has the Philippines?" *Philippine Studies* 23 (1975): 382. See also David B. Barrett, George T. Kurian and Todd M. Johnson, eds., *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World* (2nd ed.; 2 vols.; New York: Oxford University Press, 2001), 1:594.

¹¹ ISCAG, "Notification Report," pamphlet, n.p., n.d.

¹² "What is ISCAG," n.p. [cited 16 May 2006]. Online: <http://www.iscag.com/>.

¹³ "History of ISCAG," n.p. [cited 16 May 2006]. Online: <http://iscag.com/iscaginfo.asp>.

¹⁴ Michael Quinn Patton, *Qualitative Research & Evaluation Methods* (3d ed.; Thousand Oaks: Sage, 2002), 21–26, 115–18, 259–332, 339–427.

¹⁵ Sandra Mathison, "Why Triangulate?" *Educational Research* 17.2 (1988): 13.

(22–49) years of age. These five respondents were purposely selected based on social status, ethnicity or provincial origin, and former religious affiliation(s). The majority were either employees or volunteer workers at the Center. Most of them, for some years, either worked or had some close relative working as an OFW in the Kingdom of Saudi Arabia. Compared to the 72 subjects in Poston's study of conversion to Islam in the West, the 322 subjects in Lacar's, and the unspecified number of respondents in Hawwa's, the sample in this study is very small indeed. Table 1 shows the profile of key respondents.¹⁶

Respondent	Age	Social Status	Ethnicity/Provincial Origin	Former Religious Affiliation(s)	Years in Islam
Abu Dâwûd	30	Married	Cebuan/Negros	Roman Catholic	8
Nasâ'î	22	Single	Tagalog/Bulacan	Seventh-day Adventist	7
Tirmidhi	37	Married	Tagalog/Cavite	Roman Catholic	13
Ibn Mâjah	37	Married	Cebuan/Cebu	Roman Catholic and (Iglesia ni Cristo)	4
Ahmad	49	Married	Waray-Waray/Samar	Roman Catholic and (Protestant)	4

Table 1: *Profile of Key Respondents*

All key respondents are *Balik-Islam*, which literally means, reverts or returnees to Islam.¹⁷ One respondent explained:

Abu Dâwûd: In Islam, the most appropriate word for Filipinos who embraced Islam is 'revert.' Because in reality [...] if the Spaniards who brought with them the Christian religion had not colonized us, we would have remained under the law of Islam.¹⁸

Dâwûd's premise seems untenable, however. When Islam spread northward from Indonesia into the Philippine archipelago, the religion of the natives was animistic¹⁹ and there was considerable variation between and within its islands in terms of religious beliefs.²⁰ Much later, when Spanish

¹⁶ To provide some level of anonymity, the study uses Islamic pseudonyms for key respondents.

¹⁷ A prime time local TV news report claims that the population of *Balik-Islam* has now reached more than 100,000. Mike Enriquez, "24 Oras," GMA 7, GMA Network, Inc., Philippines, 11 January 2005.

¹⁸ In the transcript of the respondents' answers [...] indicates that some part of the answer, not directly relevant to the question, has been omitted.

¹⁹ Caesar Adib Majul, "The Muslims in the Philippines: An Historical Perspective," in *The Muslim Filipinos* (ed. Peter G. Gowing and Robert D. McAmis; Manila: Solidaridad, 1974), 2. *ibid.*, 11–13.

friars arrived in the country, they found evidence of missionary activities of Muslim preachers and adherents in a number of places.²¹ So although Islam was not the original religion of Filipinos, had it not been for the Spanish colonizers, the Philippines would be a predominantly Muslim country today.²²

3. Dynamics of Filipino Conversion to Islam

My respondents appeared to have their own agenda in cooperating with my research. The interviewees' actions and words were indicative of their intentions to indoctrinate or proselytize me to the Islamic faith. One respondent expressed his joy at being interviewed, for it gave him the opportunity to share his Islamic faith:

Ibn Mâjah: Actually, I am glad you interviewed me because for the first time, I found someone listening to me speaking about Islam. In our place, nobody listens to me!

My conversation with one of the leaders of ISCAG whom I considered a friend increased my suspicion of the Center's agenda to convert me to Islam:

Khalil: How many interviews you have completed, so far, brother?

Researcher: Only four!

Khalil: So, how many interviews do you really need to have?

Researcher: Five!

With a grin on his face, Khalil jokingly articulated my suspicion: "OK, when you are done with five, you will become a Muslim!" With a timid smile, I was quick to answer him: "*In Sha 'Allâh!* [If Allâh wills!]." Then we both laughed.

Behind the laughter, however, a sense of fear dawned upon me. I began to realize that I was in a situation where 'my days' as a Christian were already 'counted' by my Muslim brothers. I sensed that their expectation for me to convert to Islam was very high. I asked myself: Could I be found wanting as a seminary-trained Adventist pastor after the fifth interview?

²¹ Cesar Adib Majul, *Muslims in the Philippines* (3d ed.; Diliman, Quezon City: University of the Philippines, 1999), 78-84. Cf., Peter G. Gowing, *Islands Under the Cross: The Story of the Church in the Philippines* (Manila: National Council of Churches in the Philippines, 1967), 11; Sonia M. Zaide, *The Philippines: A Unique Nation* (Manila: All-Nations Publishing, 1994), 146.

²² Gowing, *Islands Under the Cross*, 13; Majul, *Muslims in the Philippines*, 82, 84.

After the fifth interview, Khalil told me to come back later to interview him about how he converts Christians to Islam. I said to myself: "This is it! He is really out to convert me! He is now after my decision! What should I do? How would I handle the situation?" I thought of not coming back anymore.

Two weeks passed. I went back again to verify some pertinent information for this report. It was during Ramadân. My respondents invited me to share some soup and dates with them, breaking the fast of the day. The invitation was a great honor for me. On my way home, I thought seriously that as an Adventist Christian I have not been religious enough to practice fasting and prayer as much as Muslims do. I look forward to again fasting and praying with them during Ramadân. I am becoming a Muslim in "forms," (i.e., adopting some Islamic behaviors and practices), though I remain an Adventist Christian in "meanings," (i.e., in values and theological positions).²³

This study is significant to both Christian and Islamic communities. For Christian communities, this knowledge may help church leaders develop strategies to contain Christian attrition to Islam. This study also seeks to provide Christians with a perspective whereby they might see and acknowledge what is "true, noble, right, pure, lovely, admirable, excellent and praiseworthy" (Phil 4:8, NIV) in Islam. This study may also help to correct the usual prejudices against Muslims. For this reason ISCAG leadership gave their full support to this study. One of the ISCAG leaders, also a convert from Christianity, expressed his approval when asked if he would participate in the study by saying: "Sure! So that the misconceptions against us will be cleared up." I have endeavored, therefore, to be careful, fair, and objective in my analyses of interview data collected.

The present study is concerned only with Christian conversion to Islam in a Filipino context. A further limitation is that of gender;²⁴ due to the Islamic taboo of communication between the sexes, and being a male researcher, women converts to Islam were not included in this study.

At the onset, I foresaw that Muslim sensitivity and/or animosity toward Christians would limit the depth and scope of this study. Despite the endorsement and support of this research project, my motives, being a Chris-

²³ Cf. Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll: Orbis, 1996), 136-47, on the distinction between form and content or meaning.

²⁴ See here Lacar, "Balik-Islam," 39-60; Hawwa, "From Cross to Crescent," 347-67.

tian and an Adventist pastor, were suspect to at least one respondent. He candidly said:

Tirmidhi: Allâh *Subhanahu Wa Ta'ala* [hereafter abbreviated as s.w.t.]²⁵ will not bless us if our purpose is only for our selfish interest. For example, you are doing this interview because you wanted to have knowledge, so that you may personally benefit from [...] (pauses, appears cautious). It means your motive is not honor to Allâh [s.w.t.], but merely for your personal interest. You wanted to know what Islam is so that someday [...]. 'Ah, I know what the weaknesses of Muslims are!'

Suspicion was mutual. While I perceived the Muslims as having their own agenda to convert me to Islam using the occasion of my research, my respondents perceived my intrusion into their privacy as seeking to find fault with them. Muslims in general perceive a Christian presence in what they consider Muslim territory as "dangerous."²⁶ Christians often feel the same about Muslims living among them. To the benefit of my research, however, good rapport with ISGAG leadership was in place long before I ever thought of or embarked on this study. At the outset, I was open with them about my identity as an Adventist pastor and a graduate student in theology. I appreciate the trust of the ISGAG leadership in welcoming this research towards the goal of mutual understanding. *Mâ shâ' Allâh!* [Allâh's will be done].

3.1. Negative Stereotypes

When asked about their perceptions of Muslims before they embraced Islam, a majority of the respondents held the misconceptions and stereotypes about Muslims common to Christians for centuries:

Nasâ'i: Muslims are bad people. Islam is a false religion.

Ibn Mâjah: Before, my perception of Muslims was that they were uneducated, unclean; no manners [...] the Moros are coming! [Our parents] used to frighten us that way: "Muslims are kidnappers!"

Ahmad: I heard from my grandmother that Muslims are murderers, robbers.

²⁵ "This is an expression that Muslims use whenever the name of Allah is pronounced or written. The meaning of this expression is: 'Allah is pure from having partners and He is exalted above having a son.'" This meaning expresses what monotheism is to Muslims, i.e., "Allah is the only God, the Creator of the Universe. He does not have partners or children." See here "USC-MSA Compendium of Muslim Texts," n.p. [cited 25 September 2006]. Online: <http://www.usc.edu/dept/MSA/reference/glossary/term.SUBHANA.html>.

²⁶ Sharkey, "Arabic Antimissionary Treatises," 100.

Despite the respondents' early preconceptions against Islam, they converted to Islam and are now among its faithful adherents.

One Muslim author has published his answers to the "top ten misconceptions about Islam"²⁷ on the Internet. This shows that Muslims themselves are aware of the negative stereotypes against them. Two of our respondents affirmed this awareness when they recalled the time where the *Imams* [worship leaders or priests] asked them probing questions before they recited the *Shahada* [public witness, oath, or profession of *iman* (faith) to Islam]:

Nasá'i: What? Do you really want to join Islam? Do you really want to embrace Islam? Don't you know that Muslims are bad?

Ahmad: What is the reason why you wanted to become a Muslim? Don't you know Christians are angry with Muslims?

Questions like these probe the sincerity of Christians wanting to embrace Islam. All other data above support the same idea that, before they received more knowledge about Islam, the respondents held the same prejudices against Muslims as other Christians. Data further show that Muslims themselves are aware of such common negative stereotypes. These probing questions also indicate that Muslims acknowledge the fact that some of their adherents are not living up to the ideals of Islam, and therefore the challenge is for every new convert to be faithful.

