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TERMINOLOGICAL PATTERNS AND LEVITICUS 16

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A close reading of the extant text of Lev 16 brings to light several terminological patterns. For one, the linguistic links based on the words אהרן *"Aaron,"* דם *"blood,* כל *"all, any,"* כפר *"to make expiation," and* בגד *"garment," support the terminological unity of Lev 16 per se. So, too, through distributing the nouns* איל *"ram" and* פרכת *"curtain," it has been integrated into the final form of Leviticus. What is more, by means of terminological patterns based on the terms* שבע פעמים *"seven times,"* מצנפת *"turban,"* כתנת *"tunic," and* כפרת *"kapporet," Lev 16 has been connected with certain passages of the Pentateuch that precede and follow respectively.*

Key Words: literary criticism; terminological patterns; Yom Kippur; Lev 16; Ark of the Covenant; kapporet

1. Introduction

More than seventy years ago, Martin Buber and Franz Rosenzweig were the first to point out that the "purposeful repetition of words constitutes a distinctive convention of biblical prose, which they called *Leitwortstil*."[1] According to Buber and Rosenzweig,

> ... a *Leitwort* is a word or word-root that recurs significantly in a text ...: by following these repetitions, one is able to decipher or grasp a meaning of the text, or at any rate, the meaning will be revealed more strikingly... The measured repetition that matches the inner rhythm of the text, or rather, that wells up from it, is one of the most powerful means for conveying meaning without expressing it.[2]

In scrutinizing Lev 16, the same methodological approach is applied as in previous studies.[3] But in contrast to the *Leitwortstil*, the "terminological

1 Robert Alter, *The Art of Biblical Narrative* (New York: Basic, 1981), 92.

2 Martin Buber, "Leitwortstil in der Erzählung des Pentateuchs," in *Werke, 2: Schriften zur Bibel* (Munich: Kösel Verlag, 1936 [reprint 1964]), 1131. The English translation is by Alter, *The Art of Biblical Narrative*, 93.

3 Wilfried Warning, *Literary Artistry in Leviticus* (Biblical Interpretation Series 35; Leiden: Brill, 1999), 25; idem, "Terminologische Verknüpfungen in der Urgeschichte," *ZAW* 114 (2002): 262–69; idem, "Terminological Patterns and the Book of Esther," *OTE* 15 (2002): 497–500; idem, "Terminologische Verknüpfungen und Leviticus 11," *BZ* 46

reading" of the Bible is narrowed down by certain arithmetic considerations. Most likely, the "medieval and Renaissance theologians' exaggerated and irrational perceptions of number symbolism have led to a reaction of complete contempt for anything connected with numerology."[4] The utter disdain for any numerological notions in present-day biblical scholarship possibly involves the danger of throwing out the baby with the bathwater. In recent years it has been suggested that biblical writers did employ some kind of numer(olog)ical devices in their compositions.[5] Once the words of a self-contained passage have been tabulated, some "arithmetical constraint" is applied: many an example suggests that both in a seven-part structure and in a variable-length list, prominence is (at times) given to the *seventh* slot.[6] Two other types of linguistic links should be presented here: first, corresponding to the well-known *inclusio* or envelope structure,[7] the term "open-envelope structure"[8] has been coined. It designates terminological patterns in which the second and second-from-last positions are similar/verbatim. Second, linguistic linkages in which the third and third-from-last, fourth and fourth-from-last, etc. positions resemble each other are called "equidistant structures." The disclosure of equidistant structures in the Torah, the Prophets, and the Writings suggests that verbatim repetitions in a given self-contained pericope are not necessarily secondary additions; they should rather be seen as significant structural devices employed by different biblical authors in different eras.

Such terminological patterns, verbal links transcending redaction-critical or source-critical boundaries, come to light only if the transmitted text is accepted at face value. Although the canonical form of the Pentateuch constitutes a complex literary text-unit, some person(s) is/are responsible for having composed the extant *Endgestalt*, whatever the oral and/or written

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(2002): 101; idem, "Terminological Patterns and the Personal Name יַעֲקֹב 'Jacob' in the Books of Amos and Micah" *AUSS* 41 (2003): 229–336; idem, "Terminological Patterns and the Decalogue," *ZAW* 118 (2006): 513–22.

4 Jacob Bazak, "Numerical Devices in Biblical Poetry," *VT* 38 (1988): 334.

5 For example, Benno Jacob, *Das erste Buch der Tora* (Berlin: Schocken, 1934), 156–57; 235; 309; 834–35; Meir Paran, *Forms of the Priestly Style in the Pentateuch: Patterns, Linguistic Usages, Syntactic Structures* (Jerusalem: Magnes, 1989), 204–5 [Hebrew]; Matitiahu Tsevat, "Abzählungen in 1 Samuel 1–4," in *Die Hebräische Bibel und ihre zweifache Nachgeschichte: Festschrift für Rolf Rendtorff zum 65. Geburtstag* (ed. Erhard Blum et al.; Neukirchen-Vluyn: Neukirchener Verlag, 1990), 207–14.

6 Cf. Warning, *Literary Artistry in Leviticus*, 52–54, 72–82, 105–7, 110–20, 133–59.

7 Cf. Sean E. McEvenue, *The Narrative Style of the Priestly Writer* (AnBib 50; Rome: Biblical Institute Press, 1971), 43; Paran, *Forms of the Priestly Style in the Pentateuch*, 53–72.

8 Warning, *Literary Artistry in Leviticus*, 32–33, 115–20, 156–59.

Vorlagen have been. If it is true that in "literature the form is meaningful"... "In literature the form creates meaning"... "In literature the meaning exists in and through form,"[9] it should be profitable to scrutinize the wording of the transmitted text. It is therefore my contention that the biblical writer composed his text carefully and thoughtfully. In a recent study it has been suggested to take the deliberate repetition of the formulaic phrase "and the Lord spoke/said to Moses/(and) Aaron" as the key to decipher the macrostructure of Leviticus, i.e., the overall outline.[10] The formulaic introduction appears thirty-seven times, each of them introducing a distinct divine speech (DS). At this point it must be mentioned that those terminological patterns disclosed within the confines of a single DS have been designated as "microstructure," whereas the term "macrostructure" applies to the overall outline of the present book of Leviticus.[11] Against the background of this hypothesis, the DS on the Day of Atonement is considered as both "the climax of the sacrificial system on this high, solemn day"[12] and the keystone of the overall literary structure.[13]

In spite of the numerous analyses of Lev 16 and studies arriving at very different results as far as its redactional layers are concerned, many scholars seem to agree that a "different literary hand"[14] is at work in vv. 29–34. In

9 Luis Alonso-Schökel, "Hermeneutical Problems of a Literary Study of the Bible," in *Congress Volume: Edinburgh, 1974* (ed. G. W. Anderson et al.; VTSup 28; Leiden: Brill, 1975), 7.

10 Warning, *Literary Artistry in Leviticus*, 38–46.

11 Cf. Rolf Knierim, *Text and Concept in Leviticus 1:1–9: A Case in Exegetical Method* (Tübingen: J. C. B. Mohr, 1992), 3, who speaks of the "super- or macrostructure of the Pentateuch." Helmut Utzschneider, *Das Heiligtum und das Gesetz: Beobachtungen zur Bedeutung der sinaitischen Heiligtumstexte (Ex 25–40; Lev 8–9)* (OBO 77; Göttingen: Vandenhoeck & Ruprecht, 1988) 76–77, has also a large part of the present Pentateuch in mind when he speaks of the "sinaitic sanctuary texts in the macrostructures of the wilderness and Sinai narrative."

12 John E. Hartley, *Leviticus* (WBC 4; Waco: Word, 1992), 224; Rolf Rendtorff, *Das Alte Testament: Eine Einführung* (Neukirchen-Vluyn: Neukirchener Verlag, 1983), 155, remarks: "Alle Beseitigung von Unreinheit findet ihren Abschluß und Höhepunkt in der großen jährlichen Sühneveranstaltung, in der zugleich das Heiligtum von der Verunreinigung durch alle nicht sühnbaren Vergehen gereinigt wird." Joseph Blenkinsopp, *The Pentateuch: An Introduction to the First Five Books of the Bible* (ABRL; New York: Doubleday, 1992), 224, speaks of Lev 16 as "the centrally placed ritual for the Day of Atonement."

13 Cf. Warning, *Literary Artistry in Leviticus*, 38–48.

14 Theodor Seidl, "Levitikus 16—'Schlußstein' des priesterlichen Systems der Sündenvergebung," in *Levitikus als Buch* (ed. Heinz-Josef Fabry and Hans-Winfried Jüngling; BBB 119; Berlin and Bodenheim b. Mainz: Philo, 1999), 222.

contrast to this thesis, the linguistic links presented in this study suggest "a single literary hand." If, for example, we were to follow Theodor Seidl in suggesting that vv. 4, 12–13 and 17 are secondary, most of the verbal links presented below would have originated when those verses were added.

2. Terminological Patterns within Leviticus 16:2–34

Based on the findings of a previous study, this article considers Lev 16:2–34 as the very center of thirty-seven DSs in Leviticus.[15] The divine speech on Yom Kippur appears to be preceded and followed by eighteen such DSs. Each of the following verbal links focuses on some aspect of the elaborate ritual on Yom Kippur, and what is more, except the linguistic linkages based on the words "Aaron" and "blood," each one stands or falls on vv. 29–34. At this point it cannot be overemphasized that it is only the first terminological pattern, a verbal link resting on the PN "Aaron," that falls if v. 1, "And the Lord spoke to Moses after the death of Aaron's two sons who died when they drew near before the Lord," is considered as an integral part of the central DS.

2.1. The PN אהרן "Aaron"

This equidistant-structure based on the PN "Aaron" is of interest for at least three reasons: first, the phrase, "and Aaron is to bring near the bull which is for him and make expiation for himself and for his house" (v. 6) is repeated verbatim in v. 11. Second, the repetitive resumption frames, as it were, the procedure of casting lots, i.e. which goat is for the Lord and which one for Azazel (in Leviticus the noun "lot" is attested only in 16:8 [3x], 9, 10). Third, the significant seventh text states that Aaron is to lay both hands on the head of the live goat and to confess over it all the iniquities of the Israelites (v. 21). At this point it is important to notice that v. 21 is of structural significance in the equidistant structure resting on the common particle כל "all," a verbal link to be presented below:

[15] Warning, *Literary Artistry in Leviticus*, 42–46.

2	speak to	**Aaron,**	your brother, not to come to the Most Holy at any time
3	with this	**Aaron**	is to enter the Most Holy
6	and	**Aaron**	is to bring near the bull which is for him and make expiation
8		**Aaron**	is to cast lots over the two goats
9	and	**Aaron**	is to bring near the goat on which the lot to the Lord fell
11	and	**Aaron**	is to bring near the bull which is for him and make expiation
21	and	**Aaron**	is to lay his two hands on the head of the live goat
23	and	**Aaron**	is to come to the Tent of Meeting

Exegetical inferences: This verbal link based on the repetitive resumption points to the inseparable interrelation of form and content.

2.2. The Noun דם "Blood"

The ninefold attestation of the noun דם is of interest because the blood-manipulation mentioned in the second and second-from-last positions is expressed almost verbatim. In v. 14 some blood is sprinkled on the כפרת on its east side and seven times in front of it, whereas in v. 19 it is "the altar which is before the Lord" (v. 18) on which some blood is sprinkled seven times. We must not fail to notice that such a sevenfold blood manipulation, a rite to be performed by the high priest, is mentioned only twice in Lev 16, namely in vv. 14 and 19. Moreover, these two texts have been inseparably integrated into the twelve-part linguistic linkage based on the phrase "seven times," an outline presented below:

14	he is to take some of the	**blood**	
14	to sprinkle seven times some of the	**blood**	with his finger
15	and bring its	**blood**	behind the curtain
15	and do with its	**blood**	
15	as he did with the	**blood**	of the bull and sprinkle it on the כפרת
18	he is to take some of the	**blood**	of the bull
18	and some of the	**blood**	of the goat
19	he is to sprinkle some of the	**blood**	with his finger seven times
27	whose	**blood**	was brought into…

Exegetical inferences: On Yom Kippur, twice some sacrificial blood is sprinkled *seven times*. In this open-envelope structure, the blood manipulation, a ritual most essential to this high holy day, is highlighted through its balanced positions.

2.3. The Particle כל "All, Any"

As shown above in the outline based on the PN "Aaron," v. 21, which reads "Aaron is to lay his two hands on the head of the live goat and confess over

it all the iniquities of the Israelites, all their transgressions, and all their sins; he is to put them on the goat's head," is essential to the former and the present equidistant structure. Close reading of the following table suggests that the twelve texts can be easily arranged in three groups of four. The central group is formed by the four occurrences of the particle in vv. 20–22 describing the ritual performed on the scapegoat. It is only in vv. 21a and 22a that the noun עון "iniquity" appears in Lev 16. While v. 21a depicts the laying-on of hands and the transfer of Israel's sins onto the live goat, v. 22a states that "the goat is to carry upon it all their iniquities to an inaccessible region." If the term "iniquity" is indeed "the key term in the confession because it is the only category of sin repeated in the summation (v. 22),"[16] Jacob Milgrom's thesis is strongly supported by this linguistic link. In view of the prevailing hypothesis that vv. 29–34 should be regarded as a later gloss, it should be emphasized that this outline reaches from the very beginning to the very end of the DS on Yom Kippur. Furthermore, no reader would deny its being replete with theological meaningfulness:

2	not to come at	**any**	time into the Most Holy Place
16	and	**all**	of their sins
17	not	**any**	person is to be in the Tent of Meeting
17	and	**all**	the congregation of Israel
21	and to confess over it	**all**	the iniquities of the Israelites
21	and	**all**	their transgressions
21	and	**all**	of their sins
22	the goat is to carry on it	**all**	their iniquities to an inaccessible region
29	and you shall not do	**any**	work
30	to cleanse you from	**all**	your sins
33	and	**all**	the people of the congregation
34	from	**all**	their sins

Exegetical inferences: Two crucial aspects of the ritual of Yom Kippur, confessing all the iniquities of the Israelites over the scapegoat and its carrying all their iniquities to an inaccessible region, have been highlighted by means of their structural positions. Once again, form and content support and supplement each other.

2.4. The Verb כפר "Make Expiation"

The terminological pattern resting on the verb כפר is the second verbal link including the alleged gloss, vv. 29–34. There is no other self-contained peri-

[16] Jacob Milgrom, *Leviticus 1–16: A New Translation with Introduction and Commentary* (AB 3A; New York: Doubleday, 1991), 1043.

cope in the Bible in which the verb appears as frequently as in Lev 16:2–34.[17] The theological importance of this outline seems to be supported by means of certain numer(olog)ical notions. First, it is in the seventh (v. 18) and seventh-from-last (v. 27a) positions that we read: "Then he is to go out to the altar which is before the Lord to make expiation for it and take some of the bull's blood and some of the goat's blood and put it on the horns of the altar roundabout"[18] / "The bull for the purification offering and the goat for the purification offering, whose blood was brought to make expiation in the Most Holy Place, are to be taken outside the camp." Second, it should be noticed that the nouns "goat" (vv. 5, 7, 8, 9, 10, 15, 18, 20, 21 [2x], 22 [2x], 26, 27) and "bull" (vv. 3, 6, 11 [2x], 14, 15, 18, 27) both appear the *seventh* time in v. 18. Third, exegetes commenting on v. 27 state that the bull and the goat must be taken outside the camp and be burnt with their hides, flesh and offal, but to my knowledge no expositor has heretofore noted the structural significance of the relative clause, "whose blood was brought to make expiation in the Most Holy Place." According to the actual wording of vv. 18 and 27, it is the blood of the bull *and* the goat by means of which expiation is made for the altar before the Lord and the Most Holy Place. Once again, the form, namely the aspect of "fulfillment [and] finishing"[19] inherent in the number "seven," appears to complete the content, i.e., the perfect effectiveness of the purgatorial rites performed on Yom Kippur:

6	to	**make expiation**	for himself and for his house
10	to	**make expiation**	with it
11	to	**make expiation**	for himself and for his house
16	he will	**make expiation**	for the Most Holy Place
17	when he comes to	**make expiation**	for the Most Holy Place
17	to	**make expiation**	for himself and for his house
18	which is before the Lord to	**make expiation**	for it and take some blood of the bull
20	when he is finished	**making expiation**	for the Most Holy Place
24	to	**make expiation**	for himself and for his house
27	whose blood was brought to	**make expiation**	in the Most Holy Place
30	he is to	**make expiation**	for you
32	the priest ... who is to	**make expiation**	
33	he is to	**make expiation**	for the Most Holy Place
33	and he is to	**make expiation**	for the Tent of Meeting and the altar
33	and he is to	**make expiation**	for the priests and all the congregation
34	perpetual ordinance to	**make expiation**	for the Israelites

[17] Cf. Seidl, "Levitikus 16," 235, who calls it a recurring *Leitwort*.

[18] See Warning, *Literary Artistry in Leviticus*, 148–49.

[19] Arvid S. Kapelrud, "The Number Seven in Ugaritic Texts," *VT* 18 (1968): 499.

Exegetical inferences: The notion that the perfect purgatorial rites effect expiation seems to be corroborated and confirmed by the perfect positions, i.e., the seventh and seventh-from-last slots. The intriguing interplay of form and content stands or falls, however, by the last six attestations of the verb in vv. 30–34.

2.5. The Noun בגד "Garment"[20]

The "frequent use of the number seven—that is, seven attestations of a word in a pericope to indicate its importance,"[21] is said to be a favorite structural device in pericopes belonging to the so-called "H" source or Holiness School. Indubitably, numerous seven-part structures can be found in text units commonly ascribed to "H." It is likewise an indubitable terminological fact that there are numerous seven-part structures in texts attributed to "J" and "P" and, what is more, even in the Prophets and the Writings. Therefore, if we do not proceed on the assumption that vv. 29–34 were tacked onto Lev 16, scrutinizing the wording of this pericope brings to light the chiastic linguistic linkage founded on the noun בגד, an outline which stands or falls with the "gloss on the linen vestments"[22] in v. 32b.

The special sacrifices required for the ritual on Yom Kippur are described in vv. 3b and 5. According to these instructions, Aaron is to take a bull and a ram for himself and his house (v. 3) and, from the Israelites, he is to take two he-goats and a ram (v. 5). The two lists of sacrificial animals frame, it appears, the list of linen garments constituting the other indispensable items for the Day of Atonement: "He is to put on the holy linen tunic, linen breeches are to be on his body, and he is to gird himself with a linen sash, and he is to don a linen turban, holy garments are they. He is to put them on after bathing his body in water" (v. 4). At this point it is important to remember that in Lev 16 the term "holy garments" is attested only twice, namely in vv. 4 and 32:[23]

20 Cf. Warning, *Literary Artistry in Leviticus*, 66–88.

21 Milgrom, *Leviticus 1–16*, 1323.

22 Ibid., 1058.

23 Cf. Benedikt Jürgens, *Heiligkeit und Versöhnung: Levitikus 16 in seinem literarischen Kontext* (Herders Biblische Studien 28; Freiburg: Herder, 2001), 61, who points to the "Signalcharakter" (signaling character) of the phrase "holy garments" in vv. 4b and 32b.

4	**holy**	**garments**	are they
23	he is to take off the linen	garments	which he wore
24	he is to put on his	**garments**	
26	he is to wash his	**garments**	
28	he is to wash his	**garments**	
32bα	he is to wear the linen	garments	
32bβ	the **holy**	garments	

Exegetical inferences: The chiasm, a linguistic linkage encompassing almost the entire chapter, corroborates the crucial role the high-priestly garments play in the ritual of Yom Kippur.

Although the term מלא יד "fill the hand, ordain"[24] is attested only once in Lev 16, namely in v. 32, a verbal link based on this very expression will be presented here. Both the preceding seven-part and the following ten-part linguistic linkages stand or fall on Lev 16:32b. We should be aware of the fact that *expressis verbis* in the Pentateuch the term "holy garments" is mentioned only in Exod 28:2, 4; 29:29; 31:10; 35:19, 21; 39:41; 40:13; Lev 16:4, 32. What is more, the two expressions "ordain" and "holy garments" appear both in the third and third-from-last texts of this list. Three times, however, namely in Exod 29:29; Lev 16:32 and 21:10, the Torah refers to one of Aaron's descendants who is to serve as high priest in his father's place. It is, however, only Exod 29:29 and Lev 16:32 that refer to the "*holy* garments." Lev 21:10 mentions "the garments" the future high priest is to wear:

Exod 29:29	And the **holy garments** which belong to Aaron are to be for his sons after him, to be…
Lev 16:32	The priest is to make expiation [the one] who was anointed and who *was ordained* to serve…
Lev 21:10a	The high priest, the one among his brothers on whose head the anointing oil was poured…
Exod 29:29	…anointed in them and *to be ordained* in them.
Lev 16:32	…as priest in place of his father and he is to wear the linen garments, to the **holy garments**.
Lev 21:10a	…and who *was ordained*, he is to wear the garments.

If we accept the wording of the transmitted MT at face value, we can deduce that the alleged gloss in Lev 16:32b figures prominently in two distinct terminological patterns, once in a microstructure within the narrow confines of Lev 16:2–34 and one more time in a macrostructure reaching from Exod 28:41 to Num 3:3:

24 In translating the term with "to ordain" I follow Milgrom, *Leviticus 1–16*, 538–40.

Exod 28:41	to anoint them and to	**ordain**	them
29:9	you are to	**ordain**	Aaron and his sons
29:29	and to	**ordain**	them in them [i.e., the holy garments]
29:33	to	**ordain**	them and to consecrate them
29:35	...taking seven days to	**ordain**	them
32:29	Moses said: you have been	**ordained**	today
Lev 8:33	until the days of your	**ordination**	are completed
16:32	who was	**ordained**	to serve as priest in his father's place
21:10	who was	**ordained**	to wear the garments
Num 3:3	who were	**ordained**	to serve as priests

Exegetical inferences: Against the background of the ten "priestly" texts juxtaposed in the table, the following conclusions can be reached: only twice reference is made in the Pentateuch to one of Aaron's descendants, the future high priest(s), who will wear the holy garments.

3. Terminological Patterns within Leviticus

In the following pages two terminological patterns are presented which clearly cross the boundaries of the so-called "P" and "H" passages.[25]

3.1. The Noun איל "Ram"

The twenty-two-part open-envelope structure resting on the noun "ram" somewhat resembles a weakened form of alphabetic composition. It is of further interest for the following grounds: first, according to the Bible, the ram is the only animal that qualifies for the אשם "guilt offering," and therefore the expression כפר...באיל האשם "make expiation...with the ram as a guilt offering" (NIV) may be important. This notion occurring in the Hebrew Bible only in Lev 5:16 and 19:22, seems to be accentuated by its being placed in the *second* and *second-from-last* positions. Second, the repetitive resumption of v. 8:18b, reading, "Aaron and his sons laid their hands on the head of the ram" in v. 22b is likewise striking. A close reading of 8:18–21 (the sacrifice of the ram as burnt offering) and vv. 22–29 (the offering of the ram of ordination)[26] suggests that the two sections constitute chronological and conceptual subunits describing the events taking place on the first day of Aaron's and his sons' ordination. In Lev 8:18-29 the noun "ram" appears eight times and, once again, second (v. 18b) and second-from-last (v. 22b) positions are verbatim. Third, the intricate interrelation of microstructure

25 Cf. Warning, *Literary Artistry in Leviticus*, 133–34; 145–46; 148–50; 152; 154–56.

26 This outline agrees with the one suggested by Milgrom, *Leviticus 1–16*, 543.

(Lev 8:1 to 10:7 constitutes a single DS) and macrostructure (the book of Leviticus *per se*) is manifested by the following fact: Lev 8:18b and 22b take the *seventh* and *twelfth* positions in the twenty-two-part macrostructure:

5:15	he is to bring...a	**ram**	without blemish
5:16	the priest is to make expiation for him with the	**ram**	as a guilt offering
5:18	he is to bring a	**ram**	without blemish
5:25	he is to bring to the LORD as his guilt offering a	**ram**	without blemish
8:2	and the two	**rams**	
8:18a	then the	**ram**	of the burnt-offering
8:18b	*Aaron and his sons leaned their hands on the*	***ram's***	*head*
8:20	the	**ram**	was cut into its pieces
8:21	Moses burned the whole	**ram**	on the altar
8:22a	and the second	**ram**	was brought forward
8:22a	the	**ram**	of ordination
8:22b	*Aaron and his sons leaned their hands on the*	***ram's***	*head*
8:29	the	**ram**	of ordination
9:2	and a	**ram**	without blemish
9:4	and a bull and a	**ram**	
9:18	and he slaughtered the bull and the	**ram**	
9:19	but the fat pieces of the bull and the	**ram**	
16:3	and a	**ram**	as burnt offering
16:5	and one	**ram**	as burnt offering
19:21	the	**ram**	for a guilt offering
19:22	the priest is to make expiation for him with the	**ram**	for a guilt offering
23:18	and two	**rams**	

Exegetical inferences: Unless the conspicuous numerical positioning of Lev 5:16/19:22 and 8:18b/22b is accredited to accidental accretion, the arithmetically balanced arrangement calls for some sensible explanation.

3.2. The Noun פרכת "Curtain"

The seven occurrences of the noun "curtain" in Leviticus refer each time to the veil separating the Holy Place from the Most Holy in the Tabernacle. The three centrally placed texts (vv. 2, 12, 15) aim at the Most Holy because each text refers to "behind the curtain." The triad is framed, as it were, by two references on either side, texts relating to some place outside the curtain. According to 4:6, 17, the high priest sprinkles some sacrificial blood "in front of the curtain," i.e., that side of the curtain facing the Holy. Although a priest with physical defect may eat of the most holy food (21:22), he must never ever "come to the curtain or approach the altar" (21:23), that is, he is strictly forbidden to perform any priestly duties. Interestingly, the phrases employed in the first and seventh positions, "curtain of the sanctuary" (4:6) / "curtain of the testimony" (24:3), are unique in the Hebrew Bible. The lat-

ter text is the only one mentioning *expressis verbis* the term "outside the curtain." The expression מבית לפרכת "behind the curtain" is attested two more times in the Hebrew Bible, namely in the report of the manufacturing of the veil in Exod 26:31–33 and in the description of the duties of the Levites/priests in Num 18:1–7:

4:6	and sprinkle…in front of the	**curtain**	
4:17	and sprinkle…in front of the	**curtain**	
16:2	not to come at any time to the Most Holy behind the	**curtain**	
16:12	and take it behind the	**curtain**	
16:15	and take the blood behind the	**curtain**	
21:23	he is not to come to the	**curtain**	
24:3	outside the	**curtain**	of the testimony

Exegetical inferences: Against the background of the transmitted MT, the above table focuses on Aaron's entering the Most Holy on Yom Kippur.