3.2. Knowledge of Islam

The respondents' first knowledge of the truths and ideals of Islam was received through direct and indirect *da'wah* approaches. Direct *da'wah* refers to "activistic preaching [...] the confrontation of non-Muslim individuals with specific precepts of the Islamic faith."²⁸ Indirect *da'wah* may be described in Christian terms as lifestyle evangelism, which spreads Islam "not by pulpit preaching and mailing Islamic literature, but by doing what Muslims ought to do, living, drinking, eating, sleeping and behaving as Muslims are enjoined to do."²⁹

²⁷ Huma Ahmad, "Top Ten Misconceptions About Islam," n. p. [cited 13 May 2004]. Online: <http://www.geocities.com/WestHollywood/Park/6443/Islam/top10.html>.

²⁸ Poston, *Islamic Da'wah in the West*, 122.

²⁹ Muhammad M. Inran, *The Importance of Da'wah (Tabligh) in Islam* (Lahore, India: M. Sirajud-Din and Sons, 1976), 15, quoted in Poston, *Islamic Da'wah in the West*, 117.

Islamic *da'wah* urges the personal involvement of all Muslims to spread Islam. In this view, the dichotomy between laity and clergy common in some forms of Christianity is absent in Islam. Poston affirms: "All Muslims without exception are responsible for carrying out the duties enjoined by their faith and these include the Quranic injunctions to engage in *da'wah* activity."³⁰ Some respondents also attest to this view:

Abu Dâwûd: The teaching of Islam encourages each Muslim to pass on the teachings of Islam to those who are ignorant about them.

Nasâ'i: We do not force anyone to revert to Islam. Allâh will take care of them. We are only His instruments that this is what we need to speak or proclaim Islam to you. It is all up to Allâh.

Tirmidhi: Allâh [s.w.t.] [...] does not need to convert people to worship Him. Whether you worship Him or not, that will not lessen His being God. He only warns the people. Those who do the work of conversion are the people. He commanded Prophet Muhammad [*pbuh*] to convert the people because they would be at a loss if they do not believe in His oneness, in hell, in paradise; in judgment [...] destruction awaits them. The conversion of man is not the work of God. The work of conversion depends on His people, through His Prophet. That was why He sent His Prophet [...]. If God did the work of conversion; there would have been no need for Him to send His Prophet.

Ibn Mâjah: As a Muslim, it is our responsibility to proclaim what we have learned. That is why I am glad for this interview. [...] It is my opportunity to share, even in a simple way. It is our responsibility to share, yet we do not have the right to compel you to become a Muslim. Only God can guide.

The dominant *da'wah* approaches involved in the conversion of respondents were personal witnessing and distribution of Islamic literature:

Abu Dâwûd: Somebody related it to me [...] also by reading some pamphlets.

Nasâ'i: On my own, I researched about Islam through the reading materials. After that, I further inquired from my Muslim friends.

Tirmidhi: At first, somebody taught me. It also included self-study as part of acquiring knowledge about Islam.

Ibn Mâjah: By self-study [of reading materials], I came to know Islam. My brother-in-law also gave personal witness to me.

Ahmad: He [a Sudanese co-worker] gave me a pamphlet in Arabic. The title of the pamphlet was *As-Salât*—it means, The Prayer.

³⁰ Ibid., 130.

These approaches facilitated knowledge and learning about the Islamic faith by the respondents. Based on other sources of data, other *da'wah* methods such as symposia or public lectures, radio programs, and recorded audio/video materials may further enhance the respondents' reception of knowledge about Islamic teachings and practices.

Islamic propagation approaches are comparable to Christian evangelistic approaches. The way our respondents came to know about Islam suggests Muslim awareness of Christian evangelization strategies. For instance, the Ahmadiya movement in America claims to have "imitated in its *da'wah* endeavors the Christian Missionary movement."³¹ Muslim scholars "discuss Christian evangelical methods for the sake of either resisting or imitating them."³² Thus, missionary approaches used by Muslims are not exclusively Islamic; some either imitate or adapt Christian method.

3.3. Attraction to Islam

When asked what attracted them to Islam, respondents shared similar perceptions. Most found the Islamic doctrine of monotheism, a prayerful lifestyle, and brotherhood or a sense of community among Muslims attractive.³³

3.3.1. Monotheism

The first article of faith in Islam is all about *Tawheed* or "belief" in the oneness of God. Islamic monotheism is embodied in the *Shahada*, the first of the five pillars of Islam, also called the *Khalima* "word". The phrases "There is no god worthy of worship except Allâh" constitutes a part of the *Shahada*, "which must be recited by anyone embracing Islam."³⁴ Belief in the oneness of Allâh is foundational to Islamic faith, theology, and practice. One respondent found this monotheistic concept of God attractive:

Ibn Mâjah: The first factor that attracted me to Islam was the worship of one God. Here, I found the true way of worshipping the Creator. [...] I

³¹ Poston, *Islamic Da'wah in the West*, 115.

³² Sharkey, "Arabic Antimissionary Treatises," 98.

³³ Similarly, Poston, *Islamic Da'wah in the West*, 176-78, describes the five attractive features of Islam as simplicity, rationality, universal brotherhood, all "this-worldly focus," as opposed to the "other-worldly" orientation of Christianity, and lack of a priesthood or medial agents.

³⁴ Mahmoud Murad, *This Message Is for You* (Riyadh, Saudi Arabia: Cooperative Office for Call & Guidance, 1996), 21.

read from a pamphlet that they also worship one God. Thus, I said: "This is good!" I see that their teaching is good.

As a former member of the *Iglesia Ni Cristo* (INC),³⁵ which has a similar monotheistic belief, Ibn Mâjah found it easier to embrace Islam. He explained his desire to be free from the idolatrous system of worship in the Roman Catholic brand of Christianity. His rendezvous with the INC with its similar monotheistic doctrine of God served as a bridge for him to embrace Islam. For him, Christianity's worship practices and their concept of God are both idolatrous and, therefore, superfluous. Hence, he explains:

Ibn Mâjah: That is why I could say that my conversion this time is [...] this is much better than before [referring to the INC].

Attraction to the monotheism of Islam was also the experience of Tirmidhi. Having a comprehensive knowledge of this first article or pillar of faith has kept him from backsliding and helped him as a practicing Muslim:

Tirmidhi: Although, at the beginning I was not a practicing Muslim, when I learned that Allâh [s.w.t.] is the True Creator worthy to be worshiped by men [...] it was enough for me not to backslide. Truly, I became a full-fledged Muslim. I have become obedient—surrendering and submitting myself to the will of Allâh [s.w.t.]. That is why whenever trials come into my life, however heavy or bad these could be, I can say nothing but '*Al-hamdulillah!*' [praise be to Allâh!].

The Islamic doctrine of monotheism bolsters Muslim cohesion and sense of community across cultures and geographical boundaries. One Filipino Muslim author aptly explains:

Islam gives the Philippines [sic] Muslim [...] meaning and direction [in their life]. The concept of monotheism not only enlightens them on the absolute oneness of God, but emphasizes to them the quality of an *Ummah* [Islamic Nation] described by the Holy Qur'an, as a single nation (21:92) characterized by a fraternal bond binding all its members together. It accentuates the brotherhood of man and the kinship of Muslims.³⁶

A similar degree of faith in the oneness of God is desirable for both sons of Abraham. Where the convert is from Islam or Christianity, the surrender of one's will to the sovereign God should take precedence in this conversion experience. Mutual faith in God should bring about the same degree of

³⁵ *Iglesia Ni Cristo* (INC) or *Iglesya ni Kristo* (INK), Pilipino for Church of Christ, is a monotheistic religion in the Philippines, founded by Felix Manalo in 1914.

³⁶ Wadja K. Esmula and Muhidain B. Mutia, "Islam in the Philippines," n.p. [cited 5 January 2005]. Online: <http://www.islamawareness.net/Asia/Philippines/philippines.html>.

brotherhood or sense of community, respect, and understanding between Muslims and Christians despite the differences of opinion as to how each one perceives and serves the same God (Surah 29:46; cf. Deut 6:4–5; Mark 12:29–30).

3.3.2. *A Prayerful Lifestyle*

The prayerful lifestyle of true Muslims is another important feature found by respondents to be attractive. Muslims' strict daily observance of the five obligatory prayers exemplifies their faith and submission to the will of Allāh:

Ibn Mâjah: I observed that they always pray—at dawn, at noon, and in the afternoon. I asked: Are Muslims really that bad? Why—if this is the way they pray—almost the whole day? They spend all the time praying. [...] It softened me. [...] Why do we need to bring our [head] down on the ground [when praying]? It is because [...] this is the highest part of our body. Here, we find the eyes, the nose, the mouth [...] we bow them down to the ground to demonstrate that we are only servants of God. This is submission! This is what attracts me to Islam.

He further adds:

Ibn Mâjah: Islam [...] is a way of life. All that you do...just before I spoke to you here, I said: “*Bismillâh*,” in the name of Allâh [s.w.t.]. The *Du'a* and *Salât*, these are the prayers [...] both in going to and coming out of the restroom, we pray. Riding in a car, we pray. That was why I said: ‘here, you always think of God. If God responds to the prayers of those who pray like this [referring to the Christian form of prayer, i.e., by kneeling], how much more the prayer of those who put their head down like this? [referring to Islamic form of prayer, i.e., by prostration].

Data show that the faithful observance of *Salât* is central to the everyday life of all true Muslims. It is also a vital element in their homes, in the mosques, or anywhere. *Salât* is “an act of worship consisting of a series of movements, and Quranic recitations” and is “clearly the most important pillar after *shahada*.”³⁷ As an act of worshipping God, the strict observance of five daily obligatory prayers gives meaning, direction, and value to the everyday life of a practicing Muslim. The observance of *Salât* seems to characterize the humble, submissive, and worshipful attitude of all true Muslims. Truly, a consistent, prayerful lifestyle, be it in the Islamic way or the Christian way, is an admirable lifestyle worthy of practice in the daily lives of God's people.

³⁷ Murad, *This Message Is for You*, 27–28.

3.3.3. Brotherhood

What establishes the Islamic *Ummah* or community is the brotherhood of all Muslims across cultures. "In true Islam, the faithful, the submitted, comprise the *Ummah*."³⁸ In this view, "Islam preaches peace through submission to Allâh [s.w.t.] and the brotherhood of all Muslims."³⁹ This brotherhood expresses the concept of Islamic community as "rather like the Christian sense of belonging to the kingdom of God, a commitment that recognizes no earthly, political, geographical or temporal allegiances as ultimate."⁴⁰ One convert to Islam spoke more highly of the Islamic brotherhood than of Christianity's:

Ibrahim: The brotherhood in Islam is deeper and stronger. That is why I would prefer to stay here, and I enjoy it much more here than with my former religion. Because, here, everybody—rich or poor, all are equal. Most especially during the time of prayers, whatever your status or position in society—all are equal. You need to be in the line whether you are together with a rich man or poor. Unlike with my former religion, even in the seating arrangement, there was a division among the rich and the poor. Also, the sense of community there before—it was not deep-rooted compared to what I have found in Islam.

One of the reasons as advanced in the past by new Muslims as to why they embraced Islam is "that Islam promotes one community."⁴¹ In fact, this sense of community keeps Muslims faithful to Islam because it provides them "with a sense of belonging and all the security and satisfaction that it entails."⁴²

Abdul: I just find myself [with] nowhere to find a friend to turn to, but I find my brother in Islam. He guides me in the right path to follow Allâh.