4. Terminological Patterns within the Pentateuch

The last two linguistic linkages encompass major parts of Leviticus, whereas the next four comprise major portions of the Pentateuch.

4.1. The Phrase שבע פעמים "Seven Times"

The twelve-part linguistic linkage resting on the phrase "seven times" encompasses a major portion of the Pentateuch. While the term is attested only once in Genesis and Numbers respectively, it occurs ten times in Leviticus. Incidentally, the term appears four times in Lev 14, a pericope that many a scholar considers to be of heterogeneous origin.[27] Notwithstanding their claim, the following table based on the transmitted text seems sensible for the following reasons: first, the immediate context of the first and last occurrence in Lev 14 states: the priest is to take the live bird, along with the cedar wood, the crimson yarn, and the hyssop, and to dip them together with the live bird in the blood of the bird which was slaughtered over the living water. Then he is to sprinkle the blood seven times on the person to be purified (vv. 6–7) and on the house to be cleansed (v. 51). Second, twice it is stated that the priest is to dip his right finger in the oil that is in the palm of his left hand and then to sprinkle with his (right) finger "some of the oil seven times before the Lord." Significantly, in the Hebrew Bible it is only here, in the context of the purification offerings for an Israelite (vv. 10–20) and his poor fellow-citizen (vv. 21–32), that the priest is to sprinkle *some of*

[27] E.g., Milgrom, *Leviticus 1–16*, 886–87.

the oil before the Lord instead of the common practice of sprinkling the blood of a sacrificial animal. Third, the plausibility of this outline within chapter 14 is further substantiated by the nine occurrences of the expression "before the Lord" (cf. vv. 11, 12, 16, 18, 23, 24, 27, 29, 31). Once again it is vv. 16 and 27, this time taking the third and third-from-last positions that form an equidistant structure. Fourth, because of the fact that the verb הזה "sprinkle" (vv. 7, 16, 27, 51) and the term "seven times" (vv. 7, 16, 27, 51) appear four times each in Lev 14, the table indicates that Lev 14:1–32 and 33–57, as a matter of fact two distinct DSs, have been carefully integrated into the transmitted text:

Gen 33:3	he bowed down to the ground	**seven times**		
Lev 4:6	and sprinkle some of the blood	**seven times**	before the Lord, in front of the curtain	
Lev 4:17	and sprinkle	**seven times**	before the Lord, in front of the curtain	
Lev 8:11	he sprinkled some of it	**seven times**	on the altar	
Lev 14:7	he is to sprinkle	**seven times**	on the one to be cleansed	
Lev 14:16	to sprinkle	**seven times**	some of the oil ...	before the Lord
Lev 14:27	to sprinkle ... some of the oil	**seven times**		before the Lord
Lev 14:51	to sprinkle	**seven times**	on the house	
Lev 16:14	and sprinkle	**seven times**	some of the blood	
Lev 16:19	and sprinkle...on it	**seven times**		
Lev 25:8	you are to count	**seven times**	seven years	
Num 19:4	Eleazar...is to sprinkle...	**seven times**	some of its blood	

Exegetical inferences: The sevenfold sprinkling of oil, a singular rite taking place *before the Lord,* accentuates the significance the cleansing from some (incurable) skin disease had in ancient Israel.

4.2. The Noun מצנפת "Turban"

For the following grounds the eleven-part linguistic linkage founded on the noun "turban" may be of structural interest: first, it is only in the first and last texts that the immediate context mentions the בגדי־קדש "holy garments" (cf. Exod 28:4; Lev 16:4). In both texts we are told about the כתנת "tunic, turban," אבנט "sash" of the high-priestly attire, i.e., the "holy garments." The table below leaves no doubt that of all the texts listed therein, it is only Exod 28:2 and Lev 16:4 that mention *expressis verbis* the "holy garments." Second, in a ten-part list of the expression "holy garments" in the Pentateuch (cf. Exod 28:2, 4; 29:29; 31:10; 35:19, 21; 39:41; 40:13; Lev 16:4, 32), Exod 28:2 and Lev 16:4 take the second and second-from-last positions. In no other text of the Torah do the words "turban" and "holy garments" appear together. Third, the table seems to center on the first mention of the נזר הקודש "holy diadem" in Exod 29:6 (cf. Exod 39:30; Lev 8:9):

Exod 28:4	these are the garments... a	**turban**	...and make holy garments
Exod 28:37	it shall be on the	**turban**	
Exod 28:37	it shall be on the front side of the	**turban**	
Exod 28:37	and you shall make a	**turban**	of fine linen
Exod 29:6	and you shall put the	**turban**	on his head
Exod 29:6	*and place the holy diadem on the*	***turban***	
Exod 39:28	and the	**turban**	of fine linen
Exod 39:31	to place it on the	**turban**	
Lev 8:9	and he put the	**turban**	on his head
Lev 8:9	and on the	**turban**	on the front side, he put...the holy diadem
Lev 16:4	he is to wear the linen	**turban**	holy garments are they

4.3. The Noun כתנת "Tunic"

The terminological pattern based on the noun "tunic" appears to focus on the tenth and tenth-from-last positions in Exod 28:4 and 39. The plausibility of this outline seems sensible for the following reasons: first, these two texts are the only ones in which the root שבץ is used in describing the checkering type of cloth out of which the high-priestly tunic is to be made. Second, while in Lev 16:2–34 the seven-part linguistic linkage resting on the noun "garment" appears to aim at the high priestly linen robe worn on Yom Kippur, the present terminological pattern, reaching from Gen 3:21 to Lev 16:4, centers on the stately tunic of the high priest. Third, in spite of the fact that the noun's first nine occurrences in Genesis have nothing at all to do with the Israelite sanctuary service, the canonical text focuses on the unique fabric of Aaron's high-priestly attire—by means of the (deliberate) distribution of the term "tunic" in the transmitted text:

Gen 3:21	the Lord God made	**tunics**	of skin for Adam and his wife
Gen 37:3	he made him an ornamented	**tunic**	
Gen 37:23	they stripped him of his	**tunic**	
Gen 37:23	the ornamented	**tunic**	he was wearing
Gen 37:31	and they took Joseph's	**tunic**	
Gen 37:31	and dipped the	**tunic**	in blood
Gen 37:32	and they sent the ornamented	**tunic**	
Gen 37:32	whether this is your son's	**tunic**	or not
Gen 37:33	this is my son's	**tunic**	
Exod 28:4	and a	**tunic**	of checker work
Exod 28:39	you shall weave the	**tunic**	in checker work of fine linen
Exod 28:40	for Aaron's sons you shall make	**tunics**	
Exod 29:5	and dress Aaron with the	**tunic**	
Exod 29:8	and dress them with	**tunics**	
Exod 39:27	and you shall make	**tunics**	of fine linen

Exod 40:14	and dress them in	**tunics**	
Lev 8:7	he put the	**tunic**	on him
Lev 8:13	he dressed them with	**tunics**	
Lev 10:5	and they carried them in their	**tunics**	
Lev 16:4	he is to wear the holy linen	**tunic**	

Exegetical inferences: The terminologically sensible and theologically significant structure should be taken seriously. Besides the verbal links founded on the terms "garment," "linen," and "turban," this is the fourth linguistic linkage having its focus on some item of the high-priest's clothes. If this is true to authorial intent, we could conclude that certain aspects of the Israelite sanctuary service constitute a golden thread running through major parts of the Pentateuch.

4.4. The Term כפרת "*kapporet*"

The idea that some aspects of the sanctuary service could be viewed as a golden thread running through the Torah seems also to be true for the linguistic linkage based on the noun כפרת "*kapporet*." In the Hebrew Bible the term appears once in 1 Chr 28:11 and twenty-six times in the Pentateuch.[28] The structural significance of the present terminological pattern is grounded on the following: first, the twenty-six occurrences recall the gematria of the divine name;[29] second, it is only in Exod 25:22 and Num 7:89 respectively that Moses receives a divine revelation "from above the *kapporet* from between the two cherubim that are on the ark of the testimony" and "from above the *kapporet*, which was on the ark of the testimony, from between the two cherubim." According to the concordance these are the only two texts in the Bible stating that God speaks "from above the *kapporet* ... from between the two cherubim."[30] Third, the notion of God's self-revelation above the *kapporet* is found one more time, in Lev 16:2b, but the wording is markedly different: "For I shall appear in the cloud over the *kapporet* ..." Although Exod 29:42, 43; 30:6, 36 and Num 17:19 do relate to the LORD's self-revelation, the respective contexts refer to those parts of the tabernacle that are *close* to the "proper place" of revelation, the Most Holy behind the curtain. Fourth, although the wording in Exod 25:22 and Lev 16:2 is different, it is only in these two texts that God speaks in the first person singular. Fifth, in view of the aforesaid it could therefore be concluded:

28 Solomon Mandelkern, *Veteris Testamenti Concordantiae Hebraicae et Chaldaicae* (Tel Aviv: Schocken, 1971) 597.

29 Cf. Bazak, "Numerical Devices in Biblical Poetry," 334.

30 See Exod 25:22 and Num 7:89.

three times the Torah mentions that God reveals himself from above the *kapporet*, viz. in the seventh, seventh-from-last and last (i.e., the twenty-sixth) positions. However, it should be emphasized that only in the *seventh* and *seventh-from-last* positions does the LORD speak in the first person singular. This minute detail seems to put the finishing touch on this outline. The fine balance supports once again the notion that in biblical literature the form creates meaning, i.e., in the first person singular the LORD proclaims his intention to reveal himself above the *kapporet*:

Exod 25:17	make a	**kapporet**	of pure gold
Exod 25:18	of the two ends of the	**kapporet**	
Exod 25:19	make the cherubim...with the	**kapporet**	
Exod 25:20	overshadowing the	**kapporet**	with their wings
Exod 25:20	toward the	**kapporet**	the face of the cherubim are to be
Exod 25:21	you are to put the	**kapporet**	on the top of the ark
Exod 25:22	I shall speak with you from above the	**kapporet**	from between the cherubim
Exod 26:34	you are to put the	**kapporet**	upon the ark of the testimony
Exod 30:6	you are to put them before the	**kapporet**	
Exod 31:7	and the	**kapporet**	which is upon it
Exod 35:12	the	**kapporet**	and the curtain
Exod 37:6	and he made a	**kapporet**	of pure gold
Exod 37:7	the two ends of the	**kapporet**	
Exod 37:8	he made the cherubim with the	**kapporet**	
Exod 37:9	overshadowing the	**kapporet**	with their wings
Exod 37:9	toward the	**kapporet**	the faces of the cherubim are to be
Exod 39:35	the ark of the testimony...and the	**kapporet**	
Exod 40:20	and he put the	**kapporet**	on top of the ark
Lev 16:2	behind the curtain, in front of the	**kapporet**	
Lev 16:2	I shall appear in the cloud above the	**kapporet**	
Lev 16:13	the cloud of incense will conceal the	**kapporet**	
Lev 16:14	on the front of the	**kapporet**	eastward
Lev 16:14	and before the	**kapporet**	he is to sprinkle
Lev 16:15	he is to sprinkle it over the	**kapporet**	
Lev 16:15	and before the	**kapporet**	
Num 7:89	to speak with him...from above the	**kapporet**	from between the cherubim

Exegetical inferences: Once again, the literary form corroborates and completes the theological message.

5. Conclusions

There is presently no consensus among scholars about when, how, and through whom Lev 16:2–34, the book of Leviticus and the Pentateuch *per se* received their final form. The verbal links based on the words "Aaron," "blood," "all," "to make expiation," and "garment" ("ordain") seem to support the literary homogeneity of Lev 16:2–34; through the terms "ram,"

"curtain," "seven times" "turban," "tunic," and "*kapporet*" the central DS appears as an integral part of the canonical text.

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RUTH 3: A NEW CREATION?

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Ruth 3 is an exciting section within the composition of the overall book. Here, the course for a blessed future for Naomi and Ruth, the main characters of the narrative, is set, although tragedy has ruled their past. In this sense, Ruth 3 can be seen as a new beginning, a new start, a new creation in the life of the two women. This "new creation aspect" is fostered by the text itself which refers to, alludes to, and echoes the creation account. This study aims to describe the links between Ruth 3 and the creation account, linguistically, thematically, as well as in terms of space or time.

Key Words: Ruth, creation, intertextuality, new creation, Gen 1–2

1. Introduction

Ruth 3 plays a pivotal role in the composition of the book of Ruth. Ruth 1 sets the stage, gives background information and introduces the element of tragedy. The surviving characters, Ruth and Naomi, face an uncertain future. Ruth 2 serves as the turning point in the narrative. With the introduction of a new character, Boaz, there is a shift from tragedy to blessing. Boaz provides for the basic physical needs of the two women. Ruth and Naomi live and survive. Ruth 3 reveals that Boaz not only accepts to provide materially, but also in terms of relationship and redemption. Finally, Ruth 4 describes the outcome of this redemptive relationship. Truly, what starts out as a tragedy ends becoming in abundant blessings!

The aim of this short note is to show that Ruth 3 really pictures a kind of "new creation." This observation is based on the possible intertextual relationships between Ruth 3 and the creation account[1] of Gen 1 and 2.[2] In what follows I will seek to demonstrate these possible relationships.[3]

1 Within this short note I will use the term "creation account" for the written account of both Gen 1 and 2, i.e., the final form of the biblical text, even though many scholars consider these to originate from different sources.

2 The attempt of linking Ruth 3 and the creation account has not been made so far, according to my knowledge. No reference is made to creation terminology in the following major commentaries and articles: Moshe J. Bernstein, "Two Multivalent Readings in the Ruth Narrative," *JSOT* 50 (1991): 15–26; Daniel I. Block, *Judges, Ruth* (NAC 6; Nashville: Broadman & Holman, 1999), 679–701; Leila L. Bronner, "A Thematic Ap-

2. Creation Elements in Ruth 3

Ruth 3 contains elements that link the chapter to creation thematically, linguistically, as well as in the settings of space and time. These similarities are first displayed in the following table and will be discussed in more details below.

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proach to Ruth in Rabbinic Literature," in *A Feminist Companion to Ruth* (ed. Athalya Brenner; FCB 3; Sheffield: Sheffield Academic Press, 1993), 146–69; Frederick W. Bush, *Ruth, Esther* (WBC 9; Dallas: Word, 1996), 144–87; Edward F. Campbell, *Ruth: A New Translation with Introduction, Notes, and Commentary* (AB 7; Garden City: Doubleday, 1978), 114–38; Danna N. Fewell and David M. Gunn, "'A Son is Born to Naomi!': Literary Allusions and Interpretation in the Book of Ruth," *JSOT* 40 (1988): 99–108; idem, "Boaz, Pillar of Society: Measures of Worth in the Book of Ruth," *JSOT* 45 (1989): 45–59; idem, *Compromising Redemption: Relating Characters in the Book of Ruth* (Literary Currents in Biblical Interpretation; Louisville: Westminster, 1990), 46–56; Ronald M. Hals, *The Theology of the Book of Ruth* (Facet Books: Biblical Series 23; Philadelphia: Fortress, 1969); E. John Hamlin, *Surely There Is a Future: A Commentary on the Book of Ruth* (ITC 8; Grand Rapids: Eerdmans, 1996), 39–54; Robert L. Hubbard, *The Book of Ruth* (NICOT; Grand Rapids: Eerdmans, 1988), 195–230; C. F. Keil and F. Delitzsch, *Joshua, Judges, Ruth, 1 & II Samuel* (COT 2; Grand Rapids: Eerdmans, reprint 1978), 481–86; Amy-Jill Levine, "Ruth," in *The Woman's Bible Commentary* (ed. Carol A. Newsom and Sharon H. Ringe; London: SPCK, 1999), 84–90; Carol Meyers, "Returning Home: Ruth 1:8 and the Gendering of the Book of Ruth," in *A Feminist Companion to Ruth* (ed. Athalya Brenner; FCB 3; Sheffield: Sheffield Academic Press, 1993), 85–114; Mary E. Mills, *Biblical Morality: Moral Perspectives in Old Testament Narratives* (Heythrop Studies in Contemporary Philosophy, Religion & Theology; Burlington: Ashgate, 2001), 97–116; Leon Morris, *Ruth: An Introduction and Commentary* (TOTC 7; Downers Grove: InterVarsity, 1981), 284–96; Alicia Ostriker, "The Book of Ruth and the Love of the Land," *BibInt* 10 (2002): 343–59; Ina Johanne Petermann, "Das Buch Rut: Grenzgänge zweier Frauen im Patriarchat," in *Kompendium feministische Bibelauslegung* (ed. Luise Schottroff; Gütersloh: Kaiser, 1999), 104–5, 109–13; D. F. Rauber, "Literary Values in the Bible: The Book of Ruth," *JBL* 89 (1970): 27–37; Kristin Moen Saxegaard, "'More Than Seven Sons': Ruth as Example of the Good Son," *SJOT* 15 (2001): 257–75; K. Lawson Younger, *Judges and Ruth* (NIVAC 8; Grand Rapids: Zondervan, 2002), 456–70. Besides the intertexual relationships, the "new creation" aspect is also highlighted; for example, by Ruth's washing and putting on of a garment, as it is mentioned in Ruth 3:3–5. See Christian Frevel, *Das Buch Rut* (Stuttgart: Katholisches Bibelwerk, 1992), 90: "Das Waschen, Parfümieren und Ankleiden findet sich im AT und in der altorientalischen Literatur mit zweifacher Konnotation: zum einen wird durch diese Handlungen ein Neuanfang markiert. Ein bestimmter Zeitabschnitt (z. B. Trauer, Jugend) wird abgeschlossen und ein neuer durch die Reinigung und das Wechseln der Kleider begonnen (vgl. 2 Sam 12, 20; Ez 16, 8-10; Dan 10, 3) [...]."

3 It should be noted that the list of similarities between Ruth 3 and Gen 1 and 2 does not claim completeness.

Linking elements	*Ruth 3*	*Creation account (Gen 1 and 2)*
Time setting	During the night	Night is repeatedly referred to
Location	Outside, surrounded by nature, on a threshing floor	Outside, surrounded by nature, in Garden of Eden
Available kind of food and quantity	Heap of grain	Seed-bearing plants (= grain) and fruit with seed; "You may eat freely"
Paradox situation	Boaz seems to be perfectly satisfied (יטב), but he lacks a partner	Everything seems to be good (טוב), but it is not good for man (Adam) to be alone
Use of generic designation instead of personal names	Ruth 3:8: הָאִישׁ "the man" and אִשָּׁה "a woman," instead of Boaz and Ruth	Gen 2:23–24: אִישׁ "a man" and אִשְׁתּוֹ "his woman," instead of "Adam" and "Eve"
Creation language	Metaphor of spreading wings (כָּנָף)	Creation of winged birds (כָּנָף)
Accumulation of certain verbs	עשׂה | היה | אמר	עשׂה | היה | אמר
Occurrence of commands	Ruth acts according to what her mother-in-law commanded (צוה) her	God commands (צוה) to eat from all trees with the exception of the one tree
Sequence of characters' appearance	Boaz appears first in the scene; followed by Ruth coming (בוא); finally Boaz sleeps when Ruth comes	Adam appears first in the scene; then Eve is brought (בוא) to Adam; Adam sleeps when Eve is created
Blessing, finishing and resting	Boaz blesses (ברך) Ruth; Boaz does not rest (שׁקט) until he has finished (כלה) the thing on that day	God blesses (ברך) animals, men and the seventh day; God finishes (כלה) his works on the seventh day and rests (שׁבת)
Covenant concept	Language and place	Language and place
Number of human characters	Two (Boaz and Ruth)	Two (Adam and Eve)

Table 1: Links between Ruth 3 and Genesis 1–2

2.1. Time Setting

To begin with, the main events of Ruth 3 occur during the night, between evening and morning (see Ruth 3:7–14, 15). In the creation report this sequence of "evening and morning" is very prominent, describing one complete day (see, e.g., Gen 1:5). Indeed, the climax of the scene takes place in the middle of the night (בַּחֲצִי הַלַּיְלָה [Ruth 3:8]). The word לַיְלָה "night" is mentioned four times within the creation report (Gen 1:5, 14, 16, 18). The

setting in time determines to a great extent the scene in Ruth 3 structures the creation report.

2.2. Location

The location of the main scene of Ruth 3 is linked to the creation account. The scene does not take place in a house or in a city (as in Ruth 4). Ruth 3 depicts a scene on the threshing floor which was surrounded by fields and nature. The first couple on earth, Adam and Eve, after they had been created, were also surrounded by nature, i.e., the Garden of Eden.

2.3. Available Kind of Food and Quantity

In Ruth 3 the narrator presents Boaz as sleeping "at the end of the heap of grain" (לִשְׁכַּב בִּקְצֵה הָעֲרֵמָה, Ruth 3:7]), thereby suggesting that he owned a bigger amount of grain. In the creation account God provides the human family with a diet which consisted at least in part of grain as well: נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב זֹרֵעַ זֶרַע "I have given you every herb bearing seed" (Gen 1:29). This similarity in the kind of food is connected with the implied abundance. So Boaz is able to eat (וַיֹּאכַל "and he ate," Ruth 3:7) the food God has provided (cf. Ruth 1:6) and enjoys the same (וַיִּיטַב לִבּוֹ "and he felt good" [Ruth 3:7]). Parallel, God had created abundant food at the time of creation, saying to Adam: אָכֹל תֹּאכֵל "you may freely eat" (Gen 2:16).

2.4. Paradox Situation

At this point in the narrative, Boaz is described as feeling good (וַיִּיטַב לִבּוֹ, Ruth 3:7). However, this "good feeling" is not yet perfect, because he does not have a wife. During the creation, all created things are repeatedly described as being טוֹב "good" (see Gen 1:4, 10, 12, 18, 21, 25, 31; 2:12). However, Gen 2:18 points out that in the beginning there was one thing that was not good: לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ "it is not good that man should be alone." Thus, Adam and Boaz share the original characteristic of having everything in abundance, but each of them, at a certain point, lack a partner.

2.5. Use of Generic Designation Instead of Personal Names

Another similarity between the two narratives is that the narrator refers to both Boaz and Adam as well as Ruth and Eve as "man" and "woman," respectively, rather than using their personal names. In Ruth 3:8 Boaz is called הָאִישׁ "the man." The text here avoids calling him by his name. In the creation account, the word אָדָם is predominantly used (eighteen times!) to refer

to "man." This expression combines the meaning of the word "man" used in a general sense with the meaning of the word "Adam" used as a personal name. Furthermore, in Gen 2:23, 24, when referring to the relationship between man and woman, the general expression אִישׁ "man" is used as in Ruth 3. Likewise, Ruth is just called אִשָּׁה "a woman" in Ruth 3:8. Her personal name is not used as in the other instances. This happens in correspondence with the depiction of Eve who is called אִשָּׁה "a woman" throughout the creation account as recorded in Gen 2:22, 23, 24, 25 and even afterwards. Eve stays nameless until she is given a name by her husband in Gen 3:20.

2.6. Creation Language

When Ruth approaches Boaz she uses metaphorical language: וּפָרַשְׂתָּ כְנָפֶךָ "spread your wing" (Ruth 3:9), using words which remind the reader of nature and creation. Actually, the same term (כָּנָף "wing") is used in the creation account, pointing to the creation of birds in Gen 1:21.

2.7. Accumulation of Certain Verbs

Certain key verbs such as אמר "to speak" and היה "to become, happen" occur in both Ruth 3 and the creation account. Furthermore, the verb עשׂה "to do, make," which describes the act of creation in the context of the creation account (see Gen 1:7, 11, 12, 16, 25, 26, 31; 2:2, 3, 4, 18), is used relatively often—five times in one short chapter (Ruth 3:4, 5, 6, 11, 16).

2.8. Occurrence of Commands

Ruth is pictured as obedient to the command of her mother-in-law in Ruth 3:6, using the Hebrew צוה "to command." In Gen 2:16 the LORD God is the one who gives a command (וַיְצַו יְהוָה אֱלֹהִים), to eat from every tree with the exception of the one tree, but in contrast to Ruth Adam and Eve disobey.

2.9. Sequence of Characters' Appearance

Another connection is given by the usage of בוא "to come, go." In Ruth 3:7 Boaz is the first to go to his sleeping place and Ruth follows him—both times the word בוא is used to describe their movements. In the creation account God first brings the animals to Adam in order for him to name them (Gen 2:19). Then God brings the newly created Eve to Adam (Gen 2:22). Here, the action of bringing is again described by the use of the word בוא. Both Ruth and Eve appear when the men are sleeping (see Ruth 3:7 and

Gen 2:21–22). Neither Boaz nor Adam has had an active part into bringing to existence his future wife!

2.10. Blessing, Finishing, and Resting

Boaz begins his speech in Ruth 3:10 with the words בְּרוּכָה אַתְּ "blessed be you." This is an echo of God's first blessings in Gen 1 and 2. God blesses the animals (Gen 1:22), the man and the woman (Gen 1:28), and the seventh day (Gen 2:3), always described by means of the verbal forms of the stem ברך. The manifestation of the seventh day is also echoed in the last verse of Ruth 3. It is assumed at this point in the narrative that Boaz will not rest (כִּי לֹא יִשְׁקֹט הָאִישׁ "for the man will not rest") כִּי־אִם־כִּלָּה הַדָּבָר הַיּוֹם "unless he has finished the thing on the day." On the other hand, using similar terminology, God finished his works on the seventh day (וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם, Gen 2:1) and rested from his works on that day (וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ, Gen 2:2).

2.11. Covenant Concept

Both accounts relate in setting and language to the covenant concept. Genesis 2:23, 24 gives instructions for getting married and contains covenant language.[4] The thought of "leaving" (Gen 2:24) often occurs in the context of the covenant. Israel shall not leave the covenant (Deut 29:24) as God did not leave Israel in His covenant (Deut 31:8; Josh 1:5). The "cleaving" (Gen 2:24) expresses the kind of faithfulness which is manifested in covenantal faithfulness. In Ruth 3, Ruth and Boaz also act according to given marriage covenant directions.[5] Ruth's metaphorical language (Ruth 3:9) has to be understood in relation to the marital covenant: "The spreading of the skirt over a widow as a way of claiming her as a wife is attested among Arabs of early days, and Joüon says it still exists among some modern Arabs."[6] In

[4] Hugenberger holds that marriage parallels a covenant, creating a unity between unrelated persons. See Gordon P. Hugenberger, *Marriage as a Covenant: Biblical Law and Ethics as Developed from Malachi* (VTSup 52; Leiden: Brill, 1994, repr., Grand Rapids: Baker, 1998), 166–67. Walter Brueggemann, "Of the Same Flesh and Bone (Gen 2:23a)," *CBQ* 32 (1970): 539, comments on Gen 2:23: "Thus I shall insist, the main point is that the two, man and woman, are covenant partners and this partnership is decisive for understanding the life of either or both." For further argumentation, see ibid., 532–42.

[5] The whole book of Ruth shows a marked connection with the "covenant" motif (see, e.g., Ruth 1:16, 17). Thus the book is today often read within the Jewish tradition in connection with celebrations of the establishment of the covenant. Cf. Ostriker, "The Book of Ruth and the Love of the Land," 343–59.

[6] Morris, *Ruth*, 289.

addition, the location of the scene in Ruth 3 also favors a covenant setting. The threshing floor was a place where judicial matters could be settled.[7]

2.12. Number of Human Characters

Finally, Ruth 3 echoes creation because Boaz and Ruth are completely alone in the night scene—one man and one woman, which alludes furthermore to the starting point of human history with only Adam and Eve being present during the time of creation.

3. Conclusion

Having looked at the variety and quantity of matching elements, echoes, allusions, and intertextual links, one can conclude that Ruth 3 echoes and alludes to the creation account which is found in Genesis 1 and 2. The new start within the family of Naomi and Ruth (Ruth 3) may therefore have been consciously depicted in terms of a "new creation" and, in this case, should be understood in the same way. However, further study is needed to fully develop this surprising link between Ruth 3 and the biblical creation account.

[7] According to Campbell, *Ruth*, 118: "Certain public occasions, especially judicial hearings, could properly be held at the threshing floor near the gate; this is the case in I Kings 22 and in a passage from the tale of *Aqht* found at Ugarit, text A v 4–8."

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SINGLE-WORD COLA IN THE SONG OF SONGS?

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This paper argues for the existence of lines containing single words in the poetry of the Song of Songs. These cola function as vocatives, climaxes, and turning points in the text. Especially significant is the usage of this type of line in 5:6 to provide a critical turning point in the central narrative of the poem.

Key Words: Song of Songs, Song 5:6, Hebrew poetry, single-word colon

1. Introduction

The Song of Songs is a fascinating poem with powerful and intense metaphors and word pictures. Its presentation as poetry has invited numerous discussions and studies of its structure and form. Readers of the poetry have identified high points and climactic moments, as well as turning points in the Song. One of the interesting phenomena is the manner in which some of these special points and key expressions occur (or are introduced) by means of an emphasis or form of marking that is strong enough to raise the question as to whether a single word can form a line of its own. This special means of emphasizing or focusing will be examined in the Song to see whether there are any bona fide examples of such single-word lines.[1]

[1] Single-word expressions here include only those that do not have an inseparable preposition or *vav* attached to the form; nor are they construed as part of a construct phrase. The presence of single-word lines in Classical Hebrew poetry is controversial and generally not recognized. See, e.g., M. O'Connor, *Hebrew Verse Structure* (Winona Lake: Eisenbrauns, 1980), 118–29; Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques* (JSOTSup 26; Sheffield: JSOT Press, 1986), 12, 15, 97, 333, 334; Jan P. Fokkelman, *Reading Biblical Poetry: An Introductory Guide* (Louisville: Westminster John Knox, 2001), 61–86. On pp. 47–48, Fokkelman persuasively argues (mathematically) that for 83 psalms, each one scores an integer for the average number of syllables per colon (7, 8, or 9; most often 8). This suggests that the authors were aware of the syllable count of their lines or cola. It implies that a line consisting of a single word and therefore of, at most, two or three syllables would be unusual. However, the exceptions here "prove the rule" by demonstrating the extraordinary nature of single word cola and thus their use to emphasize aspects of the poem by the insertion of these dramatic and unexpected lines.

2. Examples of Single-Word Lines

2.1. Vocatives

Examples occur of single words functioning with a special force and capable of being interpreted as a virtual line. These often appear in vocative or imperative statements. Thus in 1:15–16 the vocatives רַעְיָתִי "my darling" and דּוֹדִי "my lover" are both framed by expressions of praise and delight, with the male speaking and followed by the female:

הִנָּךְ יָפָה	You are so beautiful,
רַעְיָתִי	My darling,
הִנָּךְ יָפָה	You are so beautiful,
עֵינַיִךְ יוֹנִים	Your eyes are doves.
הִנְּךָ יָפֶה	You are so beautiful,
דּוֹדִי	My lover;
אַף נָעִים	You are so pleasant,
אַף־עַרְשֵׂנוּ רַעֲנָנָה	And our bed is a spreading [tree].[2]

Of course it is possible to understand "My darling" and "My lover" as parts of the previous lines. However, they are both situated between two identical or similar lines and thus naturally function in both meaning and syllable count as a separate and additional line. In both cases, these important terms are introduced for the first time in the Song. Within adjacent verses, the favorite terms of endearment are stated by the male for the female and then vice versa. The effect is to focus on these terms in this, their first appearance. By giving them each a separate line and framing them with identical or nearly identical expressions, the poet alerts the reader to the importance of these terms and emphasizes how they serve to describe the relationship of the lovers.

Another occurrence of such a single-word colon is also in the form of a vocative, referring to the female lover. It comes at the end of the first *waṣf* by the male and at the beginning of a passage inviting the female to join him, in 4:8:

אִתִּי מִלְּבָנוֹן	Come with me from Lebanon,
כַּלָּה	My bride,
אִתִּי מִלְּבָנוֹן תָּבוֹאִי	Come with me from Lebanon,

[2] For this translation and analysis, see Richard S. Hess, *Song of Songs* (Baker Commentary on the Old Testament Wisdom and Psalms; Grand Rapids: Baker, 2005), 44, 71–74.

תְּשׁוּרִי מֵרֹאשׁ אֲמָנָה	Travel from Amana's peak,
מֵרֹאשׁ שְׂנִיר	From Senir's peak,
וְחֶרְמוֹן	From Hermon,
מִמְּעֹנוֹת אֲרָיוֹת	From the dens of lions,
מֵהַרְרֵי נְמֵרִים	From the mountain lairs of leopards.[3]

The single term כַּלָּה "(my) bride" also occurs alone in 4:11:

נֹפֶת תִּטֹּפְנָה שִׂפְתוֹתַיִךְ	Your lips drip virgin honey,
כַּלָּה	O bride,
דְּבַשׁ וְחָלָב תַּחַת לְשׁוֹנֵךְ	Honey and milk are beneath your tongue,
וְרֵיחַ שַׂלְמֹתַיִךְ	And the fragrance of your garments,
כְּרֵיחַ לְבָנוֹן	Is like the fragrance of Lebanon.[4]

4:8 constitutes the first occurrence of the term כַּלָּה "bride." Like the earlier single word occurrences, it describes an aspect of the relationship between the male and female and it occurs between two repeated phrases in such a manner as to focus and center the expression. Its further appearance in a single word expression in 4:11 emphasizes the special importance of this term at the center of the entire Song. There as well it occurs between two similar phrases. "Bride" defines a legal relationship of marriage between the couple, either real or desired. That this is not merely a term of endearment, like "brother" or "sister," is suggested by the consistently legal usage of this term both within the Bible and without.[5]

2.2. Climactic Forms

A controversial form of a single-word line may occur in 6:12:

לֹא יָדַעְתִּי	Before I realized it,
נַפְשִׁי שָׂמַתְנִי	My desire placed me,
מַרְכְּבוֹת	In chariotry,
עַמִּי־נָדִיב	With a prince.[6]

The main problem with this verse occurs in the final line. The LXX and Vulgate follow the MT, and take the plural "chariots" in construct with what follows and render the last line as a personal name, Amminadib (Ammi-

[3] For translation and analysis, see Hess, *Song of Songs*, 113, 138–41.

[4] For translation and analysis, see ibid., 114, 144–46.

[5] J. Conrad, "כַּלָּה," *TDOT* 7:164–69.

[6] For translation and analysis, see Hess, *Song of Songs*, 195, 207–8.

nadab). Modern translators largely follow this.[7] However, Pope revocalizes the first part of Amminadib as the preposition "with."[8] This can be done without changing the consonantal text. The result is "Unawares I was set in the chariot with the prince."[9] If the term מַרְכְּבוֹת "chariots" is in construct with the following expression, then this does not qualify as a single-word line. However, if one follows Pope, then the term for "chariots" occurs as a single-word expression. The result appropriately focuses on this word. Unlike the previous examples, מַרְכְּבוֹת "chariots" is not preceded and followed by identical phrases; nor is it a vocative. However, it is climactic.

As an adverbial modifier to the verb on the preceding line it defines the fantastic location of the female in terms of a battle chariot, the most powerful, glorious, and feared weapon of the age. Functioning as a mobile firing platform for archers, this weapon would move with what would seem to be great speed across the battlefield into and out of the thick of the warfare. So much expense and skill were required for this weapon that pharaohs regularly depicted themselves traveling on it.[10] The female fantasizes her passion in such a way that it becomes identified with the pulse-pounding excitement of riding in such chariotry alongside her "prince"; one acting as

7 Recent plausible translations include: Roland E. Murphy, *The Song of Songs* (Herm; Minneapolis: Fortress, 1989), 174, "Before I knew it, my heart made me [the blessed one] of the prince's people"; Othmar Keel, *The Song of Songs* (trans. Frederick J. Gaiser; CC; Minneapolis: Fortress, 1994), 225, "Before I was aware, my [desire] set me in [the chariots of Amminadib]"; Duane Garrett, "Song of Songs," in *Song of Songs/Lamentations* (Duane Garrett and Paul R. House; WBC 23B; Nashville: Thomas Nelson, 2004), 231, 233, "I do not know my own soul; it has set me among the chariots of Ammi-nadiv (My-beloved-is-a-prince)!"; Gianni Barbieroo, "Die 'Wagen meines edlen Volkes' (Hld 6,12): Eine structurelle Analyse," *Bib* 78 (1997): 174–89, relates the last phrase to vv. 4–10 and reads it as "Die Wagen meines edlen Volkes." Raymond Jacques Tournay, "Les chariots d'Aminadab (Cant. vi 12): Israël, peuple théophore," *VT* 9 (1959): 288–309, reviews previous interpretations.

8 Marvin H. Pope, *The Song of Songs* (AB 7C; Garden City: Doubleday, 1977), 552.

9 Cf. also Tremper Longman III, *The Song of Songs* (NICOT; Grand Rapids: Eerdmans, 2001), 184, "I did not realize that my desire had placed me in a chariot with a noble man."

10 In the second millennium B.C.E. archives of West Semitic societies such as Alalakh and Ugarit, a special elite class, the *maryannu*, maintained and operated chariots and the horses that pulled them. The plural here may suggest a squadron of chariots going to battle. Cf. Gernot Wilhelm, *RIA* 7:419–21; Eva M. von Dassow, "Social Stratification of Alalah under the Mittani Empire" (PhD diss., New York University, 1997), 258–332; Richard S. Hess, "Occurrences of Canaan in Late Bronze Age Archives of the West Semitic World," in *Past Links: Studies in the Languages and Cultures of the Ancient Near East* (ed. Shlomo Izre'el, Ithamar Singer, and Ran Zadok; IOS 18; Winona Lake: Eisenbrauns, 1998), 365–72.

driver and the other as archer. Thus the term מֶרְכָּבוֹת "chariots," which occurs only here in the whole of the Psalms and Wisdom literature, provides an emotional climax to her brief reflection of vv. 11 and 12. This serves as a center and pivot to the male's *waṣf*-like descriptions of his lover that precede (6:1–10) and follow (7:2–10a [ET 7:1–9a]) the female's statement. Thus the female reflects his passion and builds on it as he will then build upon her emotion.

The following *waṣf* said by the male for the female (7:2–10a [ET 7:1–9a]) contains repeated examples of single-word designations of parts of the female's body that introduce similes: your navel, your waist, your neck, your eyes, your nose, your palate. However, these are closely connected with the following phrase by a preposition and may be interpreted as together constituting a colon. Nevertheless, in the midst of this *waṣf* at 7:7 [ET 6], the male summarizes the whole of his lover at a peak of emotional fervor:

מַה־יָּפִית	How beautiful,
וּמַה־נָּעַמְתְּ	How desirable,
אַהֲבָה	O Love,
בַּתַּעֲנוּגִים	O Daughter-of-Pleasures.[11]

This is a climactic point in the male's last *waṣf* of his lover. Each line contains a special epithet of beauty or delight. The first line uses the common root for יָפָה "beauty, beautiful." It occurs some sixteen times in the book, here for the last and climactic time. The second line uses a term for desirability whose root occurs only here in the Song. This desirability is not found elsewhere for the male, only in the female's charms. The third term is a single word. In its form it is the noun for "love." Thus it is best interpreted as a vocative, as the male addresses his lover by using a term that does not distinguish between the emotion, the relationship, and their object. Here the single-word line comprises both a vocative and a climactic statement. This form occurs here for the seventh time in the book.[12] The final term appears to be composed of two separate words in construct. The term, "pleasures, delights," occurs as the object of a construct relationship in three of its remaining four occurrences in the Bible (Mic 1:16; 2:9; Eccl 2:8). Its appearance here is unique to the Song. Thus each term of praise in this verse occurs only here or has a special position in this verse. Only here in this *waṣf* does the male summarize the woman's beauty and he does so above all in the third line by describing her with an expression of both his love and his vision of her as the embodiment of love.

[11] For translation and analysis, see Hess, *Song of Songs*, 197, 218–19.

[12] Previously in 2:4, 5, 7; 3:5, 10; 5:8. It will occur in 8:4, 6, 7.

2.3. A Focusing Form

A final example, and perhaps the most interesting of all, occurs in Song 5:6:

פָּתַחְתִּי אֲנִי לְדוֹדִי	I opened to my lover,
וְדוֹדִי חָמַק	But my lover turned,
עָבָר	He departed,
נַפְשִׁי יָצְאָה בְדַבְּרוֹ	I fainted as a result of his flight,
בִּקַּשְׁתִּיהוּ וְלֹא מְצָאתִיהוּ	I searched for him but I did not find him,
קְרָאתִיו וְלֹא עָנָנִי	I called for him but he did not answer me.[13]

A few comments are in order on the translation of some of the more controversial forms in this verse. The verb חָמַק "had turned" in the second line follows the translation of Pope.[14] As a passive participle in 7:2 [ET 1], it describes the curves of the dancer's hips or thighs. The root occurs in the reflexive stem (Jer 31:22) and is applied to a perverse girl. Pope also notes an Arabic cognate with the sense of one who is stupid. A basic sense of all these is "to turn," whether literally as in Song 7:2 or in terms of one's thinking as in Jer 31:22.[15] In contrast to the MT, LXX, and Old Latin, Garbini notes that Aquila, Symmachus, the Vulgate, and the Syriac recognize a different form.[16] For him the root חבק "embrace" implies that the male embraced the female before turning.[17] Garrett follows the Vulgate and Aquila and Symmachus with a rendering "he has lost interest."[18] This results from reading the opening line as the female's surrendering of herself to the male's sexual interests. However, such an interpretation places too much weight upon a metaphorical understanding of פָּתַחְתִּי "I opened," remarkably brief in its description of consummated love given the detailed poetry used elsewhere in the Song's close encounters. Further, I have difficulty following Garrett's distinction between "signifier" and "signified" which results in two narratives running parallel in the account. While this may explain some difficult statements, it seems an arbitrary exercise to identify one phrase with one narrative and another phrase with the other story. I prefer the MT and LXX, both as equally strong witnesses and also for the powerful effect of the verbal sequence found here.

13 For translation and analysis, see Hess, *Song of Songs*, 161–62, 174–75.

14 Pope, *The Song of Songs*, 525.

15 Cf. also Murphy, *The Song of Songs*, 165.

16 Giovanni Garbini, *Cantico dei cantici: Testo, traduzione, note e commento* (Biblica: Testi e studi 2; Brescia: Paideia, 1992) 80–86, 156–57.

17 However, Garbini's interpretation of the next line is also different.

18 Garrett, "Song of Songs," 212.

The word for "had departed" is עָבָר. The LXX and Old Latin do not recognize a word here. However, the Syriac, Vulgate, Aquila, and Symmachus preserve it. Garbini's reordering of the root as רבע "to lean, copulate" cannot be justified.[19] The same root and consonantal form occurs in v. 5 as עֹבֵר "flowing." Perhaps an MT scribe's eye rose a line or so to v. 5 and read this verb. However, the absence of dittography elsewhere argues against this interpretation. Garrett prefers the rendering "he moved on."[20] He argues that the meaning reflects a loss of interest on the male lover's part following the putative consummation. However, nowhere else can this usage be found. Even the example that Garrett cites, Gen 18:5, involves the deliberate transfer of people from one place to another, not the sense of going about one's business. Further, the argument that הָלַךְ should be used for departure instead of עָבָר is not convincing. There are 102 verses in which both these verbs appear, often as virtually synonymous. This includes Song 2:11, where the verbs occur in parallel lines:

כִּי־הִנֵּה הַסְּתָו עָבָר	Indeed, the winter has passed,
הַגֶּשֶׁם חָלַף הָלַךְ לוֹ	The rains are over and ended.[21]

The best way to interpret עָבָר remains that of going away. The phrase נַפְשִׁי יָצְאָה בְדַבְּרוֹ "I fainted at his flight" is literally "my soul went forth when he went away." In many places (e.g., 1 Kgs 21:32) נַפְשִׁי "my soul" substitutes for the pronoun "I." The death of Rachel (Gen 35:18) is described by the "going out" (root יצא) of the soul. In Ps 146:4 it also refers to death, although נֶפֶשׁ "soul" is replaced with רוּחַ "spirit." Fox sees here the act of fainting in a near death experience.[22] I analyze בְדַבְּרוֹ as related to the Akkadian D-stem *duppuru.* Thus it would indicate the sense of "go away." The *beth* inseparable preposition is followed by a Piel infinitive construct with a pronominal suffix.

Contextually, the beginning of this verse responds to the command of v. 2, where the male requests his lover to open her door. However, enough time to utter more than forty words has passed. The structure of this verse uses a variety of forms to convey its role as the turning point in the narra-

19 Garbini, *Cantico dei cantici: Testo, traduzione, note e commento,* 80–86, 156–57.

20 Garrett, "Song of Songs," 212.

21 For translation and analysis, see Hess, *Song of Songs,* 161–62, 174–75.

22 Michael V. Fox, *The Song of Songs and the Ancient Egyptian Love Songs* (Madison: University of Wisconsin, 1985), 146.

tive. Murphy argues that the first verb is emphatic and then followed by an independent personal pronoun.[23] This also occurs in the first line of v. 5.[24]

The three words of the first line as well as the first word of the second line each end with the *–î* suffix. "I" or "my" refers to the female. The expression, דּוֹדִי "my lover" occurs at the end of the first line and the beginning of the second. Thus the focus shifts from the female to the male. The two are bound together by these methods as well as by their complementary expressions of endearment. These two words are followed by verbs in which the male is the subject. They describe his departure. Applying one verb to a line, the first line has three words, the second has two, and the third has one. The first line has six full syllables, the second has four, and the third has two. This reduction focuses on the verb עָבָר "he had departed."

The final three lines each contain three words. They contain 6, 8, and 6 syllables respectively. This is a much more common form of parallelism. All three lines have the same subject. The first of these lines, however, is distinct. The female's reaction, "my soul went out," is used elsewhere of death. This could identify the female's reaction to the absence of her lover. The final two lines have a synonymous grammatical parallelism.[25] This is followed by וְלֹא "but ... not" and a verb.

The disintegration portrayed in the structure of the first half of this verse is matched by the content. Continuing what was antecedent, the optimistic first line looks forward to bringing the female into her lover's arms. Something goes wrong in the second line. A change or turning is suggested by the use of a rare verb. The third line expresses the loss in a single word. The male has departed. The single word expresses a poetic pause so that the woman can comprehend what has happened. The impact of this departure continues into the next line where she comes close to death. Here the poetic pattern is re-established. The female now is the subject. Verse 7 summarizes the final lines. The woman seeks but does not find. She calls but there is no response. This suggests a chiastic construction with vv. 2–4. In v. 2 she first hears her lover and his voice (v. 2). Then, thrusting his hand through the keyhole, he demonstrates his desire and search (v. 4). His failure to find her, despite calling and seeking, is now also her lot.

[23] Murphy, *The Song of Songs*, 165.

[24] Murphy considers the following two verbs emphatic as well, due to their asyndetic relationship.

[25] Both begin with the same form of the verb, a perfect tense/aspect, followed by the same object suffix, a third masculine singular.

Why did the male depart? Earlier, in 3:1–4, he was absent. However, there a search discovers him. In 2:9, 17 the male leaps around on hills and mountains. He comes and goes as he pleases. Nevertheless, this male's desire for the female is as strong as the female's desire for him (2:10–14; 4:1–8). So why is there a departure of the male? Perhaps this reveals the lover's unpredictability. Beyond this, the text suggests no reason for the departure of the male.[26] His love and passion remain as strong as ever, but the unexpected departure interrupts the expected consummation of love. Absence contradicts expected presence. Still the male will again be present. The sense of his absence is effectively conveyed by the technique of a change in the first three lines, reducing each line so that the third and last line consists of a single word with two syllables.

It is this technique of narrowing the cola to a single word that occurs here and may be understood as a distinctive and effective means of emphasizing a particular event and of providing a turning point in the scene.

3. Summary

In summary, we have seen the use of single-word cola in a variety of key contexts. As vocatives, they introduce most important expressions of endearment and title given by the lovers to each other. In 6:12 the single-word line introduces a peak of emotional excitement as the female is transported into the thrill of chariotry alongside her lover. In 7:7 [ET 6], the expression אַהֲבָה "O Love" may combine both the vocative bestowal of a title of endearment and a fever pitch of intensity in the male lover's poetry. Finally, 5:6 takes the usage of single-word cola in a different direction. It provides the dramatic turning point in the central narrative of the book. Nevertheless, it is also a moment of emotional intensity. It summarizes the female's ongoing experience with her lover as she knows union with him, but then experiences his absence. This emotional roller coaster continues right through the last verse in the Song where the female exhorts him to flee like a gazelle.

It is the contention of this study that single-word cola exist in the Song of Songs. Beyond the identification of these single-word vocatives, climaxes, and turning points as separate cola is the role of the poet as an artist of

[26] André LaCocque, *Romance, She Wrote: A Hermeneutical Essay on the Song of Songs* (Harrisburg: Trinity Press International, 1998), 53, suggests that the male is wild and therefore cannot tolerate the bed, a symbol of civilization. However, in that case, it is not clear why the male would try to enter the room at all.

words, harnessing these single-word expressions to function at key points in the love poetry of the Song of Songs.

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Exclusivism Versus Inclusivism: Citizenship in the Pentateuch and Its Metaphorical Usage in Ephesians[1]

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The citizenship motif in the Pentateuch is developed through a constellation of narrative and legal contexts which demarcate the boundaries of an emerging nation based on YHWH's election. A tension between an exclusive and inclusive approach to this concept appears to be necessary in order to establish a national identity while at the same time fulfilling Israel's missiological objectives. Paul reuses the motif metaphorically in Ephesians and applies it in an ecclesiological context. Both the Pentateuch and Ephesians can be taken as the beginning and end-point of a long journey undertaken by the motif throughout the Old and New Testaments. After introducing the topic and its relevant terminology, the paper addresses the issue by looking at the end of this journey, i.e., the metaphorical usage of the citizenship motif in Ephesians and only then returns to its narrative and legal origins in the Pentateuch in order to verify which conceptual stock Paul built his ecclesiology upon. The study concludes with a contextualization of this ecclesiological motif.

Key Words: citizenship, alien, exclusivism, inclusivism, Pentateuch, Paul, Ephesians, metaphor, intertextuality, reconciliation

1. Introduction

A central motif in biblical theology, both in the Old and New Testaments, is the idea of a people chosen by God and separated from the rest of the world, thus creating an abstract line between this group and other entities.[2]

[1] This study has grown out of a paper presented at the *VI South American Biblical-Theological Symposium,* held in Lima, Peru (July 22–25, 2004).