Considering that the majority of the respondents come from a Roman Catholic background, the converts' perceived lack of cohesion among Christians is understandable. Coming as well from a Roman Catholic back-

³⁸ Anne Cooper, comp., *Ishmael, My Brother: Christian Introduction to Islam* (rev. and updated ed.; Tunbridge Wells, Kent: MARC, 1993), 271.

³⁹ Tokumboh Adeyemo, "Social and Theological Changes in Conversion," in *Muslims and Christians on the Emmaus Road* (ed. J. Dudley Woodberry; Monrovia: MARC/World Vision, 1989), 225.

⁴⁰ Cooper, *Ishmael, My Brother*, 271.

⁴¹ Adeyemo, "Social and Theological Changes in Conversion," 226.

⁴² Donald N. Larson, "The Cross-Cultural Communication of the Gospel to Muslims," in *The Gospel and Islam: A Compendium* (ed. Don M. McCurry; Monrovia: MARC/World Vision, 1979), 76.

ground, I can personally empathize with the respondents because the sense of community in the Roman Catholic parishes is indeed lacking compared to that sense of community found among Protestant churches in general. It is interesting to know that this need for belonging or community was also instrumental in some cases of Muslim conversion to Christianity. Muller points out that "in most settings where large numbers have turned to Christ, the common attraction isn't contextualization, but rather the presence of community."⁴³

The strong sense of community is particularly imperative in the context of Islam, where it seemed characterized by unity in terms of uniformity and the equality of all Muslims. All are expected to follow prescribed practices taught in the Qur'an and exemplified in the *Sunnah* (sayings and practices or traditions) of Muhammad. What seems to unify Muslims across cultures is the belief in one God and the consistent communal observance of daily obligatory prayers. Tirmidhi explains:

Tirmidhi: For a Muslim [...] you only follow what it says in the Qur'an. If Prophet Muhammad [*pbuh*] [...] said to pray five times a day [...] there is no doubt because he was chosen by Allâh [s.w.t.] as the Prophet for His community that governs you and me.

Similarly, Abu Dâwûd explicitly enjoins all Muslims to submit to the authority and example of Muhammad:

Abu Dâwûd: In order to approach Allâh [s.w.t.], we need to follow Prophet Muhammad [*pbuh*]. If he said to pray five times, it's five times! He is our example. To a Muslim, he or she must pray in the way Prophet Muhammad [*pbuh*] prayed.

The doctrine of monotheism, a prayerful lifestyle, and Islamic brotherhood are three prominent features of Islam found to be attractive to the majority of respondents. The religious practice of obligatory prayers further reminds every Muslim of the Islamic teachings on monotheism. Communal prayers strengthen the Islamic sense of community. The example of practicing Muslims, particularly in observing obligatory prayers, serves as an enviably significant attraction for those respondents who have had similar habits of prayer in their previous religious experience as Christians:

Abu Dâwûd: One of my most desired activities was praying. When I was invited to pray in the mosque [...] since I also like to pray, I joined the line [of people praying].

⁴³ Muller, *Tools for Muslim Evangelism*, 82. Muller does not mention which particular Christian denominations were involved in the conversion of Muslims to Christ.

This implies that both in Islam and in Christianity, missionary efforts should respond to the felt needs or religious propensities of people. In other words, Islamic *da'wah* or Christian evangelism begins where the people are in their social or spiritual experience. As in the case of Abu Dâwûd, his fondness for praying made it easy for him to respond positively to the invitation of his Muslim friend to pray in the mosque.

3.4. Factors Relating to Conversion

Other factors also influenced the respondents to embrace Islam. In contrast to the traditional Western paradigm of religious conversion,⁴⁴ this study found three significant elements of Christian conversion to Islam in the Filipino context: doctrine, marriage, and economics.

3.4.1. Doctrinal Factors

Doctrinal factors refers to the converts' motivation to know a body or system of teachings or beliefs. One key respondent testifies how he became interested in the Islamic doctrine of God:

Ibn Mâjah: I read in the pamphlets that they [Muslims] also worship one God. Monotheism. It's only one, really! [...] I saw that the teaching is good [...] and I now believe that this is the true religion.

In the case of Abu Dâwûd, the Islamic teachings on obligatory prayers led him to study Islam further:

Abu Dâwûd: Practice of prayer in the proper way. Because of this knowledge, it all started here where I began to take an interest in Islam. [...] Seeking the truth gives us light. Why did I convert to Islam? First [it] was by receiving knowledge about the Islamic doctrines. Next, I was certain and sincere in my search for true religion, and then I submitted, obeyed and loved what I was doing.

⁴⁴ Poston, *Islamic Da'wah in the West*, 154-57, describes this paradigm as involving: (1) an *integration factor*, i.e., "conversion involves commitment (or integration) to a theology, a worldview, an epistemology, an ontology, a moral ethic, and the like;" (2) *adolescence*; i.e., "conversion occurs most often during or in a period immediately following adolescence;" (3) *personal stress or anxiety*, i.e., conversion is consequent to "the psychological ability or inability of the subject to deal with stress;" (4) *interpersonal relationships*, i.e., conversion occurs not in isolation from other individuals; and (5) *conscious motivational factors*, which include fears or insecurity with regard to death and the afterlife, other self-regarding motives, altruistic motives, following out moral ideals, remorse for and conviction of sin, rational response to teaching, example and imitation, and urging or social pressure.

These two respondents were motivated by their interest in certain doctrines of Islam (e.g., monotheism and obligatory prayers). Their conversion to Islam evidently resulted from receiving convincing knowledge about these particular teachings and practices. Nasâ'i had a similar experience:

Nasâ'i: I did research on Islam. Later, I realized Islam is true. But I did not embrace it immediately. I studied it carefully just like what you are doing, brother. I was judicious like you. I did not immediately embrace this religion without knowing which direction it would take me. I read their pamphlets. I compared them with the Bible. I carefully saw to it before I decided to take my *shahada* that there is no other god worthy of being worshiped but Allâh [s.w.t.].

Nasâ'i's conversion experience may be regarded as intellectual or rational. Being a former Adventist Christian, Nasâ'i showed interest in Islamic doctrines and compared them with his beliefs. The study also shows the role of the intellectual assent of the respondents:

Ibn Mâjah: The first factor that converted me to Islam was the belief that only Allâh [s.w.t.] is the Creator, that there is no other god worthy to be worshiped than Him. I opened my mind. [...] I saw it to be good and I believed Islam to be the true religion. That is why I could say that my conversion today is for Allâh [s.w.t.], for the glory of God. My conversion to Islam is better than my previous conversion [to INC].

Ahmad: I did not have any knowledge about Muslims, or what Islam was. But when I read the pamphlets [...] the teaching about prayer was beautiful. It was all about prayer.

These data on doctrinal factors suggest that the conversion experience of converts to Islam in the Filipino context tends to be more rational or cognitive than emotional or affective. This result supports Poston's findings about the dynamics of Christian conversion to Islam in the West. Comparing Christian conversion to Islam with the characteristic of Muslim conversion to Christianity, Poston concludes:

Conversions to Islam, then, differ significantly from conversion to Christianity in that they appear to be "conversion of the head" (i.e., the intellect) rather than "conversion of the heart" (i.e., the emotion).⁴⁵

The majority of respondents in this present study admitted, either explicitly or implicitly, their intellectual assent to the Islamic faith. Knowledge of the Islamic doctrines was an important factor in their leaving Christianity. Conversion results from thorough indoctrination. This study suggest that even

⁴⁵ Poston, *Islamic Da'wah in the West*, 171.

a simple curiosity to know a particular doctrine, be it Islamic or Christian, could become an opportunity for religious conversion if patiently followed up with consistent indoctrination, nurture, and example.

3.4.2. *Marriage*

Marriage is another vital element in Christian conversion to Islam in the Philippines. A romantic or marital relationship with Muslims has led some Filipino Christians to embrace Islam.⁴⁶ Surveys in the United States corroborate marriage as the number one reason for religious conversion.⁴⁷ This motivation towards religious conversion, however, is not necessarily a true conversion at the start. This was the case of Tirmidhi:

Tirmidhi: At first when I embraced Islam, I did not embrace it because I wanted to worship Allâh [s.w.t.]. That was not so. I met a girl from Mindanao, a Tausug. Because [...] a Muslim woman [...] could not be married to a non-Muslim, I converted to Islam right away, even though I did not have any knowledge about Islamic doctrines. [...] I could not consider myself a Muslim at the time. The old habits were still there—no changes!

Tirmidhi appeared thankful, however, that his marriage to a Muslim encouraged him to study more about Islam. He further explained his conversion process:

Tirmidhi: When I got married, I had only a little knowledge about the Islamic faith. Little by little, I continued to study and began to learn it. Only then could I say I truly embraced Islam. For me, that [getting married to a Muslim] was the initial step. Then I received more knowledge. Today, I could say that I am now a true Muslim who obeys, submits, and surrenders to Allâh [s.w.t.].

Marriage as a factor of religious conversion appears to be common to both Islam and Christianity. It is more likely for Christian men marrying Muslim women to convert to Islam, however, than for Muslim men marrying Christian women to convert to Christianity.⁴⁸ This tendency is normal because Islam strictly forbids intermarriage. In effect, Muslims welcome conversion

⁴⁶ Hawwa, "From Cross to Crescent," 347-67.

⁴⁷ PT Staff, "About Faith," n.p. [cited 13 December 2004]. Online: <http://www.psychologytoday.com/articles/pto-20040709-000001.html>.

⁴⁸ Luis Q. Lacar, *Muslim-Christian Marriages in the Philippines* (Humanities Publication Series 2; Quezon City, Philippines: New Day, 1980), 38; Hawwa, "From Cross to Crescent," 356.

to Islam but forbid conversion to Christianity.⁴⁹ Consequent to intermarriage, Christian conversion to Islam may be more of a compromise or accommodation than a true conversion. The same may be true for Muslims who convert to Christianity.

3.4.3. *Economics*

On condition of anonymity, one convert confided that it was the financial advantage of being a Muslim OFW in Saudi Arabia that led him to embrace Islam. According to this respondent, Christian OFWs in Saudi Arabia receive lower remuneration or are given lower positions compared to their Muslim counterparts. This convert related the first time he received his salary as an OFW in Saudi Arabia, he noticed that his Muslim counterpart received much more than he did. When he asked this co-worker why his salary was higher, the latter answered him bluntly: "Because I am a Muslim!" With such thought of economic advantage, he deliberately planned to become a Muslim. For this convert, the initial motivation was economic expediency.⁵⁰

For Christian OFWs in Muslim countries, conversion to Islam offers them more economic advantage and stability than remaining a Christian in the Islamic workplace. Offers of higher salaries and wider employment opportunities in the Middle East seem to be accorded more to Muslims than to Christians. The economic advantage of being a Muslim seems to be one of the most significant reasons why many Filipinos working in Islamic countries embrace Islam. This coheres with the reasons advanced by Muslim converts from the Yoruba people of Nigeria who received "offers of material prosperity."⁵¹

The fact that the majority of key respondents were either former overseas contract workers or have spouses and/or close relatives currently on contract as OFWs in Saudi Arabia suggests the significant role of separation from home and family and working in a predominantly Muslim community.⁵² Here are their stories:

⁴⁹ In case a Muslim converts to Christianity, he or she will surely face serious consequences (Sharkey, "Arabic Antimissionary Treatises," 98).

⁵⁰ Economics was also a factor in conversion to Islam during its early history. See J. Dudley Woodberry, *Introduction to Islam* (Pasadena: Fuller School of Intercultural Studies, 2003), 215.

⁵¹ Adeyemo, "Social and Theological Changes in Conversion," 226.

⁵² Lacar, "*Balik-Islam*," 45.

Abu Dâwûd: I did have some questions in my mind. [...] Out of various religions around me, which among these is true?—until I went to Saudi Arabia, and there I saw the lifestyle of the Muslims. There, I witnessed how Muslims lived. I learned about the teachings of Islam in Saudi [Arabia]. My mother first came to Saudi [Arabia]; she first embraced Islam.

Ibn Mâjah: My wife's brother had worked in Saudi [Arabia]. He embraced Islam there. [...] By 1999, my brother-in-law became the manager here [ISCAG], so we stayed with him.

Ahmad: By the following year, I was not able to go abroad yet. Our means of support was already dwindling. [...] One time I cried in my prayer, asking help [from God] how to support my family. I finally told my wife the next morning: "I know, if God allows me to work again in Saudi [Arabia], I will be a Muslim!"

Casual conversations and observations further indicate the significant role of employment in the Middle East in their conversion. Due to "high unemployment and poor economic conditions coupled by high fertility rates, [and] unstable political situation, and slow economic and industrial development"⁵³ in the Philippines, the lure of economic expediency of overseas employment in the Middle East may continue to bring more OFWs into submission to the way of Islam.

4. Discussion

Table 2 summarizes the findings of the present study on the dynamics of Christian conversion to Islam in a Filipino context. It sums up the intervening factors that led key respondents to embrace Islam. It also alludes to the major Islamic *da'wah* approaches to non-Muslims.

⁵³ Moshe Semyonov and Anastasia Gorodzeisky, "Occupational Destinations and Economic Mobility of Filipino Overseas Workers" (paper presented at the ISA Research Committee on Social Stratification and Mobility, Oxford, 10–12 April 2002), 5 [1–32], [cited 5 January 2005]. Online: <https://www.nuff.ox.ac.uk/rc28/papers/Semyonov.pdf>.

Respondent	Knowledge of Islam	Attraction of Islam	Motivational Factor	Relevant background information
<i>Abu Dāwūd</i>	Personal witness	Prayerful Lifestyle	Doctrinal	<ul style="list-style-type: none"> ▪ Mother first embraced Islam in Saudi while serving as an OFW ▪ Former OFW in Saudi; also embraced Islam in Saudi
<i>Nasā'i</i>	Personal witness	Monotheism	Doctrinal	<ul style="list-style-type: none"> ▪ Uncle first became a Muslim who gave him personal witness on Islamic faith
<i>Tirmidhi</i>	Personal witness	Brotherhood	Marriage	<ul style="list-style-type: none"> ▪ Muslim fiancée from Mindanao ▪ Currently working for an Islamic Center in Saudi responsible for the nurture of new Muslim converts
<i>Ibn Mājah</i>	Islamic Literature	Monotheism	Doctrinal	<ul style="list-style-type: none"> ▪ Brother-in-law first embraced Islam in Saudi ▪ Embraced Islam while living with his brother-in-law
<i>Ahmad</i>	Islamic Literature	Prayerful lifestyle	Economic	<ul style="list-style-type: none"> ▪ Former OFW in Saudi ▪ Embraced Islam while working in Saudi

Table 2: *Conversion Variables*

Despite their previously held negative stereotypes of Islam and Muslims, the above data show that respondents embraced Islam through varied *da'wah* approaches resulting from diverse interests, motivations and circumstances. Based on the data, the approaches used by Muslims to convert key respondents in this study were both direct and indirect.⁵⁴ Activities such as personal witnessing, distribution of free Islamic literature, public symposia or polemics (direct *da'wah*) contributed to the conversion of respondents. Similarly, the converts' fascination with Islam's prayerful lifestyle and brotherhood, as well as the motivation of marriage and economic expediency played an indirect role in their conversion to Islam. Table 3 sums up the findings of this study:

⁵⁴ Cf. Poston, *Islamic Da'wah in the West*, 117-30.

<i>Perception of Islam and Muslims before conversion</i>	<i>How did you learn about Islam and Muslims?</i>	<i>What attracted you to Islam?</i>	<i>Why did you convert to Islam?</i>	<i>Relevant circumstances leading to conversion to Islam</i>
All key respondents held similar negative stereotypes of Muslims before they embraced Islam	<ul style="list-style-type: none"> ▪ Self-study of Islamic literature ▪ Public lecture/symposia ▪ Discussion with Muslims ▪ Personal witness of Muslims ▪ Example or influence of a Muslim friend or relative ▪ Radio program ▪ Audio and video materials 	<ul style="list-style-type: none"> ▪ The doctrine of God (Islamic Monotheism) ▪ Brotherhood or sense of community ▪ Unity, equality and/or uniformity ▪ The prayerful lifestyle 	<ul style="list-style-type: none"> ▪ True worship of the true God ▪ Islam is the true religion ▪ Muslims are true and serious about prayer ▪ To be saved from hell ▪ To save my soul 	<ul style="list-style-type: none"> ▪ Employment in Saudi Arabia ▪ Marriage to a Muslim ▪ Personal crisis ▪ Personal discontent with Christianity ▪ Personal search for the true religion

Table 3: Summary of Findings

What is distinctive in the dynamics of Christian conversion to Islam in this study is the economic expediency seen by Filipinos seeking employment opportunities in the Middle East. This economic expediency may well have influenced a majority of the respondents to embrace Islam as a rational option while serving as contract workers in Muslim contexts. This type of conversion may be categorized more as an external and/or authority level of conversion than as an ontological one.⁵⁵

Key respondents in this study seem to have experienced conversion at the ontological level only after going through conversion at the first two levels. Ontological conversion may then be the outgrowth of a long process of the indoctrination, consistent nurture, and strong sense of community or brotherhood which the new converts mentioned. From the Christian standpoint, however, changes in the life and character of a respondent may only be considered as reaching the ontological category if these changes result from remorse for and repentance from sin.

⁵⁵ Adeyemo, "Social and Theological Changes in Conversion," 219-30, describes the three levels of conversion as follows: the *external* level of conversion is marked by conforming to external forms, and is mostly being shallow, sometimes superficial, and transient. On the level of *authority*, the changes are deeper than on the external level and affect the underlying foundation of why people do what they do. Finally, the *ontological* level of conversion involves the very core of a human being and does not only involve forms but the entire existence. Adeyemo calls this "transformation" while at the authority level of conversion it is called "adaptation."

Other significant variables involved in conversion to Islam in the Filipino context include employment in Saudi Arabia, marriage, spiritual crisis, personal discontent or disappointment with one's former religion, personal search for the true religion or higher moral ideals, and other personal motives. These variables correlate with Lacar's and Hawwa's findings. Lacar reports that 90% of Christian conversions to Islam in Mindanao occurred while working or studying and residing in a predominantly Islamic community and neighborhood far from their immediate home and family.⁵⁶ The motivating factor that Lacar found for conversion to Islam, however, was concern for "their own physical security and well-being"⁵⁷ amidst the ongoing conflict between Muslims and Christians in Mindanao at the time of his study. Aside from marriage as a factor in conversion to Islam among female Christian OFWs in Hong Kong, Hawwa also points out prior contacts with Muslims in the Middle East among other motivating factors.⁵⁸ She points out that "the religiosity of the Filipinos and their prior tendency to shift between different denominations within Christianity also favor conversion,"⁵⁹ which appear to be true in the case of Ibn Mâjah and Ahmad of the present study. Overall, Filipino Christian conversion to Islam is consequent to being away from the immediate social or religious influences of their Christian community and family. Filipino Christian conversion to Islam, therefore, is socially, economically, and/or religiously motivated.

Like Roman Catholicism, Islam tends to be a works-based religion. It is likely that their similar emphasis on salvation by works made the conversion of Catholics easier than with Protestants whose strong emphasis is on salvation by faith in Jesus Christ. For this reason, the external-authority type of conversion could be consequential to the Catholic predisposition to external piety or work-based religiosity. The factors and type of religious conversion, however, seemed not exclusive to Christian converts to Islam. Similar factors and types of conversion may be observed as well in the experience of some Muslim converts to Christianity and also in conversions across Christian denominations.

One significant finding in this study, which supports Poston's findings,⁶⁰ is that, whether one is in a predominantly Islamic environment or not, the

⁵⁶ Lacar, "Balik-Islam," 45.

⁵⁷ *Ibid.*, 54.

⁵⁸ Hawwa, "From Cross to Crescent," 353.

⁵⁹ *Ibid.*, 364-65.

⁶⁰ Poston, *Islamic Da'wah in the West*, 179-80.

majority of respondents embraced Islam consequent to the personal witness of faithful Muslims. Lacar's generalization that "human beings anywhere react favorably to kindness"⁶¹ is worth noting by Christians and Muslims alike. This generalization calls both sons of Abraham, into what Moyer terms "'evangelistic attractiveness,' living in such an obvious way that people [find] us and our lifestyles attractive."⁶² To this end, may all Christians and Muslims, experience the guidance of God in this kind of *da'wah* "that cannot be done by proxy."⁶³ *In Sha 'Allâh!*

⁶¹ Lacar, "Balik-Islam," 54.

⁶² Bruce Campbell Moyer, "E-mail response to question from Noel Nadado," (20 February 2006).

⁶³ Ellen G. White, *The Ministry of Healing* (Mountain View: Pacific Press, 1942), 147.

THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

"Ezekiel 28:11-19 and the Possibility of Its Double Application"

Researcher: Kambale Wayitsye, M.A. in Religion, 2006

Advisor: Yoshitaka Kobayashi, Ph.D.

The study investigates the likelihood of a double application for Ezek 28:11-19. First, it considers the various views regarding the addressee of Ezek 28:11-19. Scholarly discussion concerning the passage has centered on the identity of the king of Tyre. Using an exegetical method, the study evaluates the possibility of a double application of Ezek 28:11-19 to both the king of Tyre and Lucifer (i.e., Satan).

The study observes three points. First, the idea of a double application is common in the Bible. It is presented in different biblical literary genres such as parables, allegories, proverbs and prophetic oracles. Second, the prophetic oracles that apply to Satan seem to be common among the Israelites before the time of Ezekiel. This is reflected in the literary contexts of Gen 3:13-15 and Isa 14:12-14. Third, a careful study of Ezek 28:11-19 shows that the addressee of this passage should not be referred to only as the literal king of Tyre or to Lucifer. Rather, the language of the text indicates that both the king of Tyre and Lucifer are being referred to. Ezekiel employs expressions, which were commonly used among the Jews for Lucifer (as in Job 1-2; 1 Chr 21:1; Zech 3:1-2), and applies them to the king of Tyre.