[2] The theological concept of election has been described as being at the center of the biblical, and more specifically, OT theology; it views history as revelation and the people of Israel—both literal and spiritual—as the chosen instrument for the fulfillment of God's purposes. See, e.g., George E. Wright, *God Who Acts: Biblical Theology as Recital* (SBT 8; London: SCM, 1952), 55. This so-called "biblical theology movement" of the 1950s was criticized for its dependence on vocabulary in order to establish theological concepts, while subsequent theologies focused on the plurality of theological thought in Scripture. For more, see James Barr, *Old and New in Interpretation. A Study of the Two Testaments* (New York: Harper & Row, 1966); cf. also Brevard S. Childs, *Biblical*

Normally, these entities are contrasted and described as representing distinct moral concepts. There is *Israel* versus the *Nations* in the OT,[3] and the *Church* versus the *World* in the NT,[4] and the involved terminology is very often dichotomist. Nevertheless, the dividing line is not absolute or rigid and there is a tension created by the juxtaposition of the two concepts which sometimes leads to interpretative difficulties. Comments Ralph Smith:

> On [sic] one hand, God chose Israel and warned her to have nothing to do with the other nations. On the other hand, God chose Israel for service to Him and to other nations. If we concentrate on one aspect of this doctrine, we will misunderstand it, and it becomes untrue.[5]

While there is no clear definition of citizenship in the Old Testament,[6] at least on a semantic level, the concept of Israelite versus non-Israelite is clearly discernable. The citizenship concept can be connected to expressions such as "children of Israel" or "house of Israel" that are often contrasted

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Theology in Crisis (Philadelphia: Westminster, 1972); Dale Patrick, "Election," *ABD* 2:434–35. Nevertheless, more recent theologies have stressed the centrality of the election concept without neglecting the variety of themes that constitute biblical theological thought. Gerhard F. Hasel (*Old Testament Theology: Basic Issues in the Current Debate* [3d ed.; Grand Rapids: Eerdmans, 1987], 142) comments: "An OT theology which recognizes God as the dynamic, unifying center provides the possibility to describe the rich and variegated theologies and to present the various longitudinal themes, motifs, and ideas. In affirming God as the dynamic, unifying center of the OT we also affirm that this center cannot be forced into a static organizing principle on the basis of which an OT theology can be constructed." Presently, theologies of the OT treat election as one topic within the various theological themes. Compare, for example, Ralph L. Smith, *Old Testament Theology: Its History, Method, and Message* (Nashville: Broadman & Holman, 1993), 122–38.

3 See, for example, Deut 9:1; Judg 3:1; 2 Sam 7:23; 1 Kgs 14:24; 2 Kgs 16:3; 17:8; 21:2, 9; 1 Chr 17:21; 2 Chr 28:3; 32:17; 33:2, 9; Ezra 6:21; Neh 13:26; Pss 59:5; 78:55; Isa 11:12; 14:2; 49:6–7; 55:5; Jer 9:26; 18:13; 25:15; 28:14; 31:7, 10; 36:2; Ezek 4:13; 28:25; 36:4, 6, 21–22; 37:21–22, 28; 38:8, 16; 39:7, 23; Hos 8:8; 9:1; Joel 3:2; Amos 6:1; 9:9; Zech 8:13.

4 Compare John 16:33; 17:14; Eph 1:22–2:2. For a study of the relationship between the church and the world in John, see Jin-Su Im, "Das Verständnis des κόσμος im Johannesevangelium" (D.Th. diss., Kirchliche Hochschule Bethel, Germany, 1999), 218–22. See also Jörn-Michael Schröder (*Das eschatologische Israel im Johannesevangelium. Eine Untersuchung der johanneischen Israel-Konzeption in Joh 2–4 und Joh 6* [Neutestamentliche Entwürfe zur Theologie 3; Tübingen and Basel: A. Francke Verlag, 2003], 333–45) who also notices the tension in his study on the continuity of the Israel-motif and its eschatological application to the Christian church in the Gospel of John.

5 Smith, *Old Testament Theology*, 125.

6 On a semantic level, there is not even an equivalent for the NT πολιτεία "citizenship" in the LXX.

against the "alien" or "foreigner."[7] In the Pentateuch there is material that points toward an exclusivist approach to the idea of citizenship, but there also appear in many instances—at times in an almost contradictory manner—instructions as to how to integrate non-Israelites within the community. The concept of citizenship in the Pentateuch can be approached by looking at the legislation concerning the גֵּר "alien, foreign resident."[8] While the alien in some contexts is treated as a second- or third-class citizen,[9] in others he is treated with more consideration than an Israelite,[10] theologically motivated by the experience of Israel as sojourners in Egypt and Yahweh's concern for the alien (cf. Deut 10:18–19).[11] Knauth concludes: "Out of consideration for their especially vulnerable economic position—that is, not having any inheritance of land or family ties to fall back on in time of crisis—aliens were given rights and privileges similar to or even exceeding those of the native Israelite."[12]

The tension that is created by this continuous play between exclusivism and inclusivism, demonstrates that the concept of citizenship in Israel was

7 Robert J. D. Knauth, "Israelites," *DOTP*, 453.

8 The noun גֵּר derives from the verb גּוּר "to sojourn, dwell for a time" and is the main root appearing in the context of the alien-legislation. However, the semantic field also includes זָר "stranger," נָכְרִי "foreigner," and תּוֹשָׁב "sojourner." Cf. Robin J. D. Knauth, "Alien, Foreign Resident," *DOTP*, 26–33.

9 An alien could become a permanent slave (Lev 25:45) and thus could be given as an inheritance (Lev 25:46); he was excluded from debt release (Deut 15:2–3); interest could be charged from him (Deut 23:19–20 [MT 23:20–21]); an alien could not be king (Deut 17:15); and he could be subject to the "ban" (Deut 7:1–4).

10 The alien was not to be mistreated or oppressed (Exod 22:21 [MT 22:20]; 23:9); he was to be loved as an Israelite would love another Israelite (Lev 19:33–34); he had to be given fair judgment (Deut 1:16–17; 24:17–18); his wages had to be paid on time (Deut 24:14); the gleaning after the harvest was to be kept for the alien (Lev 19:10; 23:22; Deut 24:19–22); and along with widows, orphans and Levites he was allowed to partake in the triennial tithe (Deut 14:28–29; 26:12–13).

11 In a recent article José Cervantes Gabarrón ("Legislación bíblica sobre el inmigrante," *EstBib* 61 [2003]: 332) has come to the following conclusion with regard to the motivation of the alien legislation: "Todas las leyes que en el Antiguo Testamento tratan de los inmigrantes velando por su protección y defendiendo sus derechos humanos y sociales están dirigidas a la comunidad de los israelitas, que son los *destinatarios únicos* de las prescripciones legales. Las cláusulas de motivación de dichas leyes dan cuenta de las razones de tales normas. Los dos tipos de argumentación frecuentes en ellas recurren a la *memoria histórica del sufrimiento* de Israel evocando bien sea la experiencia de la emigración en Egipto (Ex 22,20; 23,9; Lv 19,34; Dt 10,19) o bien sea el sufrimiento de la esclavitud en Egipto (Dt 6,21; 16,12; 24,18.22)" [author's emphasis].

12 Knauth, "Alien, Foreign Resident," 32.

possibly not a closed one, but rather one that allowed for the individual to cross the line between the two groups.[13] It is the purpose of the present study to look at particular instances in the pages of the Pentateuch where that line was crossed to see whether they might be able to provide part of the theological rationale for the metaphorical usage of the citizenship motif in the New Testament, and more particularly, in Paul's employment of it in Ephesians.

2. Looking at the Beginning from the End

Looking down the long road of the development of a theological motif throughout the history of Israel and its typological reappearance in the New Testament,[14] we will look at the beginning from the end, i.e., we will focus first on the re-use of the dichotomy between Israel and the Nations in the NT, before returning to the actual citizenship motif in the Pentateuch, in order to see whether the NT interpretation and application of this dichotomy is connected to and anchored in the OT motif. The underlying assumption here is that a certain motif travels and undergoes changes on its journey throughout the OT and beyond,[15] and that one can infer the conceptual stock from which the NT authors drew their ideas.[16]

13 See, for example, José Loza Vera's ("Universalismo y particularismo en las leyes del Antiguo Testamento," *RevistB* 55.2 [1993]: 90) article in which he recognizes the tension between a universal and particular application of the legal material of the OT. He comes to the somewhat inconsistent conclusion that the validity of Israelite legislation goes beyond the OT period and even beyond Christ, except with regard to the Sabbath commandment.

14 Hasel (*Old Testament Theology*, 165–67) opts for a "multiplex approach" to the relationship between the Testaments and mentions seven patterns of historical and theological relationships of which typology is an important one, although carefully separated from allegorical interpretation. A definition of typology understands it as the "study of persons, events, or institutions in salvation history that God specifically designed to predictively prefigure their antitypical eschatological fulfillment in Christ and the gospel realities brought about by Christ." Cf. Richard M. Davidson, "Biblical Interpretation," in *Handbook of Seventh-day Adventist Theology* (ed. Raoul Dederen; Commentary Reference Series 12; Hagerstown: Review & Herald, 2000), 83.

15 An interesting study focusing on the historical development of a metaphor can be found in Werner E. Lemke, "Circumcision of the Heart: The Journey of a Biblical Metaphor," in *A God so Near: Essays on Old Testament Theology in Honor of Patrick D. Miller* (ed. Brent A. Strawn and Nancy R. Bowen; Winona Lake: Eisenbrauns, 2003), 299–319. See also J. Gordon McConville, "Metaphor, Symbol and the Interpretation of Deuteronomy," in *After Pentecost: Language and Biblical Interpretation* (ed. Craig Bartholomew, Colin Greene, and Karl Möller; The Scripture and Hermeneutics Series 2; Grand Rapids: Zondervan; Carlisle: Paternoster, 2001), 333. The author focuses on the Kingship and

I find in Ephesians a destination point for the citizenship motif in the NT,[17] more specifically, Eph 2:14–16, which points to the antitypical resolution in Christ of the tension between Christians and non-Christians through the metaphorical destruction of the dividing wall between them.

> [14]For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. [15]He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, [16]and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it (NRSV).[18]

Zion, Land/inheritance, Brotherhood and "Circumcision-of-the-heart" metaphors and studies and studies their usage and re-usage throughout the literature of the OT.

16 Another important Pentateuch motif, to which I will return later, is the Exodus which in Pauline theology constitutes an important theme (for example, 1 Cor 1:2–10). Comments Davies: "There is much to indicate that a very significant part of the conceptual world in which Paul moved, *as a Christian*, was that of the Exodus. It is clear that, as for Matthew and other New Testament writers, so for Paul, there was a real correspondence between the Christian Dispensation and the Exodus of Israel from Egypt. The redemption of the Old Israel was the prototype of the greater redemption from sin by Christ for the New Israel" [emphasis in original] (William D. Davies, "Paul and the New Exodus," in *The Quest for Context and Meaning. Studies in Biblical Intertextuality in Honor of James A. Sanders* [ed. Craig A. Evans and Shemaryahu Talmon; Leiden: Brill, 1997], 443–44). He further notes that Paul's conceptual world was deeply rooted in Rabbinic Judaism and, through that, to the OT rather than to Hellenistic thought. See also Alexander J. M. Wedderburn, *Baptism and Resurrection: Studies in Pauline Theology against Its Greco-Roman Background* (WUNT 44; Tübingen: J. C. B. Mohr, 1987). For an excellent review of this important work, see Wayne A. Meeks, review of Alexander J. M. Wedderburn, *Baptism and Resurrection: Studies in Pauline Theology against Its Greco-Roman Background*, *JBL* 108 (1989): 742–45.

17 I consciously avoid the designation "Epistle" or "Letter" since recent scholarship is almost in agreement that the character of the document is not strictly epistolary. Ralph P. Martin ("Reconciliation and Unity in Ephesians," *RevExp* 93 [1996]: 204) identifies it as an "encyclical document sent around to a group of churches, presumably in Asia Minor," describing the church at worship in terms of an "epistolary catechism." A critique and a perhaps less ecclesiological view is presented by Hoehner who, after reviewing recent scholarship, comes to the conclusion that, while there are various genres present in the document, "Ephesians is an actual letter." Compare Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 77. Hoehner's exhaustive commentary represents the most up-to-date treatment of Ephesians and is based on a wide reading of recent scholarship. For one of the first reviews, cf. Serge Cazelais, review of *Ephesians: An Exegetical Commentary*, *RBL*, n.p. [cited 21 June 2004]. Online: http://www.bookreviews.org/pdf/3077_3355.pdf.

18 Syntactically, the unit of thought begins in v. 14 introduced by the conjunction γάρ "for" and ends in v. 18 with v. 19 introducing a different line of thought by ἄρα οὖν "so then."

Eph 2:14–16 is part of a larger thought unit, 2:11–22, which is usually interpreted as describing the union between Jews and Gentiles in Christ.[19] The passage is characterized by a clustering of various metaphors[20] and, interestingly, all of these metaphors are playing in some way on the abstract concept of uniting two entities that were formerly divided.[21]

19 For a history of interpretation of Eph 2:11–22 see William Rader, *The Church and Racial Hostility: A History of Interpretation of Ephesians 2:11-22* (BGBE 20; Tübingen: J. C. B. Mohr, 1978).

20 It is not the purpose of the present study to go into the theory of biblical metaphor. I have recently presented a short survey of the relevant literature on metaphor in the Bible, and more specifically, in the Psalms, which comes to the conclusion that most modern biblical metaphor theories are informed by Macky's intermediate theory of biblical metaphor. Cf. Peter W. Macky, *The Centrality of Metaphors to Biblical Thought. A Method for Interpreting the Bible* (Studies in the Bible and Early Christianity 19; Lewiston: Edwin Mellen, 1990). Metaphor can only be understood by looking simultaneously at both ends of the metaphorical equation (primary and secondary subject), and focusing on both semantics (meaning) and pragmatics (usage). See for more, Martin G. Klingbeil, "Metaphors That Travel and (Almost) Vanish: Mapping Diachronic Changes in the Intertextual Usage of the Heavenly Warrior Metaphor in Psalms 18 and 144" (paper presented at the Annual Meeting of the European Association of Biblical Studies, Dresden, Germany, August 9, 2005).

21 I follow, with some variations, Gerald A. Klingbeil's ("Metaphors and Pragmatics: An Introduction to the Hermeneutics of Metaphors in the Epistle to the Ephesians," *BBR* 16 [2006]: 273–93) metaphor map of Ephesians that is based on a comparison of recent approaches to biblical metaphor theory. Cf. Martin G. Klingbeil, *Yahweh Fighting from Heaven. God as a Warrior and as God of Heaven in the Hebrew Psalter and Ancient Near Eastern Iconography* (OBO 169; Fribourg: University Press; Göttingen: Vandenhoeck & Ruprecht, 1999), 9–37.

Metaphor	***Sub-Metaphor***	***References***
Family	God, the glorious *father*	2:18
	Members of God's *family*	2:19
Constructions	Broken down the *dividing wall*	2:14
	We are God's *house*, dwelling	2:20, 22
	Foundation of apostles and prophets	2:20
	Jesus Christ the *cornerstone*	2:20
	God's *holy temple*	2:21
Legal terminology	*Stranger* and *foreigner*	2:12, 19
	Citizens	2:19
	Alienated from the *citizenship* of Israel	2:12
Spatial reference	*Apart* from Christ and excluded	2:12
	In the world=without God=without hope	2:12
	Belonging to Christ	2:13
	In Christ	2:13, 17
	Far away (from Christ)	2:13, 17
Body	Circumcision of *heart*	2:11
	Creation of a new person from both groups	2:15, 16

The selection of this text is motivated by the idea that Ephesians represents a certain climax in the development of Pauline and NT theology and thus can serve as a destination point in the long journey undertaken by the citizenship motif, both literal and metaphorical—or typical and antitypical—since the Pentateuch. I would agree with Hoehner that "the teaching in Ephesians is considered the crown or quintessence of Paulinism because in a large measure it summarizes the leading themes of the Pauline letters."[22] Without attempting an exhaustive exegesis of the passage, I am going to focus on the metaphorical usage of the citizenship concept (Eph 2:12, 19) which is elaborated upon through a number of subsequent metaphors, especially the "dividing wall" metaphor which plays on crossing the line between two entities through breaking it down (v. 14) and the results of that action. On an abstract level the "dividing wall" metaphor invokes the theological concepts of ecclesiological unity ("that he might create in himself one new humanity" [v. 15]) and reconciliation ("and might reconcile both groups to God in one body through the cross" [v. 16]), two major theological themes in Ephesians.[23] The tension between exclusivism and inclusivism can be related to the concepts of unity and reconciliation respectively.

The first question that must be addressed is the identity of the two entities that are divided by the wall and that are to be brought together in Christ. At first glance, it appears to refer to Jewish and Gentile Christians (Eph 2:11). Nevertheless, the identification seems to be ambiguous, especially taking into consideration the preceding context of describing the lost state of humanity before God and the process of redemption (Eph 2:1–6). As Martin asks, "Is the 'hostility' (v. 16) that makes the reconciliation necessary an enmity between men and women and God or between Jews and Gentiles?"[24] He makes a good point in studying the usage of ἔθνος "Gentiles" in

[22] Hoehner, *Ephesians*, 106.

[23] Commentators usually mention Ephesian's strong emphasis on ecclesiology due to the fact that the term ἐκκλησία "church" is used nine times in the document (Eph 1:22; 3:10; 5:23, 24, 25, 27, 29, 32), usually referring to the universal and not the local church. Schnackenburg discusses the ecclesiology in Ephesians and observes: "In the whole of the NT there is nowhere an ecclesiology which is so extensively structured or which is revealed so effectively as that in the Epistle to the Ephesians." Cf. Rudolf Schnackenburg, *The Epistle to the Ephesians: A Commentary* (trans. Helen Heron; Edinburgh: T. & T. Clark, 1991), 293. Against the idea of the document reflecting emergent Catholicism, cf. Clinton E. Arnold, "Ephesians," *DPL*, 248. Cf. also Hoehner, *Ephesians*, 111–12. The theological motif of reconciliation is another major emphasis in Ephesians, and constitutes the basis for unity in Christ. It is founded in God's love (Eph 2:4) and unites God and humanity through the cross (Eph 2:16).

[24] Martin, "Reconciliation and Unity," 219.

Ephesians, as a pointer to the dichotomy between God and humanity: "In the earlier letters Paul uses the term [ἔθνος "Gentiles"] ordinarily of Gentiles in the sense of 'non-Jews,' but in Ephesians it carries more of a negative or pejorative flavor, meaning 'non-Christians' (Eph 3:6; 4:17), called 'the rest of mankind' in Eph 2:3."[25] Consequently, there is a double structure, a vertical and horizontal dimension to the understanding of the dividing wall-metaphor. First there is the vertical dividing line between God and humanity that has been removed in Christ, and second, there are the religious, racial, and cultural differences that separated Jews and Gentiles in the first century C.E., which have been nullified in the cross.[26] Our passage shows that the reconciliation of Jews and Gentiles (v. 15) is based on the reconciliation between God and humanity (v. 16). This is confirmed by the somewhat rare use of the verb ἀποκαταλλάσσω "reconcile" in v. 16:

> It must be understood that the reconciliation spoken of here is not between Jews and Gentiles "into" one body, for that would necessitate an εἰς rather than ἐν and the verb would have been διαλλάσσω (cf. Matt 5:24) rather than ἀποκαταλλάσσω. That particular reconciliation of Jews and Gentiles has already been discussed at verse 15. Rather, it is speaking of those believing Jews and Gentiles, who are in one body, as reconciled "to God."[27]

That brings us to the question as to what exactly constitutes the dividing wall in v. 14, since it has to be applicable to both dimensions of the metaphor's interpretation. A close translation of the expression τὸ μεσότοιχον τοῦ φραγμοῦ would be the "dividing wall of partition."[28] Taking into consideration the strong emphasis of Eph 2:11–22 on the construction metaphor, with the majority of the metaphors pointing positively to the con-

[25] Ibid., 205.

[26] Comments Mártin: "The author wants seemingly to run together the 'reconciliation to God' and the merging into one body in Christ, the church of two early Christian groups who otherwise were kept apart by ethnic and religious barriers as well as by sociological and racial divisions." Ibid., 219.

[27] Hoehner, *Ephesians*, 383. The verb ἀποκαταλλάσσω "reconcile" is only found in the NT in Col 1:20, 22 and appears to have been coined by Paul, which represents another argument in favor of Pauline authorship for Ephesians.

[28] Usually, three lines of interpretation are presented: (1) the historical interpretation that understands the division as a reference to the wall in the Herodian temple that was dividing the court of the Jews from the court of the Gentiles; (2) the Gnostic interpretation that proposes the myth of the Gnostic redeemer that ascends to the Father of All through the heavenly regions; and (3) the metaphoric interpretation usually pointing to the Mosaic Law. Compare ibid., 368–71.

struction of a new temple (Eph 2:20 [3x], 21, 22),[29] I would suggest that Paul is formulating his theology against the background of the OT sacrificial system, with Christ's death demarcating its fulfillment, in this way making way for a new temple of which Christ is the cornerstone and the prophets and apostles are the foundation.[30]

An intertextual reading of the metaphors employed by Paul would allow for such a conclusion, though Paul's usage of the OT is not an undisputed issue, but generally the OT background to Pauline writings is underestimated.[31] The dividing wall could thus refer to a misinterpretation of the Law separating God and humanity by obscuring salvation[32] and at the same time hindering Jewish and Gentile Christians from becoming one new man (v. 15) or one body (v. 16).[33] However, the supposed antinomianism in v. 15 is not directed against the Law itself, since Pauline theology normally presents a positive picture of the Law (e.g., 1 Cor 9:21; Gal 6:2), but against the historical misinterpretation of the Law that has created enmity and pre-

29 Cf. footnote 22.

30 Perrot understands Eph 2:11–22 as a lectionary synagogue reading of Exod 21:1–22:23 and proposes a strong OT background for the passage. Cf. Charles Perrot, "La lecture synagogale d'Exode xxi, 1–xxii, 23 et son influence sur la littérature Néotestamentaire," in *A la rencontre de Dieu; mémorial Albert Gelin* (ed. Maurice Jourjon et al.; Bibliothèque de la Faculté de Théologie de Lyon 8; Le Puy, France: Editions Xavier Mappus, 1961), 223–39. A number of recent studies, focusing on intertextual issues, underline the indebtedness of Pauline writings to the Old Testament. See, for example, J. Paul Tanner, "The New Covenant and Paul's Quotations from Hosea in Romans 9:25–26," *BSac* 162 (2005): 95–110; Troy W. Martin, "The Covenant of Circumcision (Genesis 17:9–14) and the Situational Antithesis in Galatians 3:28," *JBL* 122 (2003): 111–25; Jean Noël Aletti, "Romains 4 et Genèse 17: quelle énigme et quelle solution?," *Bib* 84 (2003): 305–25; C. John Collins, "Galatians 3:16: What Kind of Exegete was Paul?," *TynBul* 54 (2003): 75–86; Joel Willitts, "Context Matters: Paul's Use of Leviticus 18:5 in Galatians 3:12," *TynBul* 54 (2003): 105–22.

31 Lincoln suggests that Paul drew on various traditions, one of them the OT, in order to construct his theology. Cf. Andrew T. Lincoln, "The Use of the OT in Ephesians," *JSNT* 14 (1982): 16–57.

32 For an example of one such misinterpretation, see the *Letter to Aristeas*, 139, which was composed during the intertestamental period: "When therefore our lawgiver, equipped by God for insight into all things, had surveyed each particular, he fenced us about with impenetrable palisades and with walls of iron to the end that we should mingle in no way with any of the other nations, remaining pure in body and in spirit [...] worshipping the one Almighty God." Cf. Martin, "Reconciliation and Unity," 224–25.

33 Again, one notices an accumulation of metaphors that have church unity as their focal point.

vented peace in both dimensions.[34] The creating of one new man (v. 15)[35] is the result of the resolved tension between God and humanity or between Jewish and Gentile Christians. This new unity only becomes possible through reconciliation (v. 16). Here, Paul's theological reasoning is structured along the lines of Hebrew thinking, where the *result* (unity) precedes the *cause* (reconciliation) effectuated in the cross (v. 16).[36] Paul's indebtedness to OT imagery becomes apparent repeatedly in the passage, alluding to the death/life contrast of Deut 27–32, the prince of peace motif (Isa 9:6; 52:7), the far/near metaphor (Isa 57:19), and Ezekiel's vision of the two sticks made into one (Ezek 37:15–23). Recent scholarship has recognized that the key to understanding Pauline theology lies in the OT and early Judaism, not in Gnostic thought, since the intertextual continuity between his writings and the OT is much stronger than a supposed relationship with Gnostic writings.[37]

[34] An excellent study on the relationship between Paul and the Law, especially with regard to Christ being the end of the Law, can be found in Robert Badenas, *Christ the End of the Law. Romans 10.4 in Pauline Perspective* (JSNTSup 10; Sheffield: Sheffield University Press, 1985). I would agree with Hoehner and others who suggest that Paul in his usage of νόμος does not make a distinction between moral and ceremonial law. Cf. Hoehner, *Ephesians*, 376. Nevertheless, the further double qualification of the Law (τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν "the law of commandments in decrees") points not to the Law itself but to its fencing in, its misinterpretation and misapplication in Israelite and Jewish history.

[35] Eph 1:19–22 has been called a baptismal hymn, and the imagery here is that of conversion, and not of Gnostic mythology: "In other words, the language of proselyte baptism, conversion, and renewal is lifted out of a narrow mould and given this widest application to Gentiles who become not converted Jews but a new humanity as part of God's cosmic plan to place all things under the rightful headship of Christ (1:10), the renewal (*apokatastasis*) of a reconciled universe. But the author is guarding against the drawing of false conclusions by insisting that reconciliation and renewal in the 'new man' comes about only by a return to God made possible through the cross." Cf. Martin, "Reconciliation and Unity," 227.

[36] Martin understands it the other way around with the unity forming the basis for reconciliation; however, the final focus in v. 15 is rather backward to the cross and demonstrates how Christ's death in reality creates the possibility of reconciliation. Cf. ibid., 218.

[37] Although there is a discussion about the pre-Christian origins of Gnosticism, recent scholarship generally rejects its influence on Pauline writings. Cf. Edwin M. Yamauchi, "Gnosis, Gnosticism," in *DPL*, 350–54. An interesting study on Eph 4:7–11 by Harris on the Hebrew imagery in the passage, relates the descent of Christ to the incarnation and not to his descent to the netherworld after his resurrection, based on a variant reading of v. 9, and combines it with Psalm 68 and other OT and intertestamental imagery. W. Hall Harris, *The Descent of Christ: Ephesians 4:7–11 and Traditional Hebrew Imagery* (Biblical Studies Library; Grand Rapids: Baker, 1996).

3. Returning to the Beginning

I return now on the typological timeline to the beginnings of the citizenship metaphor to look at its historical manifestations in the Pentateuch, which create the earliest and original backdrop to Paul's use of the concept. For this purpose, it is not possible to limit oneself to semantics only. Rather one must look for texts which reflect the themes that have been identified in Ephesians, though most probably these will appear in a more limited or rudimentary fashion and it must be taken into consideration that typology usually involves a heightened correspondence; namely, the type is usually more limited in scope than its antitype.[38]

3.1. A Citizen Without a Nation

Although Israel was not yet a nation, its earliest citizen was Abraham and so the origins of the citizenship motif go back to the patriarchal narratives, which indicate how the proto-Israelites resolved the tension between exclusivism and inclusivism. It is interesting to note that the term גֵּר "alien, foreign resident" was applied to each of the patriarchs[39] and that their socio-economic status made them the prototype "aliens," providing the historical-theological justification for the alien-legislation once Israel had been established as a nation.[40]

Genesis 14 tells the story of the five Dead Sea kings rebelling against the four Eastern kings (vv. 1–4).[41] They are subdued (vv. 5–7) and, in the following raid on Southern Canaan and Transjordan (vv. 8–11), Abraham's nephew Lot is abducted (v. 12), which causes Abraham and his allies to pursue and conquer the Eastern kings, freeing Lot in the process and re-

38 Davidson, "Biblical Interpretation," 84.

39 For example, Abraham (Gen 17:7–8), Lot (Gen 19:9), Isaac (Gen 35:27), Jacob (Gen 28:4), Esau (Gen 36:6–7), and Joseph (Gen 47:4, 9). Cf. Knauth, "Alien, Foreign Resident," 28.

40 See below under section 3.3.

41 For a brief introduction to the history of interpretation of Gen 14, see Francis I. Andersen, "Genesis 14: An Enigma," in *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom* (ed. David P. Wright et al.; Winona Lake: Eisenbrauns, 1995), 497–99. While modern scholarship usually interprets Gen 14 as a late addition, Andersen is puzzled by its archaizing language and grammatical features. Compare also J. Alberto Soggin ("Abraham and the Eastern Kings: On Genesis 14," in *Solving Riddles and Untying Knots: Biblical, Epigraphic, and Semitic Studies in Honor of Jonas C. Greenfield* [ed. Ziony Zevit et al.; Winona Lake: Eisenbrauns, 1995], 283–91) who identifies Melchizedek as a Hasmonean king.

turning with a large amount of spoil (vv. 13–16). It is significant that Abraham is described as having integrated so well into the southern Canaanite communities by ways of political treaties (v. 13)[42] that the Canaanites without hesitation follow him on a wild goose chase that is motivated by his family obligations. Waltke observes that the Canaanites had recognized Abraham as "a mediator of blessing."[43] When they return, they are expected, are met by Melchizedek, and the resulting encounter is full of covenant terminology involving a ritual meal and blessing (vv. 18–19).[44] It is interesting to note that the messianic figure of the King of Salem[45] is the one who causes Abraham to be generous with regard to God in giving a tithe of everything he has gained during the military campaign (v. 20) and also, with regard to the king of Sodom, who makes a demand without reason (v. 21), that Abraham consciously distances himself in not wanting to retain any of the spoil (vv. 22–23), except what belongs to his allies (v. 24).

Nevertheless, when it comes to the fulfillment of the promise and to his own descendants, Abraham clearly shows exclusivist tendencies, sending his servant Eliezer of Damascus[46] on a providence-driven journey to secure a wife from the line of promise for his son:

> [2]Abraham said to his servant, the oldest of his house, who had charge of all that he had, "Put your hand under my thigh [3]and I will make you swear by the LORD, the God of heaven and earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I live, [4]but will go to my country and to my kindred and get a wife for my son Isaac" (Gen 24:2–4 NRSV).

Although the patriarch had become integrated with the people among whom he was living, through alliances, reconciliation, and through being a blessing to them, nevertheless he did not altogether assimilate with them

42 The use of בְּרִית "covenant" is an important indicator of the type of relationship Abraham enjoyed with his allies.

43 Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 232.

44 Elgavish identifies the ritual as a covenant ceremony which, interestingly, involves also the first account of the giving of a tithe. Cf. David Elgavish, *The Encounter of Abram and Melchizedek King of Salem: A Covenant Establishing Ceremony. Studies in the Book of Genesis* (Leuven: Uitgeverij Peters, 2001).

45 For the Messianic application of Melchizedek through Ps 110 and in the NT, cf. Steven J. Andrews, "Melchizedek," *DOTP*, 564.

46 Another alien that was close to Abraham's heart and who would have been in line for inheritance if Abraham would have remained childless (cf. Gen 15:2).

and intermarry with them, in order to maintain his allegiance to God and to the covenant which God had made with him.[47]

3.2. A Nation Moving Out

The whole exodus tradition appears to be a story of exclusivism: a people moving out from exile in Egypt,[48] away from slavery and polytheism to form a nation under YHWH's guidance, and receiving his legislation in Sinai. While I have already pointed out that the Exodus-motif plays an important role in the metaphorical realization of the citizenship-concept in Ephesians,[49] it is interesting to look closely at the theological motivation that lies behind the Exodus. Exodus 3:7–10 repeatedly mentions the contrast between oppression by the Egyptians and deliverance through YHWH, based on election ("my people," v. 10) and the covenant promise ("bring them up out of that land to a good and broad land," v. 8). Arriving at Sinai, one can notice the struggle with religious assimilation, which Israel had experienced during their stay in Egypt, epitomized in the worship of the golden calf (Exod 32:1–6). This symbolic return to Egypt plays an important role in the subsequent desert narrative (Num 11:5, 18, 20; 14:2–4), and finds its way into the NT (Acts 7:39). In an interesting text in the legal material, Egypt as well as Canaan serve as important negative role models in order to create a theological boundary around Israel: "You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not follow their statutes" (Lev 18:3).

However, one can also find inclusivist language in the Exodus account. According to Exod 12:38, Israel moved out of Egypt together with a multitude of strangers, possibly Egyptians, that adhered to the Passover prescriptions which expressly provided for aliens residing with the people of Israel (Exod 12:48). In the Book of the Covenant (Exod 20:22–23:33), the legal position of the alien is further developed (Exod 22:20; 23:9, 12) and his protec-

47 De Pury sees in the coming together of the two family branches (Abraham and Laban) when Jacob returns with his wives to Canaan, an example of interreligious tolerance and suggests that both families were worshipping different gods. Nevertheless, although Gen 30:19 indicates polytheistic tendencies in Laban's family, Gen 31:53 indicates that originally they followed the God of Abraham and his grandfather Nahor. Cf. Albert de Pury, "L'émergence de la conscience 'interreligieuse' dans l'Ancien Testament," *Theological Review* 22 (2001): 7–34.

48 For the motif of "Exile" in the Pentateuch, see Martin G. Klingbeil, "Exile," *DOTP*, 246–49.

49 Cf. footnote 16.

tion is always motivated by Israel's experience in Egypt, thus creating a point of identification between Israel and the nations that were accompanying them. Furthermore, the aliens that lived among the Israelites seemed to have been in some way dependent on them.[50]

3.3. A Nation Reaching Out

As mentioned in the introduction, the legal material of the Pentateuch creates a tension with regard to the treatment of the alien between a privileged and a subordinate position.[51] While it is not in the interest of the present study to analyze the different legal propositions and to harmonize them with each other, one needs to understand what kind of a relationship was thus created between the Israelite and the alien resident or, later on, with the surrounding Canaanite nations.[52]

It is interesting to note that the LXX normally translates גֵּר "alien, foreign resident" with προσήλυτος "proselyte," indicating that the perception of the alien's status in early Judaism was of a non-Jewish person that had accepted the faith of Israel.[53] The etymology of προσήλυτος "one who has

50 "The book of the covenant [...] stresses fair treatment for the *gēr* in legal disputes, proscription of oppression and benefit from the sabbath rest (as also in Ex 20:10). It then offers a clear justification of identification: 'Do not oppress the alien [...] for you were aliens in the land of Egypt' (e.g., Ex 23:9). Here, as commonly in Leviticus, the law assumes the *gēr* to be living as a dependent within an Israelite household." Cf. Knauth, "Alien, Foreign Resident," 28–29.

51 Cf. footnotes 9 and 10.

52 Bennett reads the Deuteronomic Law as a reflection of ninth century B.C.E. conditions in Israel under the reign of Omri. According to him the legislation concerning widows, strangers, and orphans "were part of a larger politico-economic program that established and legitimized sources for the material endowment and sustenance of cultic functionaries in the Yahweh-alone sect, a major camp in Israel during the ninth century B.C.E. Consequently, the present analysis arrived at this conclusion: the laws represented in the text used a category of socially weak but politically useful persons as pawns in a scheme to siphon off percentages of produce and livestock from overburdened peasant farmers and herders in the biblical communities during the Omride administration." Cf. Harold V. Bennett, *Injustice Made Legal: Deuteronomic Law and the Plight of Widows, Strangers, and Orphans in Ancient Israel* (Grand Rapids: Eerdmans, 2002), 173. Apart from the debatable dating of the texts, Bennett applies a socio-political interpretation based on Critical Legal Studies that appears to be more evocative of the twenty-first century than of the Pentateuch. For a critical review, see Gerald A. Klingbeil, review of *Injustice Made Legal: Deuteronomic Law and the Plight of Widows, Strangers, and Orphans in Ancient Israel*, *HS* 45 (2004): 101–4.

53 Exod 12:48, 49; 20:10; 22:20; 23:9, 12; Lev 16:29; 17:3, 8, 10, 12, 13, 15; 18:26; 19:10, 33, 34; 20:2; 22:18; 23:22; 24:16, 22; 25:23, 35, 47; Num 9:14; 15:14–16, 26, 29, 30; 19:10; 35:15;

come over, arrived at" fits well with the idea of the crossing over of lines.[54] Thus, at least by the time of the intertestamental period, the alien had become a possible object of conversion which is another indicator that the line between exclusivism and inclusivism was a flexible one and that there existed an open invitation for it to be crossed. As McConville observes, "Deuteronomy's view of the people of Israel is nowhere more clearly expressed than in its notion of it as a brotherhood."[55] This becomes apparent in the treatment of the alien and the slave (e.g., Lev 25:39–46) and the inclusion of women as belonging to the brotherhood of Israel: "If a member of your community, whether a Hebrew man or a Hebrew woman, is sold to you and works for you six years, in the seventh year you shall set that person free" (Deut 15:12). The designation for the fellow Israelite and in extension the alien and the woman, is אָחִיךָ "your brother"—clearly inclusive in character.

4. Conclusions

There are a number of relevant conclusions arising from the study of the citizenship motif in the Pentateuch and its metaphorical repercussions in Ephesians via the dividing-wall imagery.

(1) God's election of Israel automatically resulted in a tension between exclusivism and inclusivism, since Israel had to draw a line between themselves and other nations while at the same time serving them and inviting them to get to know YHWH.

(2) The concept of citizenship in Israel was not a rigid one in that it exhibits both exclusivist and inclusivist characteristics.

(3) There are a number of incidents in the Pentateuch where individuals and whole groups cross the imaginary line between Israel and the nations.

(4) The Pentateuch presents a theologically ideal paradigm for the citizenship concept in Israel and thus forms a beginning point for the typological motif timeline that ends in the NT.

(5) During the history of Israel, the tension between exclusivism and inclusivism was apparently not always resolved positively and repeatedly led

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Deut 1:16; 5:14; 10:18, 19; 12:18; 14:29; 16:11, 14; 24:14, 17, 19-21; 26:11–13; 27:19; 28:43; 29:10; 31:12. In Genesis, with reference to the patriarchs, the LXX uses πάροικος "alien, stranger, exile" instead of προσήλυτος.

54 Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament* (Grand Rapids: Baker, 2000), s.v. προσήλυτος. Cf. also Nahum Levison, "Proselyte in Biblical and Early Post-biblical Times," *SJT* 10 (1957): 45–56.

55 McConville, "Metaphor, Symbol," 337.

to extremes, resulting in either assimilation or separation. This is less of a conclusion, and more of a hypothesis since further work needs to be done on the issue aside from the evidence presented here for the Pentateuch.

(6) Consequently, a dividing wall of separation was constructed that separated the different entities with increasingly fewer possibilities of crossing that dividing line.

(7) The NT and Pauline theology creates a possible destination point for the citizenship motif and the accompanying tension between exclusivism and inclusivism.

(8) The entities that are separated are primarily God and humanity. Consequently, that separation results also in a dichotomy between Jews and Gentiles and, by extension, between races and cultures.

(9) The typological resolution of the tension between exclusivism and inclusivism is found in the metaphorical breaking down of the dividing wall which Christ's death on the cross presents.

(10) For Paul, Christ serves as the only possible bridge between exclusivism and inclusivism, creating and maintaining unity through reconciliation. In this way, a new identity, a new citizenship is achieved, resulting in being "citizens with the saints and also members of the household of God" (Eph 2:19).

5. Epilog: An Ecclesiological Contextualization

In retrospect, some further considerations will be presented in order to initiate a discussion along the lines of an ecclesiological contextualization of the evidence which has been presented.

First, the Seventh-day Adventist Church in the twenty-first century is experiencing the same tension between exclusivism and inclusivism, between unity and reconciliation. Second, cultural multiplicity requires an inclusivist response, while theological pluralism is challenging the notion of exclusiveness. Third, only in and through Christ may we be able to break down the walls of separation and at the same time maintain a unique identity as the remnant church.

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HEAVEN'S VIEW OF THE CHURCH IN REVELATION 2 AND 3

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The earthly-heavenly duality of the letters to the seven churches in Revelation 2 and 3, evidenced by their prophetic character as letters from Jesus, the use of symbolism (much of which is already introduced in John's vision of the heavenly Son of Man, 1:9–20), and structural clues evident from the surrounding context, shows that these letters are to be read not only as first-century epistles to particular churches but also as a portrayal of the checkered progress of the church throughout history. A corollary of this study is that even these "epistolary" chapters can be viewed as apocalyptic in harmony with the overall genre of the book.

Key Words: apocalyptic, genre, church, structure, visions, septet, letter, Rev 2–3, ecclesiology

1. Introduction

Revelation is generally classified among the "historical" apocalypses.[1] No doubt the main reason for this is the fact that the early chapters anchor the book within a specific historical setting: Patmos and "the seven churches" of Asia Minor (Rev 1–3). This is comparable to the book of Daniel, in which the first six chapters set the later visions within the historical context of life in the royal courts of Babylon and Medo-Persia.[2] Among the explanations for the apparent dichotomy between the so-called "historical" and "visionary" sections of Revelation are that it stems from different sources[3] or sim-

1 E.g., John J. Collins, "Genre, Ideology and Social Movements in Jewish Apocalypticism," in *Mysteries and Revelations: Apocalyptic Studies Since the Uppsala Colloquium* (ed. John J. Collins and James H. Charlesworth; JSPSup 9; Sheffield: JSOT Press, 1991), 16.

2 It should not be overlooked, however, as Christopher C. Rowland, "The Book of Revelation: Introduction, Commentary, and Reflections" in *The New Interpreter's Bible* (ed. Leander E. Keck; 12 vols.; Nashville: Abingdon, 1998), 12:521–22, correctly argues, that the viewpoint towards empire differs markedly between Daniel and Revelation, the latter being highly pessimistic.

3 See David E. Aune, *Revelation 1–5* (WBC 52A; Dallas: Word, 1997), cx–cxvii, for a convenient summary of the various source-critical proposals. Aune himself finds two editions of the book written in three stages (pp. cxx–cxxxiv).

ply reflects different genres.[4] The purpose of this study is to suggest that the intertwining of the historical and visionary material in the first three chapters of Revelation is a deliberate attempt by the author to make an ecclesiological statement in apocalyptic terms. Before elaborating on this contention however, some further remarks need to be made about the genre of the book.

2. The Genre of Revelation

In recent years, the precise definition and contours of the genre of apocalyptic have been vigorously discussed. The book of Revelation is widely regarded as epitomizing this genre, having given its name to it.[5] Nevertheless, some interpreters classify Revelation as a letter[6] or prophecy[7] rather than as an apocalypse.[8] Others take a mediating position, describing the genre of the book as various combinations of the three.[9] However, there are problems with viewing Revelation as a book of mixed genre. First of all, for the designation to be meaningful, "genre," as distinct from *Gattung*, should be applied to the dominant form of the work as a whole, not to its constituent elements.[10] The reason for this is that readers recognize various signals

4 See, e.g., Jon Paulien, "The End of Historicism? Reflections on the Adventist Approach to Biblical Apocalyptic—Part One" *JATS* 14 (2003): 15–43, esp. 39, n. 123.

5 So, e.g., Robert H. Mounce, *The Book of Revelation* (NICNT 17; Grand Rapids: Eerdmans, 1977), 23–24, also noting how Revelation differs from "standard apocalyptic."

6 Martin Karrer, *Die Johannesoffenbarung als Brief* (Göttingen: Vandenhoeck & Ruprecht, 1986); Jürgen Roloff, *The Revelation of John: A Continental Commentary* (trans. John E. Alsup; Minneapolis: Fortress, 1993), 7–8.

7 Robert L. Thomas, *Revelation 1-7: An Exegetical Commentary* (Chicago: Moody, 1992), 28.

8 James L. Blevins, "The Genre of Revelation," *RevExp* 77 (1980): 393–408, argues for the book's similarity to Greek tragedies but this has not proved persuasive.

9 Some class it as prophetic-apocalyptic: Craig S. Keener, *Revelation* (The NIV Application Commentary; Grand Rapids: Zondervan, 2000), 32. Others argue that the Revelation combines all three: Craig L. Blomberg, "New Testament Genre Criticism for the 1990s," *Them* 15 (1990): 40–49, esp. 45–46; Joel Musvosvi, "The Issue of Genre and Apocalyptic Prophecy," *AASS* 5 (2002): 43–60, esp. 44 (limiting its application to the *content* of the book as distinct from its *genre*); Paulien, "The End of Historicism?" 34, 38–39; Grant R. Osborne, *Revelation* (BECNT; Grand Rapids: Baker, 2002), 12.

10 Roy E. Gane, "Genre Awareness and Interpretation of the Book of Daniel," in *To Understand the Scriptures: Essays in Honor of William H. Shea* (ed. David Merling; Berrien Springs, Mich.: Institute of Archaeology, 1997), 137–48, esp. 139; Collins, "Genre," 14, now prefers to speak of the "dominant genre" of a work though he allows for an occasional work of mixed genre such as *Jubilees*.

which aid them in its categorization and guide them in how it is to be understood. Therefore, the utility of interpreting individual parts of the book on the basis of a genre normally applicable to whole works is not at all clear. Second, in the case of Revelation in particular, it is generally recognized that the book fits the category of apocalyptic more closely than any other genre. John himself suggests as much by his use of Daniel's visionary framework and imagery. Furthermore, his choice of σημαίνω to describe what he means by "apocalypse" seems designed to indicate that the bulk of the book is to be figuratively understood.[11] Finally, despite the inclusion in 1:4 of a standard epistolary salutation, the book does not really fit the letter form very well, a point which requires some elaboration in connection with a consideration of the larger structure of the book.[12]

3. The Structure of Revelation

Frequently, the suggestion is made that Rev 1:19 is programmatic for the book.[13] As persuasive as this seems on the surface, the assertion overlooks some important structural clues earlier in the chapter. The very general descriptions in vv. 1–3 are best understood in reference to the book as a whole.[14] Beginning with v. 4, the seven churches are introduced, together with an epistolary greeting extending to v. 7 which underscores the centrality of Jesus in salvation history and neatly prepares the reader for the audition and vision of Christ to follow (vv. 9–20). The audition (v. 11) makes it clear that v. 19 cannot be understood as programmatic. Rather, the two verses are mutually interpretative and show that the letters to the seven churches concern both the present and the future, thus hinting that they are to be read like the rest of the book, as prophetic messages from Jesus—a

11 G. K. Beale, *John's Use of the Old Testament in Revelation* (JSNTSup 166; Sheffield: Sheffield Academic Press, 1998), 295–98.

12 A complete exposition of these structural clues would in itself constitute another whole study which cannot be pursued here.

13 For example, Henry Barclay Swete, *The Apocalypse of St. John: The Greek Text with Introd., Notes and Indices* (Grand Rapids: Eerdmans, 1951), 21; Robert L. Thomas, "John's Apocalyptic Outline," *BSac* 123 (1966): 334–41. For an overview of the principal interpretative options, see G. K. Beale, "The Interpretative Problem of Rev. 1:19," *NovT* 34 (1992): 360–87. Beale argues that the verse refers to the book as a whole, as does Heinz Giesen, *Die Offenbarung des Johannes* (RNT; Regensburg: Verlag Friedrich Pustet, 1997), 90.

14 The ἀποκάλυψις is given "in order to show ... what things must happen in a little while" (δεῖξαι ... ἃ δεῖ γενέσθαι ἐν τάχει, v. 1). John further describes this revelation as "the things which he saw" (ὅσα εἶδεν, v. 2) and as "prophecy" (τῆς προφητείας, v. 3).

point which becomes explicit only later (2:1; cf. 4:1). In 1:19, John is told to write down the things which he saw (εἶδες), a clear reference to his vision of Christ (cf. βλέπεις, 1:11). He is also to write down ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα "the things which are and which must happen after these things," both phrases apparently referring to the temporal frame in which the letters to the seven churches are to be understood (cf. 4:1, signaling that the first-century setting is no longer in view). This structure can be more easily grasped by means of a brief outline of the Book of Revelation, diagrammed syntactically with the pivotal verses and phrases.

Introduction, 1:1–8

(1:1–3) Ἀποκάλυψις Ἰησοῦ Χριστοῦ ... δεῖξαι ...
ἃ δεῖ γενέσθαι ἐν τάχει,
ὅσα εἶδεν ...
τοὺς λόγους τῆς προφητείας
ὁ γὰρ καιρὸς ἐγγύς.

(1:4) Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ ....

* (1:8) Ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει κύριος ὁ θεός,
ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,
ὁ παντοκράτωρ.

Vision (on Earth) with Prophetic Messages concerning the Seven Churches, 1:9–3:22

A: (1:10–11) ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος
ὃ βλέπεις γράψον εἰς βιβλίον
καὶ
πέμψον
ταῖς ἑπτὰ ἐκκλησίαις ....

(1:19) γράψον οὖν
ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα ....

Vision (in Heaven) with Prophetic Messages concerning the Earth, 4:1–20:15

B: (4:1) ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος
δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα ....

No Further Need for Prophetic Messages—Vision of Heaven and Earth Reunited, 21:1–22:5

AB: (21:6) γέγοναν

* ἐγώ [εἰμι] τὸ ἄλφα καὶ τὸ ὦ,
ἡ ἀρχὴ καὶ τὸ τέλος ....

Conclusion, 22:6–21

(22:6) δεῖξαι τοῖς δούλοις αὐτοῦ
ἃ δεῖ γενέσθαι ἐν τάχει

(22:10) ὁ καιρὸς γὰρ ἐγγύς ἐστιν ....

* (22:13) ἐγὼ τὸ ἄλφα καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος,
ἡ ἀρχὴ καὶ τὸ τέλος ....

(22:16) μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις ....

(22:20) Λέγει ὁ μαρτυρῶν ταῦτα· ναί, ἔρχομαι ταχύ ....

Figure 1: Outline of the Visionary Structure of the Book of Revelation

As the diagram helps to make clear, the book of Revelation can be read as consisting of two principal visions containing prophetic messages from Jesus.[15] The first reveals heaven's view of the church and the second reveals heaven's view of the events on earth that affect the church. The climactic vision of the book describes the reunion of God with his people, marking the end of the separation between heaven and earth caused by sin.[16] Viewing the book in this way underscores the claim made from the beginning, that the book is a revelation from Jesus Christ.[17] It may be too that the letters, with their repeated call to "hear" what the Spirit says, are intended not only to encourage readers to pay attention to the message of a given letter but also to prepare readers for comprehending chapters 4–22.[18]

4. The Letters as Prophetic Oracles

Turning our attention more specifically to these letters, several unique features set them apart in important respects from the New Testament epistles. First, despite the salutation in 1:4, the letters to the seven churches are not actually from John but from Jesus himself (Rev 1:17b; cf. 4:1), who is seen by John in a glorified state walking in the midst of the churches (1:9–20). As

[15] No agreement exists as to the overall structure of the book. For a discussion, see e.g. Ranko Stefanovic, *Revelation of Jesus Christ: Commentary on the Book of Revelation* (Berrien Springs, Mich.: Andrews University Press, 2002), 25–40.

[16] The use of γενέσθαι with the neuter plural relative pronoun occurs only in 1:1, 19; 4:1 and 22:6. The identical expressions in the prologue and epilogue mirror each other whereas the use in 1:19 and 4:1 provide an ordering principal for the book. The exclamation in 21:6 (γέγοναν, also neuter plural unlike 16:17) refers in the immediate context to God's making all things new (21:5) but in the larger context of the book announces the conclusion of the salvation history being foretold. The significance of this usage is generally overlooked but has been highlighted recently by Richard Sabuin, "Repentance in the Book of Revelation" (Ph.D. diss., Adventist International Institute of Advanced Studies, 2006), 54–61. Apart from the references in the prologue and epilogue, 21:6 is the only other time the "Alpha and Omega" speaks, a fact which further serves to highlight the importance of the verse for the narrative's development.

[17] The initial genitive in 1:1 is considered by some to have a double meaning, and to be understood both subjectively and objectively, i.e., that the revelation is *from* Jesus as well as *about* Jesus (what Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* [Grand Rapids: Zondervan, 1996], 119–21, calls a "plenary" genitive). Quite apart from the questionable propriety of this assertion, the diagram provides support for interpreting the initial phrase as a subjective genitive.