"Transgression, Abominations, and Related Destruction in Daniel 8 and 9"

Researcher: A. Patrick Etoughe, M.A. in Religion, 2006

Advisor: Clinton Wahlen, Ph.D.

The aim of this study is to understand the phrases *הַפְּשַׁע שְׁמָם* "transgression of desolation" (Dan 8:13) and *שְׁקוּצֵי מְשָׁמָם* "abomination of desolation" (Dan 9:27) within the larger context of Daniel 8 and 9. Scholars have interpreted these cryptic phrases in various ways, including, among others, the disruption of the Jewish cult by Antiochus IV, the destruction of Jerusalem by the Romans, and a future eschatological abomination.

A semantic analysis of שָׁמָם, study of the author's use of the term, and the destructive context found in Dan 8:23–25 suggest that הַפְּשַׁע שָׁמָם has destructive significance and that it refers not to the activities of the little horn but to God's impious people whose sins in the context of Dan 8:12–13 have led to the little horn's success.

Daniel 8 and 9 are complementary because 9:24–27 belongs to the unexplained part of chapter 8. This study finds that הַפְּשַׁע שָׁמָם escalates in chapter 9 to become מְשֻׁמָּם מְשֻׁמָּם. The latter term refers to the loathsome behavior and idolatrous practices of Israel, which lead to their being considered abhorrent in God's sight and deserving of his retributive justice.

A comparison of expressions elsewhere (11:31; 12:11) similar to that found in 9:27, confirms that Daniel has thematically and chronologically related הַפְּשַׁע (Dan 8:12), הַפְּשַׁע שָׁמָם (Dan 8:13), and הַפְּשַׁעִים (Dan 8:23) to הַפְּשַׁע (Dan 9:24). Therefore, Daniel 8 seems to provide the basis for understanding 9:27. The former appears to present God's people with the possibility of forgiveness and atonement for their rebellion, whereas in Dan 9:27 if rebellion is not restrained God would bring retribution for their sins.

"The *mišpaṭ* (Justice) Concept in the Book of Micah"

Researcher: Diana Razmerita, M.A. in Religion, 2006

Advisor: Aecio E. Cairus, Ph.D.

After addressing isagogic issues such as authorship and date, theme and structure, and the general historical background of Judah and Israel in the eighth century B.C.E., the study sketches the more specific setting for Micah's *mišpaṭ* message: the Assyrian imperial expansion and its adverse effect on the liberty and welfare of the Hebrew kingdoms.

Exegesis of the five *mišpaṭ* passages (Mic 3:1, 8, 9; 6:8; 7:9) led to several conclusions. First, justice in Micah is placed in the theological context of covenant, judgment, and salvation. Second, justice is presented by the author progressively, initially focusing on the social aspect, then on individual ethics, and finally presenting justice as a means by which the Lord saves and delivers. Close study of these passages suggests that, beyond judicial actions and social ordering, justice is active within the framework of the salvific covenant with God. *Mišpaṭ* originates in God as part of his character; it seeks to express his mercy and accomplish his salvation; and, finally, it becomes an attribute of the covenant people as expressed in acts of mercy, love, and kindness.

"A Program Development on Training Pastors of the Jakarta Conference of Seventh-day Adventists on Bible Teaching Strategies"

Researcher: Edward Leonardo Manafe, D.Min., 2006

Advisor: Praban Saputro, Ph.D.

Many pastors in the Jakarta Conference are only familiar with preaching, discussion, and lecture methods but are unfamiliar with newer Bible teaching strategies. This project addresses the need to organize formal training for pastors in Bible teaching strategies by developing a program based on the biblical, theological, and theoretical foundations. The respondents consisted of thirty-five pastors from various territories and local churches of the Jakarta Conference.

The program involved three phases: selection, instruction, and association. In the selection phase, pastors were chosen based on certain biblical criteria such as being teachable, faithful, talented, and committed. The instruction phase focused on how to develop the subject matter, including schedule, curriculum, daily lesson plans, methods of instruction, and visual aids. The association phase of the training program gave the pastors the opportunity to practice what they had just learned under the trainer's supervision. In order to gauge the program's effectiveness, the project set objectives for attendance, comprehension, strategy demonstration, and pastoral satisfaction.

Thirty-five pastors (100% of those selected) participated in the Bible teaching strategies training program from May 16–20, 2005, exceeding the minimum 80% required for the attendance objective to be reached. Comparing post-test results with pre-test scores of the pastors indicated that there was a significant increase in scores following the Bible teaching training program (the objective for comprehension aimed at 80% of the participants showing at least a 25% increase in knowledge). Those who scored high in the pre-test also tended to score high in the post-test.

Each pastor in the program was able to demonstrate approximately nine out of the twenty-four Bible teaching strategies (exceeding the objective of at least 80% of the pastors being able to demonstrate six of the twenty-four strategies). The vast majority of the pastors participating in the program (97%) were able to identify benefits from the Bible teaching strategies (exceeding the objective of 80%). The study recommends that the three phases employed for the program, i.e. selection, instruction, and association, be the guiding principles for pastors to train other pastors,

leaders of the church, and church members in Bible teaching strategies and that these phases be adapted to the needs of the particular churches.

"A Program Development on Training Junior Pastors of East Central Korean Conference on Disciple Making"

Researcher: Shin Sun Chul, D.Min., 2006

Advisor: Kyung Ho Song, Ph.D.

This study has two main objectives: first, to conduct a training program on making disciples for junior pastors of the East Central Korean Conference of Seventh-day Adventists; and, second, to provide proper suggestions to the conference for the improvement of the program. Preliminary to the training, the study examined the biblical, theological, and theoretical foundations for making disciples and considered relevant background information. A three-day training program on disciple making was designed which was then implemented. The program's effectiveness was evaluated principally by means of questionnaires, interviews, and the researcher's own observations. Based on this evaluation, several practical suggestions have been given to the East Central Korean Conference for the improvement of the training program.

This study concludes that disciple making is a Bible-based method of evangelism and church growth, and that training in disciple making should be continued on a regular basis. In addition, some suggestions for future studies on disciple making are made.

"Developing a Program for Increasing the Attendance at Prayer Meetings at the Tikala SDA Church, Manado"

Researcher: Max Hart Wauran, D.Min., 2006

Advisor: Praban Saputro, Ph.D.

Low attendance at prayer meetings has been experienced for years by the Tikala Seventh-day Adventist (SDA) Church in Manado, Indonesia. Of its active members, only ten percent attend the mid-week prayer meetings. The purpose of this project is to develop a program to increase attendance at prayer meetings at the Tikala SDA Church. To achieve this, prayer meeting programs were designed, implemented, and evaluated.

The study was designed in accordance with biblical models, theological principles, and methods for increasing attendance. Implementation of the program followed the recommendations of Southerland and included

sharing the concept of the program with the local conference leadership and with the members of the Tikala Church.

The program for increasing prayer meeting attendance included several components: a seminar, visitation, prayer meeting groups, and joint groups. The effectiveness of the program was measured by personal and group evaluation. Attendance increased following implementation of the prayer meeting program.

Finally, the study suggests for future prayer meeting programs that: (1) Conferences recognize the need for increasing the prayer meeting attendance of their local churches; (2) the local church take responsibility for communicating this need to church leaders; (3) the program be refreshed within the local church through ongoing seminars and church visitation; (4) attractive prayer meeting programs involving small groups and joint groups be continuously maintained; (5) a regular evaluation of prayer meeting programs be made.

"The Interpretation of Sun of Righteousness with Wings in Malachi 4:2"

Researcher: Connally Hla, Ph.D., 2006

Advisor: Yoshitaka Kobayashi, Ph.D.

Discussion of the phrase in Mal 4:2, that the "sun of righteousness" would arise with healing in its wings, has focused on whether the metaphorical figure of the sun of righteousness is a personal agent or an abstract metaphor for divine salvation. Some see evidence of the influence of Zoroastrianism. However, the "sun of righteousness" is a symbolic description of YHWH's self revelation on YHWH's day with reference to the messianic figure revealed in various stages of Old Testament history.

The relationship between the winged sun disk and Malachi's "sun of righteousness" is debatable. But a critical analysis of winged sun disk depictions in the ancient Near East suggests that they likely originate from a common source of theophanic divine self-manifestation. Furthermore, since the winged sun disk portrait is one of the most common religious emblems in the ancient Near East it may safely be considered a common symbol of divinity. Depictions from Mesopotamia, Syria, and Persia bear certain similarities to Old Testament portraits of the Hebrew deity. The study took note of evidence that the winged sun disk was adapted by Hebrew kings as the symbol of divinity. Since the Assyrian and Achaemenid Persian kings had an apparent affinity with the Hebrew religion, their common portraits of the winged sun disk may also suggest some common

religious features. Therefore, the prophet Malachi may have appropriated this contemporary symbol of divinity.

Exegetical analysis indicates that YHWH, the forthcoming promised "Lord," is the metaphorical figure of Malachi, "the messenger of the covenant" (Mal 3:1). Moreover, the parallel between "my messenger" (3:1) and "Elijah" (4:5), who would prepare the way for YHWH and call for the repentance before the dreadful day of YHWH, suggests that the "sun of righteousness" is a metaphorical figure of Messiah.

"Repentance in the Book of Revelation"

Researcher: Richard Apelles Sabuin, Ph.D., 2006

Advisor: Joel Musvosvi, Ph.D.

Despite the frequency in Revelation of the verb *μετανοέω* compared to other books of the New Testament (12 of 34 occurrences), repentance has generally been seen as only a subsidiary theme of the book. The purpose of this study is to clarify the place and function of the concept of repentance in the book of Revelation by examining the use of *μετανοέω*, as well as the call to fear and give glory to God and the invitation to come and receive salvation.

Exegesis of the eleven passages in which the concept is found (Rev 2:1-7, 12-17, 18-29; 3:1-6, 14-22; 9:20-21; 11:13; 14:6-11; 16:8-11; 18:1-4; 22:17) indicates that repentance appears in connection with judgment, which is used to bring people to repentance. The more severe the threat and the judgment are, the more urgent the need to repent becomes. The call to repentance is given in fact to all people not just to unfaithful Christians. In the messages to the seven churches and the series of the seven trumpets, the door to repentance is still open. However, once the seven last plagues are poured out there is no longer a chance to repent.

Repentance is seen to be important from the time of John to the eschaton. The author takes the historicist approach to Revelation with each period of the Christian church facing spiritual problems. Repentance is presented as the way to bring people back into a close relationship with God. Probably for this reason repentance is emphasized in the historical sections of Revelation (the seven churches, the seven trumpets, and the messages of the three angels in Rev 14). The mention of repentance in the eschatological section of the book (the seven last plagues) gives evidence that the last judgments are poured out on the basis of the failure of people to repent. Repentance is reemphasized in the epilogue showing the importance of the call to repentance in view of the coming of Jesus. The

study concludes that repentance should be recognized as a major theme of the book of Revelation and that all other themes could usefully be discussed in relation to repentance.