[18] So Wiard Popkes, "Die Funktion der Sendschreiben in der Johannes-Apokalypse. Zugleich ein Beitrag zur Spätgeschichte der neutestamentlichen Gleichnisse," *ZNW* 74 (1983): 90–107; cf. Beale, *John's Use*, 312, linking the hearing formula with the "visionary parables" of chaps. 4–21.

such, these are no ordinary letters, which is why some prefer to call them "prophetic oracles."[19] Second, the scope of these letters is not limited to the congregation addressed because, in each case, the admonition is given "Let anyone who has an ear listen to what the Spirit is saying *to the churches*" (2:7, 11, 17, 29; 3:6, 13, 22). Third, the entire book of Revelation is addressed to the seven churches, not just the letters of chapters 2 and 3 (1:4; 22:16). Therefore, if the application of the letters to the seven churches is to be restricted to the local churches of Asia Minor, why not the whole book?

As with the book as a whole, the seven letters cannot be restricted in application to the first-century. The fixed structure and symmetry of the letters,[20] as Mounce observes, "betray a purpose that goes beyond ethical instruction to seven particular churches in the Roman province of Asia."[21] This becomes clear also from an examination of their contents, which address concerns that extend beyond the confines of a given congregation (implied also by 2:23).[22]

Such a scrutiny of the letters reveals several common themes. One is that Jesus wants a close relationship with his church.[23] The letter to Ephesus re-

19 André Feuillet, *The Apocalypse* (trans. Thomas E. Crane; Staten Island, N.Y.: Alba House, [1965]), 48–49; J. Ramsey Michaels, *Interpretation of the Book of Revelation* (Grand Rapids: Baker, 1992), 35, cf. 52; Beale, *John's Use*, 303–4. The use of τάδε λέγει in 2:1, 8, 12, 18; 3:1, 7, 14 (cf. Acts 21:11) recalls its frequent usage in the LXX for "thus says the Lord."

20 The pattern, with little variation, is: (1) command to write to the angel/messenger of the given church, (2) self-description of Christ, (3) commendation, (4) rebuke, (5) warning, (6) exhortation to listen, (7) promise to the overcomer. Robert L. Muse, "Revelation 2–3: A Critical Analysis of Seven Prophetic Messages," *JETS* 29 (1986): 147–61, esp. 149–50, notes certain similarities with the Pauline epistles but ultimately, because of their highly stylized form, pronounces these letters unique.

21 Mounce, *The Book of Revelation*, 84; see also the observation by Richard Bauckham, *The Theology of the Book of Revelation* (New Testament Theology; Cambridge: Cambridge University Press, 1993), 16–17, that the letters address representative contexts which Christians in later periods have found applicable also to the church of their time.

22 This point is frequently acknowledged by commentators and was in fact already recognized in the early centuries. According to the Muratorian Canon, *Et Iohannis enī In a pocalebsy licet septe eccleseis scribat tamen omnibus dicit ueru.* Victorinus, *Commentary on the Apocalypse of the Blessed John* 1.16 (*ANF* 7:345) wrote similarly of the seven letters that "what he says to one he says to all."

23 Even the use of the second person personal pronoun may point in this direction. Usually it is singular (30 times). The plural form only occurs in the letters to Smyrna, Pergamum, and Thyatira (6 times). While the singular pronoun could be read as addressing only the "angel" of a given church, it more plausibly suggests a preference to address the members of the church as individuals rather than as a group. The alternative would be to suppose a kind of hierarchical ecclesiology at odds with the Revelation's

veals that the church has left its first love behind (2:4), reminiscent of how the classical prophets describe Israel's departure from their relationship with God (e.g., Jer 2:2; 3:1; Hos 2:12–15). Jesus assures the church in Smyrna that he knows their suffering and poverty, alluding perhaps to his own life of suffering (cf. 2 Cor 8:9), and encourages them to be faithful until death (2:9-10, cf. 1:5 which affirms Jesus as ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν). Those in Pergamum are commended for "holding fast" to the name of Christ and not denying their faith in him (Rev 2:13).[24] In the letter to Thyatira, the church is commended for their love, faith, and service to Jesus and yet also reproved for tolerating Jezebel who is leading many away from him and into idolatrous practices (2:19–20). Those in Sardis who do not defile their garments can look forward to walking with Christ in white (3:4). The church in Philadelphia has a special bond with Jesus because they have not denied his name and have kept the word of his patience. And, in the end, Jesus says of those who do not have such a relationship with him, "they will learn that I have loved you" (3:8–9). By contrast, the church of Laodicea is lukewarm in their attitude to Jesus (3:16). Nevertheless, he knocks and waits, longing for a deeper, closer relationship with his people (3:20).

Another theme in these letters is the importance of the genuineness of one's profession. The letters refer to those who falsely claim to be apostles or Jews (2:2, 9; 3:9). The Jezebel in Thyatira calls herself a prophetess but leads the church astray. And it is in this context that a more general warning is given: "And all the churches will know that I am the one who searches minds and hearts, and I will give to each of you as your works deserve" (2:23). As for Sardis, it has a name of being alive but is in fact dead (3:1). Worst of all, Laodicea is self-deceived, thinking itself rich and in need of nothing when actually it is poor and in need of everything, even clothing (3:17). Related to the need for genuineness is the concern about false teachers, including Balaam, the Nicolaitans, Jezebel, and those who focus on the "deep things" of Satan (2:14–15, 20, 24). Christ's followers, by contrast, are, like him, to be faithful witnesses (2:13; 3:14).

These themes of relationship to Jesus, genuineness of profession, and giving a faithful witness can be seen as applicable in every place and at all

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total avoidance of the more familiar NT terms such as ἐπίσκοπος and διάκονος, which never appear, and πρεσβύτερος, which is used only of the 24 elders before God's throne.

[24] Following the rendering of the NRSV. The last phrase is literally "you did not deny my faith" (οὐκ ἠρνήσω τὴν πίστιν μου). The faith of the saints and the faith of Jesus are closely identified in later chapters (12:17; 13:10; 14:12).

times, not just for a particular first-century church. This is not to deny that these letters held historical significance for the seven cities since they so clearly reveal knowledge of the history, topography, and economics of each location addressed.[25] At the same time, the prominence given to these letters, in terms of the overall visionary structure which we have observed as well as the fact that they constitute the first of the four septets of the book, suggests that they may also have a *prophetic* significance. A more detailed analysis of the language of each letter, showing that apocalyptic imagery and ideas are embedded in every letter, also points in this direction.

The letters are from Jesus himself, whom Rev 1:9–20 depicts in apocalyptic terms drawn primarily from Dan 7 and 10.[26] In each of the seven letters, Jesus employs some of this apocalyptic imagery to present those characteristics of himself which that particular church most needs.[27] The leading church of Ephesus is reminded that it is Jesus who is really in charge as he holds the "stars" or angels of the seven churches in his hand and walks personally among the churches (2:1; cf. 1:12–13, 16). For the persecuted church of Smyrna, Jesus describes himself as the one who "was dead and came to life" (2:8; cf. 1:17–18). Jesus wields a sword before Pergamum (2:12; cf. 1:16) to warn them against compromise with the teaching of Balaam and the Nicolaitans (2:16). In view of the apostasy of Thyatira, Jesus appears as the all-knowing Son of God with eyes "like a flame of fire" and feet "like burnished bronze" (2:18; cf. 1:14-15). The dead church of Sardis is reminded that Jesus has the life-giving Spirit, represented by the "seven spirits of God" (3:1; cf. 1:4, 16).[28] The attention of those in Philadelphia is directed toward Jesus' intercession in the heavenly temple and dominion over the

[25] Cf. George B. Caird, *A Commentary on the Revelation of St. John the Divine* (n.p.: Harper & Row, 1966; repr., Peabody: Hendrickson, 1987), 28. Some point to the lack of agreement among those who favor a chronological application, e.g., Robert L. Thomas, "The Chronological Interpretation of Revelation 2-3" *BSac* 124 (1967): 321–31 (included as Excursus 1 in Thomas, *Revelation 1–7*, 505–15).

[26] G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1999), 220–21; idem, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham: University Press of America, 1984), 174–76.

[27] The parallels between the vision of Jesus and the self-descriptions in the letters to the seven churches are widely recognized (see, e.g., Michaels, *Interpretation of the Book of Revelation*, 39–40).

[28] As George R. Beasley-Murray, *The Book of Revelation* (rev. ed.; NCBC; Grand Rapids: Eerdmans, 1978), 94–95, points out, the Judaism of the time considered the two chief works of the Spirit to be the inspiration of prophecy and the giving of life to the dead (cf. John 6:63; Rom 8:11; Gal 6:8; 1 Pet 3:18; Rev 11:11).

church on earth (3:7; cf. 1:18) and they are encouraged to remain faithful.[29] Finally, concerning Laodicea, Jesus stands as the faithful witness to their true condition (3:14; cf. 1:5, 18) and offers help to them.

Equally clear are the parallels between the promises for the victor and the concluding chapters of the book. The victors in Ephesus are promised access to the tree of life. This tree is vividly described in connection with the New Jerusalem as available to those from among the nations who wash their robes (22:2, 14, 19). The victors in Smyrna will not be harmed by the second death, a promise which, according to 20:6, applies to all who share in the first resurrection (cf. 20:14; 21:8). The victors in Pergamum will receive hidden manna, a white stone, and a new name, all of which are echoed in the final chapters in some way (19:8–9, 12; 21:7; 22:4, 14).[30] The victors in Thyatira will receive authority similar to that of Christ, to rule the nations with a rod of iron (2:26–28) as He is pictured doing in Rev 19:15. The victors in Sardis will be clothed in white robes and their names will be retained in the book of life. Likewise, those in the New Jerusalem will have washed their robes (22:14; cf. 7:14) and will have been mercifully passed over in the final judgment (20:12, 15; 21:27). The victors in Philadelphia will receive a new name (3:12), including that of the New Jerusalem and of Jesus which again looks forward to the life to come (21:2, 10; cf. 19:12). The victors in Laodicea will sit with Jesus on his throne, a privilege given to those who are victorious over the beast and his image in the final climactic test (20:4). The final promise to victors occurs in the climactic vision of the earth made new, combining the previous promises into one grand, final assurance of inheriting all "these things" and enjoying a perfect covenant relationship with God (21:7).

The possibility that the letters should be understood prophetically is reinforced also by structural clues. First, John's use of the number *seven* is significant. As with the seals, trumpets, and bowls, it points to comprehensiveness, not just geographically but also temporally.[31] There were other

[29] "The key of David" in Rev 3:7 clearly alludes to Isa 22:22; cf. *Tg. Isa.*: "And I will place the key *of the sanctuary and the authority* of the House of David *in his hand*; and he will open, and none shall shut; and he will shut, and none shall open," quoted in Aune, *Revelation 1–5*, 235; cf. Pierre Prigent, *Commentary on the Apocalypse of St. John* (trans. Wendy Pradels; Tübingen: Mohr Siebeck, 2001), 202.

[30] Jewish expectations of the future kingdom included feeding on manna that had been hidden away (cf. John 6:58).

[31] So Beale, *John's Use*, 302; Caird, *A Commentary on the Revelation of St. John*, 14; Prigent, *Commentary on the Apocalypse of St. John*, 131; Mitchell Glenn Reddish, *Revelation* (Macon: Smyth & Helwys, 2001), 40. Adela Y. Collins, "Numerical Symbolism in Jewish and Early Christian Apocalyptic Literature," *ANRW* 21.2:1221–87, argues that the

churches and more important ones in the Asia Minor of John's time.[32] And yet even among these seven, it is striking that lowly Thyatira has a letter far longer than any of the others. In addition, the observation that the seven letters are arranged chiastically lends further credence to the notion that these messages are intended for a broader application.[33]

Viewing the letters to the seven churches as prophetic messages, applicable until the end, opens up the possibility of their being understood in symbolic and even prophetic terms like the rest of the book. Many Christian interpreters through the centuries have understood these messages as prophetic of the condition of the church in successive ages from the first century to the end. And some today continue to do so.[34] Within the limited confines of this study it is possible only to sketch in broad strokes certain features of these letters which appear to be prophetic. But perhaps it can suggest a way forward and provide some impetus for future study along similar lines.

The letters begin with the description of a "first love" experience, fitting of the apostolic age but already waning by the time John wrote. And they conclude with a view of materialistic abundance so characteristic of the church in the modern age. Interestingly, only in the letter to Ephesus which heads the list do we find the mention of people claiming to be apostles (2:2), a problem of the first century church evident from references elsewhere in

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number seven (along with four and twelve) signify cosmic order but cof. Beale, *Revelation*, 63–64.

32 Prigent, *Commentary on the Apocalypse of St. John*, 131, points to Miletus, Troas, Colossae, Hierapolis, Tralles, and Magnesia, which are known from NT references (Col 1:2; 2:1; 4:13; Acts 20:5, 17) and the *Letters* of Ignatius.

33 Beale, *John's Use*, 303 sees the condition of the churches described in an "a b c c c b a" pattern. The call to repentance in the letters conforms to a chiasm (Sabuin, "Repentance in the Book of Revelation," 112) in the form "r x r r r x r" (where "r" indicates the occurrence of μετανοέω in a given letter). In a critical analysis of the literary form of the seven letters, Muse ("Revelation 2–3," 158–60) describes a pattern, which we could summarize as "a b a a a b a" (where "a" corresponds to "warning of judgment" and "b" corresponds to "promise of salvation").

34 E.g., James L. Boyer, "Are the Seven Letters of Revelation 2-3 Prophetic?," *GTJ* 6 (1985): 267–73, argues for "the remarkable correspondence in fact with the course of history and the realization that the characteristics of these seven churches have appeared in succession in the historical development of the church age" (270). The apostolic age, begun with the zeal of "first love," showed the diminishing of it; the second age was of persecution and martyrdom when the Roman Empire tried to destroy the Christian faith. The "open door" of Philadelphia corresponds to evangelistic and missionary movements of the nineteenth century. And lukewarmness and materialistic self-sufficiency well describes the church of the present day (pp. 270–71).

the NT.[35] The persecution described in connection with Smyrna fits well Rome's persecution of Christians in the early centuries[36] which was followed by the assimilation of the pagan Roman culture into Christianity[37] evidently reflected in the syncretistic tendencies plaguing Pergamum and Thyatira. As we have seen, the letter to Thyatira is notable for its length, which fits well the long period of church dominance during the Middle Ages. As a counterpoint to this dominance, the victor in Thyatira is specifically promised *rule over the nations*. Significantly, it is in this letter that we first hear of "faith" and "love" and that Thyatira's *last* works are said to exceed the first ones—a description that fits well the onset of the Reformation (2:19). It is also at this point in the series of letters that we see a remnant (λοιποί) beginning to form (2:24). By the time of Sardis, reforms have stalled and appear near death.[38] Finally, the appellations with which Jesus describes himself to the Philadelphian and Laodicean churches, rather than pointing backward to chapter one, point forward to judgment and the second advent.[39] Still, the first-century perspective of the imminent return of Jesus continues to figure throughout the letters in some way.[40]

35 See 2 Cor 11:5, 13; 12:11–12; cf. Matt 7:15; Gal 2:4; 2 Pet 2:1; 1 John 4:1.

36 Though there were periods of greater and lesser intensity, persecution was persistent in the second and third centuries, culminating in the "severest of persecutions under Diocletian, from 303 for a decade." See Henry Chadwick, "The Early Christian Community," in *The Oxford History of Christianity* (ed. John McManners; Oxford: Oxford University Press, 1993), 21–69, esp. 47–48.

37 Robert A. Markus, "From Rome to the Barbarian Kingdoms," in *The Oxford History of Christianity* (ed. John McManners; Oxford: Oxford University Press, 1993), 70–100, esp. 73–74; cf. p. 79: "The fourth and fifth centuries saw the wholesale Romanization of Christianity and Christianization of Roman society."

38 The period surrounding the Reformation period is extremely complicated, as Patrick Collinson's carefully-nuanced treatment makes clear ("The Late Medieval Church and Its Reformation" in *The Oxford History of Christianity* [ed. John McManners; Oxford: Oxford University Press, 1993], 243–76). Use of the secular sword "proved expedient to compel people to go to church and to punish deviants and heretics, even to kill them" (ibid., 271) but it cut both ways. Protestantism quickly became "l'Établissement," complete with its own confessions which served to bring coherence and consensus out of confusion but also to crush theological deviance and dissent (ibid., 273).

39 In connection with the letter to Philadelphia, the description of Jesus as "holy" and "true" compares closely to that of the one to whom the martyrs under the altar cry out under the fifth seal for vindication (6:10). The "key" and "open door" are apparent references to the intercessory ministry of Jesus (cf. n. 29 above), suggested also by the description of Jesus in priestly attire walking among the λυχνίαι (1:13), a word that in biblical literature almost always refers to sanctuary lampstands (e.g. Exod 25:31–35; Lev 24:4; 1 Kgs 7:49; Heb 9:2). The description of Jesus as "faithful and true" (both of

5. Conclusion

In summary, the use of apocalyptic imagery in chapters two and three is significant, suggesting that the letters constitute more than first-century epistles to particular churches. Much of the imagery in the vision of Jesus of 1:9–20 is repeated in these letters, linking their message with its divine source and suggesting in turn the divine nature of the messages themselves. The promises to the victors are, in the closing chapters of the book, echoed, broadened, and expanded to include the saved of all ages.[41] Other structural clues in the book and the pervasive use of apocalyptic language in the letters themselves reinforce the possibility that these letters may have been intended not only as universally applicable to all ages but as a prophetic portrayal of the checkered progress of the church.[42]

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which are connoted by the Hebrew word "Amen") is similar to the description of the one coming on a white horse to judge righteously and make war (19:11).

40 The emphasis on the nearness of the second advent is prepared for already in the inaugural vision. In 1:17 Jesus says, "I am the first and last." And likewise in 22:12–13, "See, I am coming soon .... I am the Alpha and the Omega, the first and the last, the beginning and the end." The letters themselves refer several times to the "coming" of Christ and yet give no clue as to *when* that coming might be or even *how soon* it might be (2:5, 16, 22–23; 3:3, 11). The Revelation quite definitely maintains that it is in a little while (1:1; 22:6), near (1:3; 22:10), and soon (2:16; 3:11; 22:7, 12, 20). At the same time, the end is only contemplated in connection with the *parousia*, not before.

41 This may help to account for the often distinct imagery found in these letters compared with the rest of the book, which becomes increasingly eschatological after 11:19 (already hinted at in 4:1, on which see pp. 147–48 above to the effect that the seven letters by contrast explicitly concern *both* the present and the future).

42 I would like to thank the organizers of the Second International Bible Conference for the opportunity to present this paper in Izmir, Turkey, on July 8, 2006, and those present for the helpful discussion which followed.

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"Empty Forms or Vital Teacher?" The Role of Ritual in Spiritual Growth and Nurturing

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Taking as its point of departure the current discussion and vote about the twenty-eighth fundamental belief ("Growing in Christ"), voted during the last session of the General Conference of Seventh-day Adventists in St. Louis, Missouri, this study evaluates the contribution that ritual (both biblical and modern) can make to encourage this growth. After a brief definition of ritual in the larger context of ritual theory and practice, the study argues that historical as well as theological aspects are responsible for the often negative stance of Seventh-day Adventists towards ritual in religious practice. Next, the NT ritual of communion is analyzed from the perspective of ritual theory and biblical exegesis. Finally, the conclusion emphasizes the importance of ritual for the nurture and growth of church members in practical terms, as well as its capacity as a valuable missiological tool.

Key Words: spiritual growth; ritual; mission; communion; baptism; ritual theory

1. Introduction *or* What Has Ritual to Do with Spiritual Growth and Nurturing?

During the fifty-eighth General Conference session in St. Louis, Missouri, June 30–July 9, 2005, delegates of the world church of Seventh-day Adventists voted to include a twenty-eighth fundamental belief, entitled "Growing in Christ" (now included as number 11 in the list of their basic beliefs).[1]

[1] The wording of the voted fundamental belief is as follows: "By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. As we give ourselves in loving service to those around us and

During the time of the often heated discussion, the delegates felt that it was important to highlight the importance of personal spiritual growth in the face of the forces of evil.

In the context of the general topic of the conference at which this study was first presented ("Growing in Christ: Conversion, Baptism, and Growth") particular attention will be given to ritual as a tool for nurturing converts.[2] While it is commonplace to focus on the ritual of baptism in the context of conversion, very little attention has been given to the function of ritual in the process of nurturing new church members.[3] For more than a decade I have been interested in studying the neglected field of biblical ritual, paying careful attention to recent discussions in ritual theory. A monograph-length treatment of ritual and ritual texts in the Bible is slated to appear in the first half of 2007.[4]

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in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (Pss 1:1, 2; 23:4; 77:11, 12; Col 1:13, 14; 2:6, 14, 15; Luke 10:17–20; Eph 5:19, 20; 6:12–18; 1 Thess 5:23; 2 Peter 2:9; 3:18; 2 Cor 3:17, 18; Phil 3:7-14; 1 Thess 5:16-18; Matt 20:25–28; John 20:21; Gal 5:22-25; Rom 8:38, 39; 1 John 4:4; Heb 10:25)."

2 This study was presented at the *Ninth International Theological Forum*, organized by the Theological Seminary at the Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, from October 29–31, 2006. I would like to express my appreciation for the fruitful interaction with the participants of this forum as well as for the observations and suggestions made by the readers of the article connected to the international review board of *JAAS*.

3 The literature concerning the importance of baptism (biblically, theologically, and practically) is vast and I will only refer to some more recent works. Many of these discuss the ritual of baptism against the larger context of ritual transformation and are thus highly relevant for this study. See, e.g., Richard E. Averbeck, "The Focus of Baptism in the New Testament," *Grace Theological Journal* 2 (1981): 265–301; Mark McVann, "Reading Mark Ritually: Honor-Shame and the Ritual of Baptism," *Semeia* 67 (1994): 179–98; Christian Strecker, "Notizen zur Bedeutung des Rituals im Neuen Testament," *Glaube und Lernen* 13 (1998): 38–49. Richard E. DeMaris, "Funerals and Baptisms, Ordinary and Otherwise: Ritual Criticism and Corinthian Rites," *BTB* 29 (1999): 23–34; Gerd Theissen, "Die urchristliche Taufe und die soziale Konstruction des neuen Menschen," in *Transformation of the Inner Self in Ancient Religions* (ed. Jan Assmann and Gedaliahu A. G. Stroumsa; SHR 83; Leiden: Brill, 1999), 87–114; Thomas A. Rand, "Set Free and Set Right: Ritual, Theology, and the Inculturation of the Gospel in Galatia," *Worship* 75 (2001): 453–68; and David S. Dockery, "Baptism in the New Testament," *SwJT* 43.2 (2001): 4–16.

4 Gerald A. Klingbeil, *Bridging the Gap: Ritual and Ritual Texts in the Bible* (Bulletin for Biblical Research Supplements 1; Winona Lake: Eisenbrauns, forthcoming). Most of my ritual research has focused on the ordination ritual of Lev 8 and other biblical ritual, e.g., Gerald A. Klingbeil, "Ritual Space in the Ordination Ritual of Leviticus 8," *JNSL* 21 (1995): 59-82; idem, "The Syntactic Structure of the Ritual of Ordination (Lev

In this study, I first provide a concise definition of ritual, followed by a brief look at the general appreciation of ritual in conservative scholarship. The next section focuses on post-baptismal ritual as known from the NT. Finally, we look at possible areas where ritual could be used more powerfully in the practical work of nurturing new converts in order for them to truly "grow in Christ."

2. What Is Ritual?

Ritual does not exist in a vacuum. Rather, it is influenced and shaped by the larger worldview, socio-economic, and religious conditions, and is not restricted to religious contexts but exists in many different areas of life. One can think, for example, of coming-of-age celebrations in distinct contexts. For white South Africans, both in the Afrikaaner and the English subculture, the celebration of the twenty-first birthday is important and marks the step into complete adulthood. Traditionally, the parents present a symbolic gift, often including the key of the house or a symbolic key, which would indicate that the son or daughter is now considered free to come and go. Obviously, the son or daughter had come and gone before, had driven a car, had been studying at university or had been holding down a job but, in the worldview of white South Africans, 21 marks the entrance to full responsibility, apparently rooted in European traditions of the past century

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8)," *Bib* 77 (1996): 509–19; idem, "Ritual Time in Leviticus 8 with Special Reference to the Seven-day Period in the Old Testament," *ZAW* 109 (1997): 500–13; idem, *A Comparative Study of the Ritual of Ordination as Found in Leviticus 8 and Emar 369* (Lewiston: Edwin Mellen, 1998); idem, "The Anointing of Aaron. A Study of Lev 8:12 in its OT and ANE Contexts," *AUSS* 38 (2000): 231–43; idem, "'Who Did What When and Why?' The Dynamics of Ritual Participants in Leviticus 8 and Emar 369," 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/River Plate Adventist University Monograph Series in Biblical and Theological Studies 1; Libertador San Martín, Argentina: Editorial Universidad Adventista del Plata, 2004), 105–34). More recently, I have also focused on the function of ritual in evangelical and Seventh-day Adventist theological thinking: Gerald A. Klingbeil, "Between Law and Grace: Ritual and Ritual Studies in Recent Evangelical Thought," *JATS* 13.2 (2002): 46–63; the larger context of ritual in biblical theology: idem, "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; ritual against the larger context of the study of the Pentateuch: idem, "La perla perdida (o escondida) del Pentateuco: relevancia, significado y función del ritual bíblico," in *Volviendo a los orígenes: entendiendo el Pentateuco. Ponencias teológicas presentadas en el VI Simposio Bíblico-Teológico Sudamericano* (ed. Merling Alomía et al.; Lima, Peru: Universidad Peruana Unión, 2006), 217–46.

where 21 was often considered the legal age. The giving of a key, in the context of a birthday celebration in the presence of family and important family friends, represents ritualized behavior, although it is not connected to religion per se.[5]

In Peru, the twenty-first birthday has no specific significance, but the fifteenth birthday is a major event (especially for girls).[6] People of all social backgrounds splurge to provide the adequate frame for their daughter's "entry" into society, even if they cannot really afford it. Dresses are made especially for this occasion, sometimes copying elements of the wedding ritual.[7] The extended family (which can number hundreds of people) are invited to share in this event and often help also financially, logistically, and materially. Again, elements commonly found in ritual or rites are utilized in an essentially non-religious context. Additional examples from distinct cultures could be added here, including retirement ceremonies, wedding anniversaries, etc. Thus, ritual is present and observable in all contexts of life, in all cultures, as well as in places entirely disconnected from religion.[8]

In view of the fact that ritual is so prevalent and embedded in all cultures and aspects of life, defining it is a risky undertaking. A wide range of definitions abound which do not only differ in minute specifics but often depend heavily upon underlying philosophical presuppositions.[9] One could write an extensive study discussing only the evolving definitions of ritual.

5 An interesting discussion of the birthday party as a rite or ritualized act can be found in Cele Otnes and Mary Ann McGrath, "Ritual Socialization and the Children's Birthday Party: The Early Emergence of Gender Differences," *JRitSt* 8.1 (1994): 73–93.

6 This is not just a phenomenon of Peruvian culture but is reflected in many Latino cultures.

7 Often, there are maids of honor and other elements that seem to reflect wedding symbolism.

8 See Ithamar Gruenwald, *Rituals and Ritual Theory in Ancient Israel* (Brill Reference Library of Judaism 10; Leiden: Brill, 2003), 3: "However, on a general epistemological level, I consider rituals to be structured forms of human behaviour which, initially, have no specific links to religious issues."

9 In order to illustrate this point one needs only to consult Appendix 1 in Jan Platvoet, "Ritual in Plural and Pluralist Societies," in *Pluralism and Identity. Studies in Ritual Behaviour* (ed. Jan Platvoet and Karel van der Toorn; SHR 67; Leiden: Brill, 1995), 42–45, which presents in chronological order 24 different definitions of ritual beginning in 1909 with van Gennep and ending in 1991 with the definition of David Parkin. Cf. the helpful historical review found in Catherine Bell, *Ritual: Perspectives and Dimensions* (Oxford: Oxford University Press, 1997), 1–60.

My personal definition of ritual is not revolutionary and focuses predominantly upon the phenomenology of ritual and its included dimensions. I am indebted here to the work of Dutch scholar Jan Plotvoet who defines ritual as:

> ... that ordered sequence of stylized social behaviour that may be distinguished from ordinary interaction by its alerting qualities which enable it to focus the attention of its audiences—its congregation as well as the wider public—onto itself and cause them to perceive it as a special event, performed at a special place and/or time, for a special occasion and/or with a special message.[10]

This definition recognizes the social dimension of ritual, and does not focus exclusively upon religious ritual (although it includes it). It also emphasizes important components of ritual. These components include the use of space, time, actions, as well as the participants involved. This definition relates to ritual as a part of life and not as a conglomerate of "odd" elements unrelated and disconnected from the reality of a particular culture or society.

3. Ritual and Conservative (including Seventh-day Adventist) Biblical Scholarship

Interaction with ritual has always been consciously and unconsciously an important part of the big religious picture. Ritual has often been a defining characteristic to indicate membership in a specific religious group (e.g., circumcision). Rituals such as baptism mark a change of status within a particular religious group and ritual forms also an essential part in the preservation of the identity of a religious group.

Considering the vital nature of ritual within the religious community, one would expect extensive studies and writings on the subject. In 2000, I undertook a survey of Evangelical academic publications, including Seventh-day Adventist publications, in order to gauge the attitudes towards ritual.[11] Figure 1 below is a summary of the findings.

[10] Platvoet, "Ritual in Plural and Pluralist Societies," 41.

[11] The following journals were reviewed: *Andrews University Seminary Studies* (1990–1999), *Bibliotheca Sacra* (1990–1999), *Emmaus Journal* (1991–1999), *Journal of Evangelical Theological Society* (1990–1999), *Trinity Journal* (1990–1998), and the *Westminster Theological Journal* (1990–1999). For the indicated time periods all articles of these journals were reviewed.

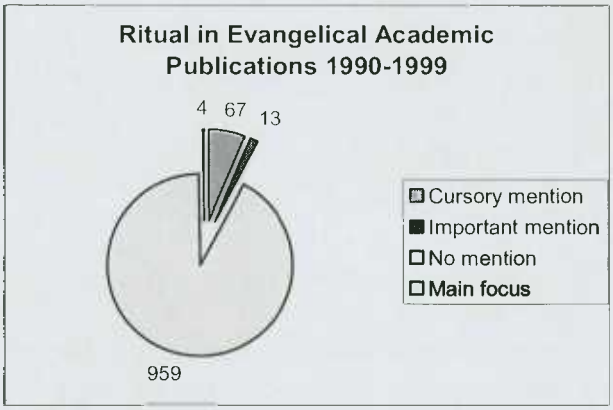

Figure 1: Ritual in Evangelical Academic Publications 1990–1999

Out of the 1043 reviewed articles 959 (91.94%) do not contain any reference to "ritual." Sixty-seven articles (6.42%) mention the term but do so in a non-technical way, often assuming concepts without introducing them. Most examples found in this group mention the term "ritual" only in a cursory way and, interestingly enough, a large number of these also belong to the field of NT studies, where the dichotomy between salvation by "ritual" and salvation by faith is assumed for most of the standard references discussing Paul's theology or his controversy with the so-called "Judaizers." Very seldom is this dichotomy *adequately* discussed.[12] Only thirteen articles (1.24%) could be classified as containing important references to ritual, though they do not focus *exclusively* on ritual.[13] Three of these articles belong to the field

[12] For the particular references see Klingbeil, "Between Law and Grace," 49–51.

[13] These articles include the following, ordered alphabetically and chronologically according to journals: Ángel M. Rodriguez, "Leviticus 16: Its Literary Structure," *AUSS* 34 (1996): 269–86; H. Wayne House, "Resurrection, Reincarnation, and Humanness," *BSac* 148 (1991): 131–50; David J. MacLeod, "The Present Work of Christ in Hebrews," *BSac* 148 (1991): 184–200; Jerry M. Hullinger, "The Problem of Animal Sacrifices in Ezekiel 40–48," *BSac* 152 (1995): 279–89; David J. MacLeod, "The Primacy of Scripture and the Church," *Emmaus Journal* 6 (1997): 43–96; Terence Kleven, "Hebrew Style in 2 Samuel 6," *JETS* 35 (1992): 299–314; Meredith G. Kline, "The Feast of Cover-Over," *JETS* 37 (1994): 497–510; Betty Talbert-Wettler, "Secular Feminist Religious Metaphor and Christianity," *JETS* 38 (1995): 77–92; John W. Hilber, "Theology Of Worship In Exodus 24," *JETS* 39 (1996): 177–189; William D. Spencer, "Christ's Sacrifice as Apologetic: An Application of Heb 10:1–18," *JETS* 40 (1997): 189–197; Bruce R. Reichenbach, "'By His Stripes We Are Healed'," *JETS* 41 (1998): 551–60; David A. deSilva, "The 'Image of the Beast' and the Christians in Asia Minor: Escalation of Sectarian Tension in Revelation 13," *TJ* 12 (1991): 185–208; Theodore A. Turnau III, "Speaking in a Broken Tongue: Postmodernism, Principled Pluralism, and the Rehabilitation of Public Moral Discourse," *WTJ* 56 (1994): 345–77.

of missiology and practical theology, and one study to the field of historical theology. By far the most references to ritual were found in the biblical studies section, involving studies of the Day of Atonement in Lev 16 and in the Epistle to the Hebrews. Revelation 13 and Ezek 40–48 also are discussed.[14]

Looking at this meager evidence one wonders why conservative scholarship, including Seventh-day Adventist scholarship, interacts so little with ritual and ritual studies, particularly when one considers that nearly 20% of the Pentateuch should be considered ritual texts.[15] I can see four possible reasons as to why ritual studies are the stepchild of twenty-first century conservative scholarship.

First, as Gordon McConville observed in 1981, legislation on ritual is often "quietly and piously consigned to oblivion."[16] This was, in his opinion (and still is), mainly due to the perceived "barbaric" nature of some of these rites and the underlying assumption of evolutionary development from primitive to more sophisticated forms of religion which do not require the spilling of blood or any other rituals to achieve reconciliation. Somehow, evangelical (and SDA) scholarship have been caught between law and grace, focusing upon the latter at the expense of the former.[17] Evangelicals claim a strong heritage of early Protestantism and it might just be this Protestant bias against biblical ritual that is coming to the surface. Julius Wellhausen, a Protestant, co-developed the (in)famous *Neue Dokumentenhypothese* in order to synthesize a religious system of Israelite religion that was acceptable to Protestant theology,[18] clearly standing against Judaism and its

[14] A more detailed analysis of each individual study can be found in Klingbeil, "Between Law and Grace," 53–55.

[15] See Gerald A. Klingbeil, "El género olvidado: los textos rituales en el Pentateuco," in *'Y Moisés escribió las palabras de YHWH.' Estudios selectos en el Pentateuco* (ed. Merling Alomía; Investigaciones bíblico-teológicas UPeUenses 1; Ñaña, Lima: Ediciones Theologika, 2004), 267–95, and also the appendix in idem, *Bridging the Gap: Ritual and Ritual Texts in the Bible*, 245–52. Out of 5,852 verses comprising the five books of the Pentateuch 1,165 verses should be considered as belonging to ritual texts, which approximates 19.90% or roughly one fifth of the Pentateuch.

[16] J. Gordon McConville, "The Place of Ritual in Old Testament Religion," *IBS* 3.3 (1981): 120.

[17] Similar explanations can be found in Frank H. Gorman Jr., *The Ideology of Ritual. Space, Time and Status in the Priestly Theology* (JSOTSup 91; Sheffield: JSOT Press, 1990), 8, and Philip Peter Jenson, *Graded Holiness. A Key to the Priestly Conception of the World* (JSOTSup 106; Sheffield: JSOT Press, 1992), 16–19.

[18] See here the references in Jenson, *Graded Holiness*, 16, note 2. Cf. Cees Houtman, *Der Pentateuch. Die Geschichte seiner Erforschung neben einer Auswertung* (Contributions to

accompanying legalism.[19] Furthermore, the early Protestant disdain for ritual also seems to represent a strong reaction against the ritualistic emphasis of the Roman Catholic Church.[20] In a similar way, the early Christian church tried to distinguish itself from Judaism and Jewish practice which was mostly associated with ritual.[21] It seems strange that, while Adventism does not share the evolutionary concept of religious development nor feels a particular need to set itself apart from Judaism, we seem to have embraced the Protestant anti-ritual mindset—if through nothing else than our silence on the topic.

Second, relevance is in vogue these days. Worship needs to be "relevant." Meditation, Scripture reading, preaching, and mission need to be relevant. So, when discussing ritual texts from a distant past, the question of

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Biblical Exegesis and Theology 9; Kampen: Kok Pharos, 1994), 113, where the author writes: "Es ist offensichtlich, dass Wellhausen auch im dritten Hauptteil nachweisen will, dass die Religion des alten Israels von Freiheit, Natürlichkeit und Spontanität bestimmt wird und dass erst mit dem Aufkommen des Gesetzes zur Zeit Josias der Übergang zum Judentum stattfindet, in dem sich die Gesetzesreligion dann zum Gegenpol zur Religion des alten Israels entwickelt."

19 Cf. Greg C. Chirichigno, "A Theological Investigation of Motivation in Old Testament Law," *JETS* 24 (1981): 306, note 15: "This interpretation can be found in Alt, 'Origins,' 84–85. Wenham, *Numbers*, 27–28, examines the prejudice that has prevented much discussion concerning the significance of OT ritual, particularly the sacrificial system. He critiques J. Wellhausen's work, *Prolegomena to the History of Israel* (1878), noting two presuppositions that run through it. The first is that freedom and spontaneity are good (early), the second that organization and ritual are bad (late). Such presuppositions have affected Evangelicals, who fail to realize the significance of ritual and minimize the importance of form and organization in both religious and secular callings." Chirichigno is referring to the works of Albrecht Alt, "The Origins of Israelite Law," *Essays on Old Testament History and Religion* (trans. R. A. Wilson; Oxford: Blackwell, 1966), 81–132; Gordon J. Wenham, *Numbers: An Introduction and Commentary* (TOTC 4; Downers Grove: InterVarsity, 1981), and Julius Wellhausen, *Prolegomena to the History of Ancient Israel* (Edinburgh: A. and C. Black, 1885; reprint Gloucester: Peter Smith, 1973).

20 Martin Luther, in his famous polemic entitled The Babylonian Captivity of the Church and published in 1520 wrote: "To begin with, I must deny that there are seven sacraments, and for the present maintain that there are but three: baptism, penance, and the bread. All three have been subjected to a miserable captivity by the Roman curia, and the church has been robbed of all her liberty." Timothy F. Lull, ed., *Martin Luther's Basic Theological Writings* (Minneapolis: Fortress, 1989), 274. I am indebted to one of the referees of *JAAS* for this helpful reference.

21 A good example of this is the Christian dealings with the OT Sabbath. Cf. Gerard Rouwhorst, "The Reception of the Jewish Sabbath in Early Christianity," in *Christian Feast and Festival. The Dynamics of Western Liturgy and Culture* (ed. Paul Post et al.; Liturgia Condenda 12; Leuven: Peeters, 2001), 223–66.

relevance is often raised. Frequently, the explicit "non-human" nature of cultic and ritual texts makes them difficult to understand. The often technical and repetitive language challenges both the biblical scholar and the lay reader.[22]

Third, there appears to be a distinct bias in NT studies against ritual. Ritual is viewed as "dead," "legalistic," and part of a Judaism that was always in confrontation with the earthly ministry of Jesus Christ. As a result, a certain dichotomy between the Hebrew Bible/law/ritual and the NT/grace/freedom is postulated which does not reflect Scriptural realities.[23] New Testament ritual exists and not only includes baptism and communion. In order to understand the structure and message of NT texts, one needs to grasp their frequent ritual focus.

Fourth, one major issue connected more with worldview than specific exegetical presuppositions should also be noted. Most of us are children of modernism. However, modernism's emphasis upon the concrete, countable, and visible does not provide a fertile ground for studying and understanding rituals that functioned in a pre-modern society with its distinct values such as community, hierarchy, faith, order, tradition, etc.[24] In other words, it is difficult for us to delve into ritual, having been brought up in a culture where we want to count and reason before we believe and feel. Adding to the problems, biblical rituals are only present in written form and cannot be observed. Furthermore, they belong to a cultural stream far removed from much of our present experience. Having lived in Africa, South America, and now Asia for over a year, it is enlightening to see how "simple," often "under-educated" lay members or even new believers handle and understand ritual texts from the Hebrew Bible that would only cause some raised eyebrows and a quick but determined flip of the page in a modern Western church context.

22 Cf. K. C. Hanson, "Transformed on the Mountain: Ritual Analysis and the Gospel of Matthew," *Semeia* 67 (1994 [1995]): 147–70; idem, "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.

23 A good example of this tendency can be seen in the discussion of Rom 10:4. Cf. Robert Badenas, *Christ the End of the Law. Romans 10.4 in Pauline Perspective* (JSNTSup 10; Sheffield: JSOT Press, 1985), 7–36, for a history of research. A recent evangelical exegetical commentary by Thomas R. Schreiner, *Romans* (BECNT 6; Grand Rapids: Baker, 1998), interprets the term in question as "end" instead of "goal," thus following long established traditional lines of argumentation.

24 Some pertinent observations can be found in Darrell Jodock, *The Church's Bible. Its Contemporary Authority* (Minneapolis: Fortress, 1989), 15–20, 34–42, 72–84.

4. Ritual in the Context of the New Testament: The Case of Communion

While ritual is often associated with the Hebrew Bible and thought to play little part in the NT, even a superficial reading of the NT text will reveal a large number of references to ritual or ritual activity. One has only to think of the frequent references to baptism (e.g., Matt 3:6; Mark 1:8; Luke 12:50; John 3:22; Acts 8:12; 1 Cor 1:14, etc.),[25] laying on of hands (e.g., Acts 8:18; 1 Tim 4:14, etc.), anointing (e.g., Luke 7:46; James 5:14, etc.), references to eating food offered to idols (1 Cor 8:1–13; 1 Cor 10:18–19, etc.), eating of unclean foods (Acts 10, etc.), celebration of sabbaths or other holy days (Mark 2:23–3:6; Luke 6:1–11; Col 2:16, etc.), prayer,[26] communion, circumcision (Luke 2:21; John 7:22–23; Acts 7:8; Rom 2:25, etc.), fasting (Matt 6:16; 17:21; Mark 2:18; Acts 10:30, etc.), modes of worship, including covering (or uncovering) the head (1 Cor 11:5). Ritual serves as an underlying connector between the Old and New Testaments. Therefore, it seems that an understanding of ritual is essential in order to discover and effectively communicate biblical theology and practical biblical truths. By way of example we will examine the NT ritual of communion.

In the NT context, the communion ritual[27] involves two main ritual objects: bread and wine (Matt 26:26–30; Mark 14:22–26; Luke 22:19–20; 1 Cor 11:23–26).[28] Both of these were the common daily fare of the ordinary peas-

25 References to baptism abound in the NT, particularly the Gospels and Acts. In 1 Cor Paul discusses baptism a number of times in the context of theology.

26 The references to prayer are too numerous. Prayer is an important element in the life and ministry of Jesus as well as in the early Church. Concerning the early Christian's attitude toward synagogue prayer, see William Horbury, "Early Christians on Synagogue Prayer and Imprecation," in *Tolerance and Intolerance in Early Judaism and Christianity* (ed. Graham N. Stanton and Guy G. Stroumsa; Cambridge: Cambridge University Press, 1998), 296–317.

27 For a discussion of terminology, biblical references, theology, and the often diverging history of interpretation of the communion meal throughout the Christian era see Karl-Heinrich Bieritz, "Eucharist: Overview," *The Encyclopedia of Christianity* (ed. Erwin Fahlbusch et al.; trans. Geoffrey W. Bromiley; Grand Rapids: Eerdmans; Leiden: Brill, 2001), 2:163–66; Jürgen Roloff, "Eucharist: NT Texts," ibid, 2:166–68; Günther Schnurr, "Eucharist: Development in the Church and Theology," ibid, 2:168–73; Karl-Heinrich Bieritz, "Eucharist: Contemporary Practice," ibid, 2:173–76.

28 Andrew McGowan, *Ascetic Eucharists. Food and Drink in Early Christian Ritual Meals* (Oxford Early Christian Studies; Oxford: Clarendon, 1999), 1–32 and 218–49, has provided a fascinating study of the bread-and-water tradition in the NT and the early Christian communities. His introductory section on the importance of food in ritual is very helpful. Cf. Gruenwald, *Rituals and Ritual Theory*, 231–66.

ant living in Palestine. Although the text does not mention it explicitly, the requirement for the Passover celebration (which coincides with Jesus' last supper with his disciples) demanded bread without yeast.[29] There is also not much information concerning the nature of the drink. The three Gospels containing this particular narrative all refer to ποτήριον "cup" (Matt 26:27; Mark 14:23; Luke 22:17; cf. 1 Cor 11:25–27), which does not provide any specific indication of what kind of drink was employed in the ritual.[30] The only indication given is found in the later promise of Jesus not to partake "of this fruit of the grapevine" until the final eschatological banquet.[31] Most commentators consider this a clear indication that the "cup" was filled with wine, although some have strongly argued against fermented wine.[32] The meal established by Jesus to commemorate his sacrificial death is clearly modeled along the lines of the Passover meal which involved the drinking

29 In the prescriptive section of the Passover in Exod 12:15 the MT indicates the requirement to eat *maṣṣôt*, "unleavened bread." Some important studies on the ritual aspect of the Lord's Supper can be found in George May, "The Lord's Supper: Ritual or Relationship? Making a Meal of It in Corinth, Part 1: Meals in the Gospels and Acts," *RTR* 60 (2001): 138–50, and idem, "The Lord's Supper: Ritual or Relationship? Making a Meal of It in Corinth, Part 2: Meals at Corinth," 61 *RTR* (2002): 1–18, and also Paul Post and Louis van Tongeren, "The Celebration of the First Communion. Seeking the Identity of the Christian Ritual," in *Christian Feast and Festival. The Dynamics of Western Liturgy and Culture* (ed. Paul Post et al.; Liturgia Condenda 12; Leuven: Peeters, 2001), 581–98. Another interesting study that takes the ritual dimensions of both Passover and Communion into consideration can be found in Jonathan Brumberg-Kraus, "'Not by Bread Alone...:' The Ritualization of Food and Table Talk in the Passover Seder and in the Last Supper," *Semeia* 86 (1999): 165–91.

30 Paul refers to the same element of the Lord's Supper as ποτήριον τῆς εὐλογίας "the cup of blessing" in 1 Cor 10:16 or as ποτήριον κυρίου "the cup of the Lord" in 1 Cor 10:21. Interestingly, Luke seems to present a sequence of cup–bread–cup, thus involving an additional cup rite that is unique and not present in the other Synoptic Gospels. On the basis of its exceptional attestation and due to its more difficult nature it should be accepted as the original text. See the arguments and bibliography for this minority view in Darrell L. Bock, *Luke* (2 vols.; BECNT 3B; Grand Rapids: Baker, 1996), 2:1721–24.

31 The Greek utilized here is ἄμπελος "grapevine" which in both the LXX and the NT is utilized to indicate the full plant (Gen 40:9–10; 49:11; Lev 25:3–4; Jdg 9:12; John 15:1–5; James 3:12; Rev 14:18–19), albeit sometimes in metaphorical contexts. Concerning the eschatological banquet and Jesus' promise see Donald A. Hagner, *Matthew 14–28* (WBC 33B; Dallas: Word, 1995), 774.

32 See Samuele Bacchiocchi, *Wine in the Bible. A Biblical Study on the Use of Alcoholic Beverages* (Berrien Springs: Biblical Perspectives, 1989), 156–62. A history of vine and viticulture in ancient Israel can be found in Carey Ellen Walsh, *The Fruit of the Vine: Viticulture in Ancient Israel* (HSM 60; Winona Lake: Eisenbrauns, 2000).

of four cups (*m. Pesaḥ.* 10).[33] Interestingly, in both the Jewish and the Christian ritual the focus is upon eating, drinking, *and* talking about it. There is a clear connection between the two ritual moments in terms of shared time (i.e., evening), mention of the Passover lamb, the existence of at least two cups of wine (Luke 22:17–20), the recited blessings over bread and wine, and the dipping of bread into condiments (Mark 14:20) coinciding with *m. Pesaḥ.* 10:4.[34] There is an additional link between the Jewish Passover and the Christian ritual based upon the concept of sacrifice. Jesus interprets the breaking of bread in terms of a sacrifice which is assimilated by eating it in commemoration of this sacrificial act (Matt 26:26). This is a concept of sacrifice that is also present in the Hebrew Bible[35] and easily connects the Christian ritual with the practice found in the Hebrew Bible.[36] This ritual underlines the importance of an understanding of OT ritual in order to build on the ritual introduced in the NT.

Even though there are many similarities between the Old and New Testament rituals, there are, however, also differences. While both rituals refer to a past event and reinterpret the present reality by looking at this past event, their intentions are distinct. The Christian ritual is one of both separation and re-integration, particularly when one considers its first century C.E. historical context. Due to distinct historical and also theological reali-

33 See here also Bock, *Luke*, 2:1723. The four cups were drunk (1) with the preliminary course to bless the day; (2) after a liturgical explanation indicating the reasons for the celebration of the day and coinciding with the singing of the Hallel psalms; (3) following the meal of the lamb, unleavened bread, and bitter herbs; and (4) following the concluding portion of the Hallel psalms.

34 This has also been discussed in more detail by Brumberg-Kraus, "'Not by Bread Alone...'," 166–67.

35 Mary Douglas, "The Eucharist: Its Continuity with the Bread Sacrifice of Leviticus," *Modern Theology* 15 (1999): 209–24. According to Douglas, a careful reading of the Pentateuch suggests that (1) for the biblical author(s), animal life is on the same plane as human life; (2) cereal offerings, far from being subsidiary to animal sacrifice, were recognized as separate, as holy, and as bearing covenantal implications; (3) in Leviticus, sacrifice is regarded as spiritual and note must be made of the interchangeability of words for material and spiritual food, bread and flesh, wine and blood, life and soul. Thus, on this paradigm, by analogy, the cereal offering is equivalent to an animal sacrifice. This would mean that Christian Eucharistic language would have required little break with older religious paradigms.

36 It should also be remembered that Jesus employed ritual language in the installation of the Eucharist. Particularly in the context of the drinking of the wine he utilizes the term ἐκχέω "pour out" (Matt 26:28; Mark 14:24; Luke 22:20), which is widely used in the LXX, particularly in ritual contexts, as can be seen in Lev 4:7, 12, 18, 25, 30, 34; 8:15; 9:9; 14:41; Num 19:17; etc.

ties, Christians sought to distinguish themselves from Jews and Jewish practice. This aspect of separation is indicated by focusing upon the bread as a symbol of the death of Jesus and leaving out completely the important Passover lamb required in Exod 12. However, the ritual contains an important aspect of re-integration: the emphasis on the common cup shared among the participants, which centers on the establishment of a new community. Food and drink metaphors in Scripture often emphasize the element of community.[37] This particular aspect of present and future community building is absent in the Passover ritual, which was primarily a ritual of re-integration,[38] remembering the saving events of YHWH.

In this brief discussion of the Jewish Passover and the Christian communion rituals several observations can be made. First, we see the interdependence of the ritual systems of the Old and New Testaments. New believers would need to be guided into an understanding of the OT rituals in order to understand, appreciate and fully participate in the rituals of the NT such as communion or baptism. Second, we see that a study of ritual deepens and reinforces theological concepts and leads to more clarity and a better understanding of abstract concepts.

5. "The Conclusion of the Whole Matter is..."

In conclusion, I would like to highlight some of the potential that ritual holds with regard to the nurture of new members as well as the possibilities that ritual holds for missions.

First, a better understanding of the importance and role of biblical ritual will no doubt provide the best introduction to the religious world of both the Old and New Testaments. Dealing with the elements and intricacies of ancient religious reality will help the modern believer appreciate and understand the ancient Israelite religion. And because of the interconnections between the Old and New Testament ritual systems, this in turn will facilitate the new believer receiving new and important input from both Old and New Testament teachings. Biblical ritual goes beyond the mere description of ancient Israelite religion and points to the essential elements of biblical theology. After all, the importance of blood, sacrifices, holiness, and purifi-

37 See Adele Reinhartz, "Reflection on Table Fellowship and Community Identity," *Semeia* 86 (1999): 227–33; and, more detailed, Eleonore Schmitt, *Das Essen in der Bibel. Literaturethnologische Aspekte des Alltäglichen* (Studien zur Kulturanthropologie 2; Münster: LIT Verlag, 1994).

38 Brumberg-Kraus, "'Not by Bread Alone...'," 181–89.

cation—so prevalent in the ritual texts of the OT—mark crucial points in the history of salvation that find their counterparts in NT theology.

Second, as Seventh-day Adventists we pride ourselves in being people of the Book. If, however, we continue to ignore the genre of ritual texts, particularly in the study of the Pentateuch, we will cut out roughly 20% of its content. Clearly, we cannot afford to lose even 1% of the biblical text if we truly consider it divinely inspired.[39]

Third, as has been pointed out, ritualization is an important aspect of human existence and is ever present in our personal lives. "Engaging the ritual materials [of the Bible] is not simply a matter of understanding texts, but also a matter of understanding ourselves."[40] Ritual can tell us more about ourselves and what is important to us. In this sense, ritual may be an important element in distinct forms of therapies, including pastoral counseling, family therapy or grief recovery.[41] Meaningful ritual cannot be only a tool to begin a healing process (e.g., after the loss of a loved one), but also a means to open hearts and minds to God's unfailing love.[42]

Fourth, a better understanding of the way ritual functioned in ancient times will help us devise ways of utilizing rituals profitably in a modern context of worship and adoration. In this sense, ritual studies are important to practical theology and liturgical research, as has been shown in many recent studies.[43] In practical terms, the knowledge of ritual theory and basic

39 See Klingbeil, "Between Law and Grace, 46–63.

40 Frank H. Gorman Jr., "Ritualizing, Rite and Pentateuchal Theology," in *Prophets and Paradigms. Essays in Honor of Gene M. Tucker* (ed. Stephen Breck Reid; JSOTSup 229; Sheffield: Sheffield Academic Press, 1996), 183.

41 A good introduction to the possibilities and connecting points of therapy and ritual can be found in Kimberly Ann Holle, "Strategic Family Therapy and Turner's Ritual Theory: Cross-Cultural Comparisons in the Process of Becoming," *JRitSt* 14.2 (2000): 48–57. Compare also Karen B. Westerfield Tucker, "When the Cradle Is Empty: Rites Acknowledging Stillbirth, Miscarriage, and Infertility," *Worship* 76.6 (2002): 482–502; David Newson, "Christian Ritual and the Meaningful Language of Loss," *CurTM* 29 (2002): 282–87; Cynthia S. W. Crysdale, "Crossing Boundaries: Virtue or Vice for the Twenty-first Century?," *Cross Currents* 52 (2002): 385–403; Gary W. Reece, "Disenfranchised Bereavement: Pastoral Care of Complicated Grief Reactions to AIDS-Related Losses," *American Journal of Pastoral Counseling* 3.3-4 (2001): 207–28; and Nathan R. Kollar, "Rituals and the Disenfranchised Griever" *Liturgy* 9.2 (1990): 71–79.

42 Interestingly, the study of Richard M. Litvak, "Rabbinical Counseling Strategies for Facilitating Grief: An Integration of Jewish Traditions of Mourning and Counseling Psychology Interventions," *Central Conference of American Rabbis Journal* 41.3 (1994): 25–38, draws upon rabbinical and OT ritual conventions.

43 See here, e.g., Mike Parker, "Culture and Worship," *Scottish Bulletin of Evangelical Theology* 20 (2002): 161–76; Rand, "Set Free and Set Right: Ritual, Theology, and the Incul-

ritual elements may be an important tool in making our worship services more meaningful and may enable us to communicate profound theology in ways that are easily remembered and memorized. This final aspect, memorization, is important, particularly in view of the fact that ancient Israelite society was first an oral society where texts were read in public contexts and orally transmitted and internalized. It seems clear that within such a context a heavily structured ritual is a unique vehicle to re-member important theological concepts. This is, after all, why Jesus introduced the communion supper with all its relevant elements. Ritual utilized in this sense teaches and preaches more effectively than a thousand words. It also connects to the multimedia invasion of twenty-first century worship and even goes beyond it. We should remember that multimedia is not only limited to video screens, fast computers, nice Powerpoint presentations or fancy sound effects. Ritual in church can also function as multimedia and needs to be utilized more often. However, while standard multimedia tools often tend to overwhelm or bore audiences, ritual draws the worship participants into the action. We need to think of creative, modern ritual acts that will communicate effectively to a visual generation. Perhaps it is time to recognize that the design of the church service involves more than determining how many people will be up-front, who will preach, how long the sermon should last, and what kind of music (both congregational and individual) should be utilized and is appropriate. We have recognized this principle in many other contexts, e.g., in wedding ceremonies that include the lighting of two candles or the tying of a knot of two individual ropes. However, too little creative work based upon sound ritual theory is being undertaken in the context of worship ritual.

Fifth, missiologists have already recognized the immense potential of biblical ritual and ritual theory for missiology.[44] While Western societies are

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turation of the Gospel in Galatia," 453–68; Paul Post, "Introduction and Application: Feast as a Key Concept in a Liturgical Studies Research Design," in *Christian Feast and Festival. The Dynamics of Western Liturgy and Culture* (ed. Paul Post et al.; Liturgia Condenda 12; Leuven: Peeters, 2001), 47–77; Roy M. Oswald, *Transforming Rituals. Daily Practices for Changing Lives* (Bethesda: Alban Institute, 1999); and Ronald L. Grimes, "Liturgical Renewal and Ritual Criticism," in *The Awakening Church. 25 Years of Liturgical Renewal* (ed. Lawrence J. Madden; Collegeville: Liturgical, 1992), 11–25.

[44] See Matias H. Kung, "The Ritual Dimensions of the Tabernacle Worship and Their Missiological Implications" (Ph.D. diss.; Trinity Evangelical Divinity School, 2001). Cf. also the insightful comments concerning healings and miraculous signs (often appearing in ritual contexts) in the context of world mission found in Pardon Mwansa, "Healings and Miraculous Signs in World Mission," in *Adventist Mission in the 21st Century* (ed. Jon L. Dybdahl; Hagerstown: Review & Herald, 1999), 125–31. Successful contextualization also requires adaptation of liturgy and ritual since ritual is primarily

generally lacking in ritual elements, countries in the Third (or Fourth) World often have a rich cache of rituals as an integral part of their cultural systems. Most believers and non-believers in these countries will relate more easily to the multi-media approach of OT ritual than to the theoretical theology found in Pauline writings. If one also takes into consideration the important history of storytelling in these countries, the utilization of OT ritual and narrative to reach these people groups needs to be recognized.[45] Furthermore—and this is a highly contentious issue also in Adventist theology—the conscious adaptation of known ritual for teaching and preaching purposes needs to be considered, without falling into the trap of "paganizing" Christianity.[46]

Sixth, and finally, ritual (and prior to that, our understanding of ritual) may provide a way to overcome the spreading cancer of increasing isolation so common in modern society (and not only in the western world). It is within such a context that ritual plays an important role in communication.[47] Ritual expresses, reinforces or even constitutes the values and structures of a given society or community.[48] Basing himself upon work done by

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dependent upon worldview and cultural contexts. See Gordon Christo, "Staying Within the Boundaries: Contextualization of Adventism for India," *JATS* 13.2 (2002): 1–14; and Clifton Maberly, "Buddhism and Adventism: A Myanmar Initiative," in *Adventist Mission in the 21st Century* (ed. Jon L. Dybdahl; Hagerstown: Review & Herald, 1999), 232–40. A non-SDA perspective can be found in A. H. Mathias Zahniser, "Ritual Process and Christian Discipling: Contextualizing a Buddhist Rite of Passage," *Missiology* 19 (1991): 3–19.

45 An interesting study of this aspect can be found in Pablo Richard, "Biblical Interpretation from the Perspective of Indigenous Cultures of Latin America (Mayas, Kunas, and Quechuas)," in *Ethnicity and the Bible* (ed. Mark G. Brett; Biblical Interpretation Series; Boston: Brill, 1996), 297–314.

46 This can be observed in many areas of Roman Catholicism theology and practice. See, e.g., William L. Wonderly, "The Indigenous Background of Religion in Latin America," *Practical Anthropology* 14.6 (1967): 241–48; Stephen Holler, "The Origins of Marian Devotion in Latin American Cultures in the United States," *Marian Studies* 46 (1995): 108–27.

47 See Paul A. Soukup, "Ritual and Movement as Communication Media," *Journal of Communication and Religion* 11 (1988): 9–17.

48 Peter J. Leithart, "The Way Things Really Ought to Be: Eucharist, Eschatology, and Culture," *WTJ* 59 (1997): 161. While Leithart's study is predominantly concerned with a discussion of the often limited perspective about the Eucharist, his observations on ritual and the functions of ritual in general are nevertheless valid and important. He draws primarily upon the works of prominent anthropologists, such as Douglas, Turner, and Leach.

Catherine Bell,[49] David P. Wright rightfully states that "ritual does not simply communicate something about social relationships, it creates them."[50] Therefore, ritual plays a vital role in initiating or maintaining communication and community. While individual ritual does exist, most ritual takes place in a public forum and creates community. Suddenly, we belong together, bound by a common purpose and experience, and committed to the same values. This is, after all, the purpose of clan and tribe in the OT context and of the NT church.[51] In this sense, ritual may play a significant role in reaching out to non-believers who feel isolated as well as in nurturing and establishing new church members within the church community.[52]

[49] Catherine Bell, *Ritual Theory, Ritual Practice* (New York: Oxford University Press, 1992), 69–93.

[50] David P. Wright, *Ritual in Narrative* (Winona Lake: Eisenbrauns, 2001), 12.

[51] See the creative study of 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 et al.; Libertador San Martín, Argentina: Editorial Universidad Adventista del Plata, 2002), 25–40.

[52] A good discussion of the different worldviews of premodernism, modernism and postmodernism can be found in Chantal J. Klingbeil, "Iglesia y cultura: ¿amigas o enemigas?," 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 et al.; Libertador San Martín, Argentina: Editorial Universidad Adventista del Plata, 2002), 354–60. Cf. the observations found in Jodock, *The Church's Bible*, 15–20, 34–42, 72–84.

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THESIS AND DISSERTATION ABSTRACTS

Theological Seminary, Adventist International Institute of Advanced Studies

"Κτίσις in Romans 8:18–23"

Researcher: Sheralee Nadine Thomas, M.A. in Religion, 2006
Advisor: Aecio E. Cairus, Ph.D.

Three main possibilities have been suggested for the meaning of κτίσις "creation" in Romans 8:18–23: human only, non-human creation only or both human and non-human creation. This study highlights neglected evidence in the area of historical environmentalism that lends support to one of these possibilities.

Numerous environmental issues likely were known to Paul at the time of his writing Romans, including population increases, poor agricultural practices, deforestation, destruction of wildlife, increased farming of herd animals, air pollution, occupational disease, mining of metal, climate changes, and war. These factors may have influenced Paul in writing that "the creation itself [i.e., non-human creation] will be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (NIV).

"Development of a Marriage Preparation Program for the Young People of the Korean Adventist Church at Adventist University of the Philippines"

Researcher: Lee Won Gi, D.Min., 2006
Advisor: Praban Saputro, Ph.D.

This project involved designing a premarital education program (PMEP), aimed primarily at the Korean Adventist Church (KAC) young people at Adventist University of the Philippines (AUP) and, secondarily, for other Korean young people living abroad. It attempts to reclaim young people from secular influences in the areas of marriage and sex and to inform them about the biblical values of sex, marriage, and marriage life.

To achieve this purpose, chapters two through four serve as guidelines for designing a PMEP, laying the biblical-theological foundations, the theoretical foundations, and assessing the specific context (AUP), respec-

tively. Chapter 5 describes the design, implementation, and evaluation of the program, beginning with a "pretest" with the help of which the PMEP was developed and implemented on a short-term basis to KAC members. A follow-up then evaluated the effectiveness of the PMEP. The project concluded that there was an increased understanding by the KAC young people of the biblical values of marriage and made suggestions for future PMEPs with respect to the need and objective, participants, contents or curriculum, methods, and time and place.

"Early Davidian Seventh-day Adventist Apocalyptic Eschatology between 1929–1955: A Comparative, Historical, and Theological Investigation"

Researcher: Limoni Manu, Ph.D., 2006
Advisor: Aecio E. Cairus, Ph.D.

This dissertation evaluates the apocalypticism of the early Davidian Seventh-day Adventists (DSDA), a group commonly known as the Shepherd's Rod (SRod) which separated from the organized Seventh-day Adventist (SDA) Church in 1929. The study explores relevant theological influences upon Victor T. Houteff, founder of the SRod, as well as his exegetical method and core eschatological views. Prior to this study, no comprehensive study of SRod apocalypticism had been done, hence a synchronic approach to analyzing Houteff's views was chosen.

Chapter 1 begins with a biographical sketch of Houteff and lays the foundational framework within which his apocalypticism is evaluated, including a brief historical survey of Davidianism and an assessment of possible influences on the SRod movement from British, Continental, and North-American expressions of premillennialism.

Chapter 2 describes Houteff's theoretical foundation in three general areas: (1) hermeneutics (view of Scripture, especially of classical prophetic literature, and exegetical method, understanding of the prophetic role of Ellen G. White and prophetic succession, handling of inspired sources); (2) ecclesiology (church identity and organizational structures; mission; the need for revival and reformation within Adventism); (3) eschatology (the identity of the 144,000; the sealing of Rev 7 and Ezek 9; the 144,000 as the remnant of Rev 12:17, Ezek 9, and Mic 4; the 144,000 and the latter rain of Joel 2:23, 28–32; the 144,000 and the loud cry of Rev 18:1–4).

Chapter 3, building upon the foundational principles discussed in chapter 2, analyzes three additional core views of Houteff: (1) the idea of a terrestrial kingdom, including the timing of the Kingdom of David (Isa 2:1–4; Mic 4), its location (Jer 30:3; Zech 14:4, 5), prophecies concerning its

establishment (Ezek 34:22–24), the throne of David (Hosea 3:4, 5), and expansion of the Kingdom (Dan 2:44); (2) sealing and slaughter of Ezek 9:1–11, the relation of Ezek 9 to Rev 7, conditions for the sealing (Ezek 9:4), and timing of the slaughter of sinners within Adventism (Ezek 9:6); (3) the harvest in the parable of Matt 13:24–30, 36–43.

Chapter 4 concludes that, while Houteff had a high view of Scripture and of Ellen G. White's work, some aspects of his core views are not in harmony with SDA understanding and beliefs. In addition to making a significant contribution toward the understanding of DSDAs, the study suggests points deserving further reflection by SDAs.

"Possible Causes for Christian Involvement in the Genocide in Rwanda"

Researcher: Phodidas Ndamyumugabe, Ph.D., 2006
Advisor: James H. Park, Ph.D.

This study is an attempt to understand the possible causes for the participation of Rwandan Christians in the genocide that enveloped their country in 1994. A historical review of Christian missions in Rwanda suggests that many people joined the church without experiencing a profound biblical conversion. The first missionaries to Rwanda sometimes used colonial power to pressure the leaders of the people to accept the new religion. They also promoted a theory of the racial superiority of Tutsis over all other Rwandans. Later exploitation of the Hutu majority contributed to ethnic hatred and tensions in the country.

Another factor was the systematic abolition of the traditional institutions constituting the foundation of the Rwandan worldview and their social cohesiveness. The authority of the divine king was undermined and traditional religion supplanted with a new one. Without deep conviction, Rwandans were forced to part with their traditions, their religion, and their king, becoming Christians in name only.

Until 1994, most Rwandans were born into the church. Their spiritual life had not been nurtured by the word of God and, as a result, there had been no real turning to God. The average church member did not practice many of the spiritual disciplines. Subsequent field research confirmed that, during the 1994 genocide, churches had done little to nurture the disciple-making process—mostly because of immature leadership, which was often chosen on the basis of ethnicity rather than biblical factors.

Competition was high among the denominations to acquire as many followers as possible and this rivalry frequently led to a lowering of the

requirements for membership. At times the standards of a Christian life were not made clear. Some preached Christ in the context of cheap grace while others urged dependence on rituals apart from Christ. Respondents to this study indicated that these practices resulted in a high degree of nominalism and no real commitment to Christ or the church.

Politicians in Rwanda, taking advantage of this nominal state of the church for political interests, awakened dormant ethnic hatred through the media. One significant means of motivating the poor people to participate in the genocide was the offering of material rewards. Having no strong experience of a deep conversion, many nominal Christians in Rwanda thus became involved in the genocide.

"The Role of Dual Anthropology in Theistic Evolutionist Systems: An Analysis and Assessment"

Researcher: Gheorghe Razmerita, Ph.D., 2006
Advisor: Aecio E. Cairus, Ph.D.

Triggered by the insistence of some theistic evolutionist models on the indispensability for their systems of an anthropogenesis through the infusion of an immortal soul into an evolved pre-human body, this research focuses on identifying and assessing the role of dual anthropology in such systems. The study employs historical-theological and systematic-theological methods.

After distinguishing between theistic evolutionist systems which appeal to dual anthropology and those which do not, the study describes and analyzes both and finds them coexisting in all Christian confessions with notable Christian theologians and scientists supporting each.

The theistic evolutionist systems incorporating a dual anthropology appeal philosophically to the adoption historically by Christianity of the dualistic ontology found in Greek philosophy. They appeal also theologically to the need to salvage the core biblical narrative of salvation history and uphold the foundational doctrines of both the Creation of a perfectly moral and conditionally immortal man and of the Fall from that status. Dual anthropology "lifts" pre-humans to this absolute status through the idea of the infusion of the soul.

This appeal to a dual anthropology seemingly represents the best theological hope among the theistic evolutionist systems because it rejects alteration of the foundation of Christian theology as well as such threatening concepts as polygenism, which cannot be avoided by theistic evolu-

tionist systems not appealing to a dual anthropology. However, the appeal to dual anthropology does not actually serve the intended purpose. On the one hand, a dual anthropology has been rightly criticized as biblically and theologically unfounded. On the other hand, despite offering a form of pre-Fall man who is morally absolute, it fails to solve the problem of death as a consequence of the Fall.

This study concludes that theistic evolutionism suffers an irremediable internal incoherence: it must choose between keeping a biblical anthropology while abandoning essential Christian theology or appealing to a non-biblical anthropology in order to preserve the core of biblical theology while actually failing to do so. Therefore theistic evolutionist systems should be definitively rejected as a viable way to reconcile the evolutionary worldview with the biblical doctrine of creation.

"A Biblical and Contextual Study of the Viability of the Cell Church for the Seventh-day Adventist Mission in Seoul, Korea"

Researcher: Joo Min Ho, Ph.D., 2006
Advisor: James H. Park, Ph.D.

Christian denominations in Korea have introduced the concept of the cell church and used its formation as a new paradigm for the church. However, the Seventh-day Adventist Church in Korea is still new to the cell church concept. Thus, this research aims at exploring the viability of the cell church as an alternative church model for the Korean SDA Church urban mission, especially in Seoul. The study is based principally on bibliographic and qualitative research.

The nature of God is communal. His nature is reflected in the creation of the first couple in community. The purpose of God's community is realized in relationships, equality, interdependence, and reproduction. For this purpose, God chose Abraham and made him the leader of a covenant community. This covenant community was based on the family and later developed into the nation of Israel.

By choosing the Twelve, Jesus restored the Old Testament community. This small group was the beginning of the cell church as a community. Jesus sent his community to houses in cities for urban ministry and this was followed by the founding of cell churches meeting in homes during the first century. The early Christian church reflected Jesus' community in its structure. Later, Paul followed Jesus' method by planting cell churches in cities during his missionary trips.

The cell church was in harmony with the Roman worldview and thus prospered. The Korean worldview is similar to the Roman worldview in that it is based on the family, collectivism, and hierarchy. This similarity between the Roman and Korean worldviews helps to explain the spread of the cell church movement in modern Korea.

An analysis of interviews with pastors shows that many of them see church planting and cell group meetings as important, while others oppose them fearing smaller churches and a lack of leaders. However, if lay members are educated and properly trained by the church pastor, the cell church can be an effective paradigm for the Seventh-day Adventist Church's urban mission in Seoul.

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CRITICAL BOOK REVIEWS

Hasel, Michael G. *Military Practice and Polemic: Israel's Laws of Warfare in Near Eastern Perspective* (Daniel Kwame Bediako) 181–184
Fountain, A. Kay. *Literary and Empirical Readings of the Books of Esther* (Gerald A. Klingbeil) 185–188
Klingbeil, Gerald A. et al., eds. *Pensar la iglesia hoy: hacia una eclesiología adventista* (Héctor O. Martín Fuentes) 188–193
Kroeger, James H. *Once upon a Time in Asia* (Chantal J. Klingbeil) 193–196

Military Practice and Polemic: Israel's Laws of Warfare in Near Eastern Perspective, by Michael G. Hasel. Berrien Springs: Andrews University Press, 2005. Pp. xix + 193. ISBN 1-883925-47-9. US$ 24.99.

In this book, which includes a foreword by renowned Egyptologist Kenneth A. Kitchen, Hasel investigates the warfare regulations outlined in Deut 20:10–20 (especially vv. 19–20) in the wider context of ANE military practices. Apart from the introductory and concluding sections, the book divides into three chapters. Hasel begins by noting that Deut 20 constitutes a significant segment of military rulings in the Hebrew Bible and that it is vital not only to understand the hermeneutical and ethical issues regarding these regulations, but also to investigate their "basis and origin" (p. 2). For critical scholarship, Deut 20 reflects a first-millennium (7th century B.C.E.) Assyrian or Babylonian background, a conclusion that can be maintained only if, according to Hasel, scholars deliberately continue to ignore earlier ANE military sources. Therefore, in search of a more appropriate historical and cultural background of Deut 20, Hasel seeks to investigate both first and second millennia ANE military tactics through a cross-cultural comparative approach, bringing together a wide range of textual, iconographic, and archaeological evidence. The six working assumptions outlined by Hasel (pp. 6–9) indicate, among others, that he takes the laws of warfare in Deut 20 to be historical (not "deuteronomistic"), but believes that these regulations served as a polemic against ANE military practice.

Chapter one presents a contextual, linguistic, and syntactical analysis of Deut 20:10–20. First, the author divides vv. 10–18 into two parts: action regarding cities outside the land of promise (vv. 10–15) and action regarding cities in the land (vv. 16-18). Cities in the first category were to be offered peace (שָׁלוֹם) and were to be besieged only if they refused to surrender (v. 12). However, cities within the land of promise were pronounced חֵרֶם, "complete destruction" (v. 18). This thematic division of vv. 10-18 allows Hasel to ob-

serve that vv. 19–20 must relate only to cities within the land of promise (vv. 16–18). Vv. 19–20 prohibit the cutting down of fruit trees for the construction of siege works (מָצוֹר), but allow the use of non-fruit trees for siege construction. The phrase כִּי הָאָדָם עֵץ הַשָּׂדֶה (v. 19) presents syntactical difficulties, particularly the word הָאָדָם. Against a host of proposals, Hasel follows Aecio Cairus in understanding הָאָדָם as a Hiphil imperative in a demonstrative sense, and thus translates: "But you shall *man* (or) *station* the trees of the field to go before you in the siege" (cf. Aecio E. Cairus, "The Trees Which Are Not People (Deut 20:19): An Ancient Mistranslation?" *Asia Adventist Seminary Studies* 2 [1999]: 19-22). To him, this translation helps explain why the cutting down of fruit trees was proscribed: (a) Israel would eat from these fruit trees; (b) the trees were not subsumed under the חֵרֶם. Hasel ends the chapter by emphasizing the polemic nature of Deut 20. He sees this polemic as the "secondary aim" (p. 39) for vv. 19–20, a hypothesis which leads to the investigation in the ensuing chapters.

In chapter two, the author investigates first-millennium Assyrian and Babylonian military practice in the light of the prohibition in Deut 20:19–20. He starts with these first-millennium sources because the discovery of the "book of the law" during the 7th century B.C.E. has led scholars to "seek an Assyrian *Vorlage* to the treaties and military practices outlined in Deuteronomy through Judges" (p. 52). Relevant textual and iconographic evidence indicate first, that siege tactics were widely employed by the Assyrians through various means (e.g., tunnels, battering rams, siege towers) and second, that they often embarked upon massive destruction of fruit-bearing trees or orchards and, in only two instances, the confiscation of grain to feed the army. However, there is no evidence that the Assyrians made use of enemy timber to construct siege equipment. If anything, one iconographic source implies that the battering ram, with all its wood and other parts, was transported from Assyria and reassembled at the spot of the attack (p. 56). Similarly, Hasel has demonstrated that the purpose of the destruction of fruit trees was neither for the sustenance of the besieging army nor for the construction of siege equipment since, in the Assyrian records, this wanton destruction, if it takes place at all, occurs *after* an enemy city is plundered and destroyed or *after* an unsuccessful siege. Thus it stands to reason that this policy served as a reprisal for rebellion. Babylonian siege tactics are not as well preserved or detailed as those of the Assyrians. Yet the Babylonian Chronicles, combined with the information contained in the Hebrew Bible in the case of the Jerusalem siege, indicate that they also employed siege works, though the means and materials used are not mentioned. Further, the Babylonian Chronicles make no direct mention of the destruction of fruit trees. At this point, the author rightly concludes that the cutting down

of fruit trees for the construction of siege works was not a military tactic in the first-millennium, hence the background to the prohibition of