CRITICAL BOOK REVIEWS

Cosgrove, Charles H. et al., eds. <i>Cross-Cultural Paul</i> (Chantal J. Klingbeil)	79–82
Gane, Roy E. <i>Cult and Character</i> (Mxolisi Michael Sokupa)	82–85
Klingbeil, Gerald A. <i>Inicios, paradigmos y fundamentos</i> (Emmer Chacon)	85–88
McCormick, Clifford M. <i>Palace and Temple</i> (Gerald A. Klingbeil).....	88–92

Cross-Cultural Paul. Journeys to Others, Journeys to Ourselves, by Charles H. Cosgrove, Herold Weiss, and Khiok-Khng Yeo. Grand Rapids: Eerdmans, 2005. Pp. vii + 293. ISBN 0-8028-2843-4. US\$ 25.00.

In this book the three authors present interpretations of Paul through the eyes of six diverse cultures, namely Anglo-American, African-American, Argentine/Uruguayan, Chinese, Native American, and Russian. The volume begins with an introduction (pp. 1–32) in which the authors briefly discuss the notion and origin of culture. Although Paul did not think cross-culturally in the modern sense of the word he did appear to struggle with “the powerful human dynamics of ethnicity, nationalism, and cultural identity” (p. 3) and left writings which are instructive in the practical business of living the gospel within cultural diversity. This is followed by an outline of the approach of the book with each of the three authors writing a chapter on Paul from their own cultural backgrounds and then from the viewpoint of three other cultures. The authors are very aware of the fact that one never gets rid of cultural baggage and that there is no clean-room environment when studying culture. Therefore, all three authors provide a somewhat unusual autobiography, leaving the reader with a clear understanding of where they are coming from. This in turn is often consciously and unconsciously reflected in their subsequent chapters.

In chapter one, Herold Weiss explores the cultural markers of the River Plate area of Argentina. It is easy to see that he is an insider. His tone is warm and intimate, often quoting poetry and literary figures to explore three cultural markers. He begins with the themes of fate and destiny (pp. 34–39) which is perceived as “pervasive determinism” that informs “the culture of the River Plate” (p. 39). Weiss then focuses on two personality cults that operate above the rule of law (pp. 42–50). He traces the historical emergence of the “Caudillos” and “Vivos” who are admired for their “ability to evade the law in every way possible” (p. 45). The third cultural marker involves the relationship between life and death in River Plate. Weiss traces the historical roots of this “obsession with the dead and the passions it arouses among the

living" (p. 61). Snatches of poetry make this section poignant. Throughout, Weiss compares and contrasts Paul's writings and theology with these three cultural markers. He does not, however, provide a general conclusion or outlook, as the conclusion is only one paragraph (p. 67).

In the introduction to chapter two Cosgrove claims that little has been done to relate Pauline theology to American culture and that most readings have been "Eurocentric" (p. 68). Given the attempts by the authors to be inclusive and careful in terminology, I found it a little strange that the term "American" was assumed to mean the mainstream culture of the United States of America without any further qualification or explanation. Cosgrove chooses to examine Paul's writing in the light of American individualism. He focuses in this part of the study on self-reliance (in particular economic), human rights, and freedom, and then concludes with reflections on the purpose of life. Of particular interest to me was the sub-section of the right to freedom of religion (pp. 83-85). Unfortunately, in Cosgrove's discussion of the application of Paul's writings, he never establishes what Paul meant in terms of the political realities of Paul's own time. This would add substantial weight to one of the three interpretations proposed. Cosgrove ends by stating that there seem to be unconscious hermeneutic attempts to interpret Paul and the New Testament in "terms compatible with basic assumptions and goals of American individualism" (p. 103) which are often contradictory. Cosgrove's arguments are well formulated and generally critical of American individualism. However, I sometimes perceived an over-interest in contextualizing Pauline theology for the current situation, as opposed to Paul's world.

Yeo begins chapter three by stating that Christianity entered China from the West and has always been confused with and entangled in Western politics and imperialism. He starts by examining cross-cultural hermeneutics in Chinese church history and underlines the embeddedness of Confucianism in most of the Asian cultural identities. Yeo provides an interesting perspective, which may be new for western thinkers, on hearing and remembering versus ancestor veneration (p. 111) which will certainly ring a bell with many traditional African cultures. The perspective on western-style denominationalism from an eastern point of view was sobering. Yeo points out that this has undermined Christian witness as it flies in the face of "values of community and harmonious interpersonal relationships" (p. 115) which are central to Chinese cultural identity. It was also interesting to read Yeo's rather critical evaluation of Watchman Nee (p. 116). Yeo emphasizes the holistic nature of Chinese religion as opposed to the western tendency toward compartmentalization (p. 121). This is followed by a comparison of the Chinese cosmology of Dao De and Pauline Theology, the dialectical relationship between theology and eth-

ics, and Confucian versus Pauline ethics. Of particular interest is the author's personal life application of the question of ancestor veneration based on a Chinese reading of Paul (pp. 138-40).

Crosgrove examines Paul and peoplehood from an African American perspective in chapter four. He begins with a definition of names, and a brief look at the historic use of Paul in African American scholarship. Then he examines the themes of freedom and slavery, self-chosen separation and independence, the beauty and dignity of "blackness," the unity and equality of all peoples, and the suffering and the cross of Christ. Throughout, Cosgrove attempts to interpret these themes by "taking cues from African American interpretations of Paul" (p. 149). He concludes by affirming the right of "African American Christians to interpret their centuries-long quest for racial justice as a vocation that has served and continues to serve not only themselves but all people" (p. 178).

In chapter five Yeo attempts to see Paul with new eyes and sets out to "discuss how Native American cultures can best engage in meaningful dialogue with Pauline theology" (p. 183). He briefly outlines his limitations, task and the challenges in view of the baggage of the violent history of Native American contact with Euro-American culture. Following this, Yeo compares and contrasts Native American and Euro-American culture with regard to creation and redemption. Here the core environmental ethics in Native American culture, coined "eco-justice," is introduced. The author then returns to the history of interaction between the two cultures in political and missionary contexts and compares the two cultures' worldviews. Given the wildly contradictory nature of the two cultures I feel that a working definition of worldview should have been given (p. 191). Yeo has the longest conclusions of the individual chapters (pp. 215-18), in which he proposes that his study has "raised more questions than it has answered" (p. 215). One of these questions includes the incompatibility of Paul and Native American views on creation. The author suggests some possible and current attempt at accommodation of this incompatibility and asks the important question of how the gospel challenges any culture (p. 217). Sometimes in his discussion, however, the relation and comparison between Euro-American, Native American and Paul's culture becomes entangled to the point where it is not clear whether Paul's culture and the Euro-American culture are synonymous.

In the last chapter Weiss attempts a look at the traditional values of pre-1917 Eastern Russian Orthodoxy which undoubtedly still influence current Russian society. However, it may have been more useful to study the enormous impact of communism on Russian Orthodoxy. Weiss compares the role

of Scripture in western Catholicism and eastern Orthodoxy and discusses the Russian perspective on personhood and freedom. He makes extensive use of the early church fathers and the Eastern Church fathers, their commentaries on Paul, and application of their writings to the political and social contexts of the time. Next, Weiss examines the incarnation, deification (of Jesus and humanity), ascetic life, question of suffering, mysticism, role of sacred objects, and, the Russian way of knowing God. He concludes that "Eastern Orthodoxy has consciously defended its more mystical, intuitive, subjective way of being a Christian in opposition to Western Christendom" (p. 253).

The volume ends with a comparatively long general conclusion (pp. 254-76) in which the authors do not attempt to formulate a comprehensive synthesis of the different studies but rather make observations and raise questions about the identity and coherence of Pauline theology in relation to the cultures discussed (p. 254). Included are several indexes (modern authors, subjects, and biblical and non-biblical texts). The main objective of the three authors is to probe nonwestern approaches to Paul. The writers are generally more critical of their own cultural perspective than other cultural perspectives. Although the authors have tried to create a workable methodology, it still appears to be more fluid than I would like. The book is a good example of the (postmodern) blending of the personal and the academic. It tries to avoid some of the dangers of postmodernism by not rating all interpretations as equally good in a "moral or theological sense" but on the other hand does not claim any one reading of Paul as the correct interpretation of Paul (pp. 8-9). Doubtless, this would prove somewhat frustrating to readers of cultures which would perceive this as a meaningless undertaking, since no "correct" answer or consensus is reached. The lack of clearly defined paradigms for comparison also highlights the danger of a cultural hermeneutic that makes everything in biblical hermeneutics fair game and subjective. Despite this criticism, I found the book highly readable and think that it reaches its goal of encouraging "readers toward their own cross-cultural engagements with Paul" (p. 5).

Chantal J. Klingbeil

Adventist International Institute of Advanced Studies, PHILIPPINES

Cult and Character. Purification Offerings, Day of Atonement, and Theodicy, by Roy E. Gane. Winona Lake: Eisenbrauns, 2005. Pp. xxi + 394. ISBN 1-57506-101-5. US\$ 44.50.

This well-crafted literary artifact follows the publication of Gane's 1992 Ph.D. dissertation in 2004 under the title *Ritual Dynamic Structure*. Having

studied under Jacob Milgrom, whose three-volume work on Leviticus has received considerable scholarly applause and critical reviews, Gane in this book affirms, departs from, and augments Milgrom's standard work, while at the same time carrying out his own agenda (p. xx).

The methodological design adopted in this book is an exegesis of Hebrew ritual texts. Gane also harnesses the General Systems Theory and employs it for the general orientation of this book. The theory and its component parts are clearly defined and effectively applied in the book. Lacking is a justification for the use of systems theory rather than other available theories of ritual analysis (pp. xx-xxi).

The main issues dealt with are: the character of God and the Hebrew religion; the two-phase purgation process, which is Gane's major contribution and where he departs from Milgrom and a host of biblical scholars who advocate a one-phase view; and the implications for the purging of the sanctuary with reference to YHWH's presence. The book is divided into four parts and eighteen chapters.

In part I of the book, Gane explains in detail his methodology, examining the Hebrew ritual systems and their goals (pp. 18-19) and focusing on the theological meaning of rites (p. 25). He also opts for a synchronic approach which puts the Day of Atonement in the context of a functionally-integrated system as opposed to the diachronic approach which most source critics adopt (p. 42).

Part II analyses the purification offerings that are performed throughout the year such as the purification rituals at the outer altar (Lev 4:22-26, 27-35), dealing with the sins of the chieftain or a commoner (pp. 47-52). In the case of the high priest or the community's inadvertent sin (Lev 4:3-4, 6-7), an outer-sanctum purification offering is made to purge evil on behalf of the offerer. For Gane, this is the overall goal and a prerequisite for forgiveness (pp. 80-86). Another ritual activity that divides scholars is the significance of the priest eating the flesh after performing the atonement rite for the sin of the offerer (Lev 10:17; cf. 16:26-28). It is Gane's contention that, by eating the flesh of the purification offering, the priests contributed to expiation (pp. 99-104). Chapter six of the book addresses the question of whether the purification offering purged the sanctuary or the offerer. For Milgrom, the sin sacrifice does not cleanse the offerer (p. 107). Gane argues, against Milgrom, that physical ritual impurities and moral faults are removed by means of the offerer's sin sacrifice (pp. 112-28). Gane also investigates the purification offerings of the Day of Atonement, adequately demonstrating that such offerings also served to remove both physical impurities and moral faults from the offerers, through cleansing of the sanctuary (pp. 129-

32). Gane argues from Num 19:13, 20 that neglect of the purity rule or honoring of another god (Lev 20:3), are sins that could pollute the sanctuary from a distance if they were committed, not, as Milgrom propounds, expiable inadvertent sins. Gane contends that purification offerings effect the cleansing of the offerer rather than the sanctuary, that only inexpiable offenses pollute the sanctuary automatically and that these can only be purged on the Day of Atonement while the sinners themselves are condemned to terminal punishment (pp. 154–62). The scope of expiability for Gane extends to some intentional sins (Lev 5:1, 5–6, 20–26) but not intentional faults (Num 15:30–31) which are defiant (p. 210).

Part III deals with the phases of *כפר*. Gane identifies five main rituals connected to the Day of Atonement and argues that these are structurally related in a unified system (p. 218). It is in this section that Gane demonstrates clearly how the systems approach functions (pp. 235–40). He critiques the one-phase theory of sacrificial atonement advanced by Milgrom and others like M. Anderson and P. Culbertson (pp. 267–73). For these scholars *כפרה* is not intended to cleanse the individual from inadvertent sin or physical impurity but to cleanse the holy place from the impurity of an individual's sin which contaminated it (p. 273). Gane also sketches the movement patterns of various evils and concludes that they follow different routes within the ritual system. What this reveals about YHWH is that he treats people according to their attitudes of loyalty or lack of it, an observation that renders his justice system fair. The whole purpose of the Day of Atonement is to exclude those who have willfully forfeited YHWH's pardon and to preserve the justice of his administration (pp. 300–301).

Part IV seems to expand on the conclusions of the previous sections by elucidating the import of the metaphors employed with particular reference to the Day of Atonement. For example, for Israel the Day of Atonement is a day of judgment (pp. 305–16). Gane also demonstrates how the legal concepts of clemency and justice with reference to both loyal and disloyal members of the community of God's people undergird the entire sacrificial system and can be traced in such narratives as 2 Sam 14 and 1 Kings 2 (pp. 316–23). Its presence in those chapters suggests an earlier date for the Day of Atonement rituals than generally believed at present, a possibility which also resonates with Milgrom (p. 381).

Gane's choice in this volume to use a theological approach offers valuable insights and answers the call made by Klingbeil in view of the dearth of theological interpretation of ritual texts (Gerald A. Klingbeil, "Altars, Ritual and Theology—Preliminary Thoughts on the Importance of Cult and Ritual for a Theology of the Hebrew Scriptures," *VT* 54 [2004]: 495).

The book should prove to be a very valuable resource for both practitioners and students of biblical and theological studies, offering not only a deeper understanding of Lev 16 but also tools for adequately dealing exegetically and theologically with ritual texts in other OT passages.

Most interesting for this reader, Gane juxtaposes two significant rituals and posits a theological connection between them: the covenant sacrifice (Exod 24:5–8) and the ordination sacrifice (Lev 8:22–24). Gane surmises that these two rituals, because the blood is not just applied to persons but also to an altar of YHWH, they “establish a blood connection, with life or death consequences between the human parties and YHWH” (p. 164). But how does one explain, in the light of Gane’s arguments for the similarities between these two rituals, the difference between the ritual in Gen 15:9–18 and Exod 24:5–8, both of which are within a covenant context? When Gane argues against the one-phase theory (p. 273) one wonders if he considers ritual as having no inherent meaning. And if not, how would this affect his comparison between the covenant and the ordination rituals? More explanation is needed here, especially for someone who is not well versed in ritual theory.

In the end, the author appears to have achieved his goal of depicting God’s character and the administration of justice in the divinely established ritual system.

Mxolisi Michael Sokupa
Adventist International Institute of Advanced Studies, PHILIPPINES

Inicios, paradigmas y fundamentos: estudios teológicos y exegéticos en el Pentateuco, ed. by Gerald A. Klingbeil. Serie monográfica de estudios bíblicos y teológicos de la Universidad Adventista del Plata 1. Libertador San Martín, Argentina: River Plate Adventist University Press, 2004. Pp. xxviii + 264. ISBN 987-98248-6-5. US\$ 24.95.

This book organizes the scholarly contributions into three sections: methodology, exegesis, and theology of the Pentateuch. Section I consists of three chapters. Raúl Kerbs (“La crítica del Pentateuco y sus presuposiciones filosóficas”) provides evidence for the philosophical continuity between the historical-critical diachronic models and the literary synchronous models. He traces the underlying presuppositions to their sources in the rational model of Kant and the idealistic model of Hegel. Kerbs then highlights the methodological limitations of these models as expressed in their metaphysics and epistemologies. The models of reality and history used by these two methods collide with the biblical models, and thus prove inadequate for application to the biblical text (pp. 40–41). Instead, Kerbs challenges the

reader to go to the Scriptures for a philosophical model that can be used in the exegesis of the Pentateuch. The study serves as a useful tool to evaluate the presuppositions behind both the historical-critical and literary models often applied to the study of the Pentateuch.

William Shea ("The Earliest Alphabetic Inscription and Its Implications for the Writing of the Pentateuch") discusses an alphabetic Semitic writing found on a rock wall in the Wadi el-Hol, north of Thebes. After deciphering the inscription (pp. 51–54) Shea analyzes it from linguistic, ethno-political, personal, and chronological perspectives suggesting two possible dates: ca. 2050–2000 B.C.E. or ca. 1800 B.C.E. (pp. 57–59). Either would push back dramatically the date for the earliest Semitic alphabetic writing. If confirmed it would mean that a Semitic alphabetic writing system could have been available even for the Patriarchs, several centuries before Moses.

Martin Klingbeil's essays ("Poemas en medio de la prosa: poesía insertada en el Pentateuco") analyzes the presence of poetry within Pentateuchal narrative, highlighting the presence of textual markers that announce transitions from prose to poetry and back to prose. Klingbeil identifies the presence of common key vocabulary in both the poetic section and the surrounding prose, as well as the thematic integration between the two genres in their immediate context. These point to the literary unity of these contexts and an organizational-literary function of poetry in the Pentateuch. Prose-poetry-prose structures and their features are present in the Pentateuch at the macro and micro levels, which also suggests the overall literary unity of the Pentateuch.

The second section "Pentateuch and Exegesis" consists of five chapters. Carlos Mora's essay ("Un análisis sintáctico, gramatical y estructural de Éxodo 40") provides a model for syntactical, grammatical, and structural analysis of the Hebrew text in its final form. Mora begins by identifying the contextual delimitation markers and the distribution of verbal tenses and their nuances in the passage itself. Then Mora delineates the internal structure of the text and coordinates it with the distribution of key terms. Thus the theology emerges from the grammar, syntax, and structure of the text in conjunction with the context. A second essay (Gerald Klingbeil, "Who did What When and Why? The Dynamics of Ritual Participants in Leviticus 8 and Emar 369") reviews the pertinent literature, defines an appropriate method of reading ritual, and applies it to the analysis of Leviticus 8 and the Syrian cuneiform text of Emar 369. It provides and illustrates a protocol for the analysis of both biblical and extrabiblical ritual texts. Klingbeil uses comparison and contrast (pp. 131–33) to show that, in examining ancient religions, ritual texts prove the "best ways to grasp the inside-track infor-

mation of what is important and what is not—from the perspective of the author/editor of the ancient text itself" (p. 133). The biblical ritual passages evidence literary unity and therefore require a holistic reading of the texts (p. 133). Laurentiu Ionescu ("Ejes teológicos en Levítico 26") makes use of word order and content analysis, paying detailed attention to the syntax of Lev 26 in order to describe its discourse structure and the theological content and message. He holds that the real emphasis of this chapter is God's promise of restoration and of a remnant. Ionescu identifies the presence of textual markers that exemplify key theological concepts in Lev 26 which in turn link this chapter with the whole Pentateuch. Ionescu points out that although the Pentateuch visualizes two possible scenarios for the future of Israel, God emphasizes a message of hope and restoration for a remnant. Roy Gane ("Numbers 15:22–31 and the Spectrum of Moral Faults"), in a short and compact study, reviews the leading approaches to the interpretation of Num 15:22–31. His own analysis of the text provides a contextual reading of the passage that highlights its harmony with the rest of the Pentateuch. The passage deals with the least serious category of inadvertent sins (Num 15:22–29) and the most serious defiant category (Num 15:30–31), but not with the rest of the spectrum. Gane demonstrates that defiance is the decisive ingredient for inexpiable sins. As a whole, the study illustrates the importance of the larger context in the interpretation of difficult texts. The final essay in this section (Lucien-Jean Bord, "'You Shall Not Go Into His House': The Law of Deuteronomy 24:10–11 in the Light of the Ancient Near Eastern Laws"), after reviewing the relevant literature, analyzes the context of Deut 24:10–11 and then compares ancient Near Eastern legal texts, in order to demonstrate that the clause is not an ethical but a legal provision to protect the property of the debtor against possible abuse (p. 163).

The third section, "Pentateuch and Theology," consists of three substantial studies. Martin Pröbstle ("YHWH Standing Before Abraham: Genesis 18:22 and Its Theological Force") deals with the authenticity and theological impact of the *tiqqun sopherim* in Gen 18:22. An evaluation of the available tradition of the *tiqqun sopherim* in Gen 18:22 is followed by a contextual, grammatical, and syntactic analysis of the passage. This analysis makes it evident that Gen 18:22 is a genuine *tiqqun sopherim* and so must be read: "Then the men turned away from there, and they went toward Sodom, and YHWH, he was still standing before Abraham" (p. 173). The study provides background and methodology to deal with textual variants which took place early in the textual tradition. The conclusions drawn have important implications for the study of theodicy. Merling Alomía ("El motivo del *בְּבוֹר* en el libro de Éxodo") concisely assesses the motif of the first-born in the

book of Exodus and analyzes it within the context of the Exodus narrative and ancient Near Eastern literature. He also explores overtones elsewhere in the Pentateuch, and in the Old and New Testaments, identifying an impressive number of connections. Among these is the first born motif found in the descriptions of the call of Moses, the Exodus, and the covenant at Sinai (p. 224). The final chapter (Gerhard Pfandl, "The Soteriological Implications of the Cities of Refuge") first identifies the passages that deal with the cities of refuge (Num 35:9-15; Deut 4:41-43; 19:1-13 and Josh 20:1-9) and then reviews the interpretative literature. In considering the soteriological implications of these passages, one important issue that surfaces is the function of the death of the high priest (pp. 238-39). Pfandl elaborates on the theological dimension of the motif within the context of salvation history, showing how the cities of refuge, often questioned by radical scholarship, serve a contextual function within the Hebrew Bible and Scripture as a whole.

Overall, this volume represents a well-organized and challenging collection of methodologically sound studies, featuring European and American contemporary scholarship in both English and Spanish, suitable for any serious student of the Pentateuch.

Emmer Chacon

Adventist International Institute of Advanced Studies, PHILIPPINES

Palace and Temple. A Study of Architectural and Verbal Icons, by Clifford M. McCormick. BZAW 313. Berlin-New York: de Gruyter, 2002. Pp. x + 221. ISBN 3-11-017277-1. €68.00. US\$ 95.20.

The present volume is a revised version of a University of North Carolina, Chapel Hill, Ph.D. dissertation (advisor John van Seters/Jack Sasson as committee member). McCormick states in the introduction that he seeks to integrate archaeological and textual data from two cultures, i.e., the Neo-Assyrian empire of the eighth and seventh centuries B.C.E. (with a particular focus on the reign of Sennacherib and the textual, architectural, and iconographic evidence of his reign) and the Judahite culture of the sixth and fifth centuries B.C.E., which McCormick connects (following fairly standard critical positions) with the Deuteronomistic reform. While it is not new that scholars have tried to discover the ideological or historical *Sitz im Leben* of the Deuteronomistic historian (see, e.g., the important work of Hans Ulrich Steymans, *Deuteronomium 28 und die adê zur Thronfolgeregelung Asarhaddons. Segen und Fluch im Alten Orient und in Israel* [OBO 145; Fribourg: Univer-

sitätsverlag, 1995], which, surprisingly, goes unmentioned, McCormick provides an innovative angle to the question.

In his methodological chapter one (pp. 5–44) the author introduces what he terms “built environment studies,” an emerging tool developed in architectural studies to describe and understand not only the function of built-up space but also the intentions of the builder(s) and the role of the building in social structure and activity. Considering the fact that this is a new methodological perspective, I found McCormick’s discussion a bit on the thin side (pp. 8–16), interacting principally with five scholars in that field (P. Frankl, S. Gideon [whom he criticizes strongly for idealistic notions and not applying the principles of built environment studies, p. 9], A. Rapoport, R. E. Blanton, and T. A. Markus). These contributions seem also a bit dated (between 1968 and 1994) and highlight the origin of the work as a doctoral dissertation which grows and develops over many years. McCormick adopts the three main categories of built environment studies, i.e., fixed, semi-fixed, and non-fixed features of the built environment, and applies them to buildings, users, and texts, a notion also suggested by Markus’ work (p. 16). In pragmatic terms, these categories involve walls, doorways, floor plans [= fixed features], height, color, redundancy [= semi-fixed features], and human social behavior associated with the building [= nonfixed features]. McCormick faces an obvious dilemma when it comes to the two focal points of his comparative study: while there are (limited) architectural remains of the palace of Sennacherib in Nineveh, none are available for the Jerusalem Solomonic temple. To be sure, McCormick is aware of this problem (pp. 6, 43) and by pointing to the iconic nature of both structures he tries to overcome this limitation. Similarly, the author posits all texts describing these structures (e.g., inscriptions on the *aladlammû* and wall reliefs, building inscriptions, the biblical text) as verbal icons that inform the modern reader about religious convictions or a particular worldview. Regarding the Solomonic temple, McCormick appears to follow minimalist notions of the non-existence of the united monarchy (p. 28) and dates the primary biblical data (1 Kgs 5–8; 2 Chr 2–5) to the exilic or postexilic period (p. 41). He follows here the suggestions made by van Seters’ work on Israelite historiography and the Chronicler and its relationship to the so-called Deuteronomistic historian (pp. 38–42).

Having laid out his presuppositions McCormick discusses in chapter two the evidence for the palace of Sennacherib (pp. 45–86), focusing first on the texts, followed by a discussion of the archaeological data. He notes the context of the references to the construction of the palace at the end of the recitation of victorious military campaigns of the king, thus linking the image of the great military leader with the image of the great builder (p. 83). In

the Assyrian texts, the palace of Sennacherib is not only the home of the royal family, but the focal point of the royal empire from which decisions are being made. The analysis of the spatial dimensions of the palace (including the design, positioning of reliefs, and interaction of space) point tacitly to the quasi-divine status of Sennacherib (pp. 85–86), although this is never explicitly stated by the king. The inclusion of building materials from all realms of the empire underlines the important nexus between military genius (i.e., the conqueror) and wise administrator (i.e., the builder, p. 86).

Chapter three, dealing with Solomon's temple, represents the largest section of McCormick's work (pp. 87–147). First, issues of historicity and the lack of clearly attributable archaeological evidence for the reign of Solomon are considered (pp. 90–97). I found McCormick's interaction with the data less than convincing and not always even-handed. While he quotes extensively those critical to a tenth century B.C.E. dating of Solomon (such as Wightman, Finkelstein, and Ussishkin), crucial references by well-known archaeologists defending the traditional tenth century B.C.E. dating are missing, some of which were available before the publication of the volume and some appearing later (e.g., Amihai Mazar, "Iron Age Chronology: A Reply to Israel Finkelstein," *Levant* 29 [1997]: 157–67; idem, ed., *Studies in the Archaeology of the Iron Age in Israel and Jordan* [JSOTSup 331; Sheffield: Sheffield Academic Press, 2001]; idem, "Remarks on Biblical Traditions and Archaeological Evidence concerning Early Israel," in *Symbiosis, Symbolism, and the Power of the Past. Canaan, Ancient Israel, and Their Neighbors from the Late Bronze Age through Roman Palestina* [ed. William G. Dever and Seymour Gitin; Winona Lake: Eisenbrauns, 2003], 85–98; Steven M. Ortiz, "Deconstructing and Reconstructing the United Monarchy: House of David or Tent of David (Current Trends in Iron Age Chronology)," in *The Future of Biblical Archaeology. Reassessing Methodologies and Assumptions* [ed. James K. Hoffmeier and Alan Millard; Grand Rapids: Eerdmans, 2004], 121–47; and the important volume edited by Thomas E. Levy and Thomas Higham, eds., *The Bible and Radiocarbon Dating. Archaeology, Text and Science* [London: Equinox, 2005], which includes several chapters relevant to this discussion). Furthermore, McCormick does not discuss the important parallels between the Syrian Ain 'Dara temple and the Solomonic temple (see John M. Monson, "The Temple of Solomon: Heart of Jerusalem," in *Zion, City of Our God* [ed. Richard S. Hess and Gordon J. Wenham; Grand Rapids: Eerdmans, 1999], 1–22).

When considering the literary evidence of Solomon's reign McCormick again notes the lack of solid data (both textually and comparatively) that would point to the existence of a historical Solomon during the tenth century B.C.E. (pp. 97–100). One gets the impression that the outcome of these

questions has already been determined by the author's presuppositions, viz., the exilic or postexilic date of the primary literary data. Four pages to discuss this highly relevant issue seem to be inadequate, particularly in view of the fact that his basic notion of the temple construction texts as verbal icons seems to be based on their a-historical nature. McCormick's critique of Millard's important work, arguing favorably for the historicity of the biblical account of the united monarchy does not interact directly with the data and questions the validity of comparing the biblical material with data coming from distinct ages (p. 99). As I have suggested elsewhere, multiple and multi-faceted comparative data from the ANE, while not always emanating from the same period, sheds helpful light on historical issues in biblical studies (see Gerald A. Klingbeil, "Methods and Daily Life: Understanding the Use of Animals in Daily Life in a Multi-Disciplinary Framework," in *Life and Culture in the Ancient Near East* [ed. Richard Averbeck et al.; Bethesda: CDL Press, 2003], 401–33). McCormick emphasizes the ideological stance of the Deuteronomistic historian who uses the "literary temple" (with no real historical basis) to focus the readers' attention on the interaction between the human and divine realms.

Chapter four seeks to reconstruct the historical context of architectural and textual icons against the larger context of religious reform (pp. 149–90). McCormick suggests that when taking into consideration both the textual as well as the architectural data it becomes clear that it was Sennacherib's religious innovation that motivated his design choices and, ultimately, also his untimely death at the hands of his sons (pp. 163–68). In the case of Solomon's temple it appears to this reader that the results are to a certain degree predetermined by McCormick's presupposed dating of the sources. While he seems to dislike traditional source-critical methodology so common in critical scholarship, he apparently adopts its "accepted" results which in turn help to determine the historical *Sitz im Leben* of the literary temple of Solomon. For McCormick, the temple narratives (together with other stories about religious utensils such as the ark of the covenant) reflect the religious innovations of the experience of the exile and thus form a verbal icon followed by later biblical interest groups, which historical criticism assigns to the postexilic horizon (i.e., the priestly school and the Chronicler).

McCormick's work is innovative in its use of built environment analysis, a tool which provides a helpful look beyond the mere functions of buildings. However, he fails to interact more closely with archaeologists who have begun to look at locations, use, and intention of particular space (such as the work of P. M. Michèle Daviau, *Houses and Their Furnishings in Bronze Age Palestine. Domestic Activity Areas and Artifact Distribution in the Middle and Late Bronze Age* [ASOR Monograph Series 8; Sheffield: Sheffield Aca-

demic Press, 1993]; or Elizabeth Bloch-Smith, "Solomon's Temple: The Politics of Ritual Space," in *Sacred Time, Sacred Space. Archaeology and the Religion of Israel* [ed. Barry M. Gittlen; Winona Lake: Eisenbrauns, 2002], 83-94, to mention only two). This oversight is to be expected, since McCormick is a text-based scholar, rather than an archaeologist. What is of greater concern, however, is the circular reasoning apparent in his discussion of the biblical data. Unfortunately, a promising and innovative angle has been used to cement the well-established notion of the a-historical nature of biblical texts. The volume concludes with a bibliography (pp. 197-214) and also includes several useful indexes. I could only detect one error on p. 46 where it should say "reinforces his unique position" instead of "reinforces to his unique position."

Gerald A. Klingbeil

Adventist International Institute of Advanced Studies, PHILIPPINES

EDITORIAL POLICIES

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

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

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

SUBSCRIPTION PRICES

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

EDITORIAL CONTACT INFORMATION

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

editor: editor.jaas@aias.edu
associate editor: assoc.ed.jaas@aias.edu
book review editor: review.jaas@aias.edu
local subscription manager: subscription.jaas@aias.edu
journal exchanges: periodicq@aias.edu
<http://www.aias.edu/jaas>

Gerald A. Klingbeil

"The Child's New Garb: JAAS between
Innovation"



Mathilde Frey

3-11

"The Sabbath Commandment in the Book of the Covenant:
Ethics on Behalf of the Outcast"

Gerald A. Klingbeil

13-33

"The 'Church' in the Old Testament: Systematic, Linguistic,
and Metaphoric Perspectives"

Aecio E. Cairus

35-45

"The Rich Man and Lazarus: An Apocryphal Interpolation?"

Noel C. Nadado & Shawna Vyhmeister

47-70

"Why Christians Convert to Islam: A Filipino Perspective"

AIAS Theological Seminary Thesis and Dissertation
Abstracts

71-77

Critical Book Reviews

79-91

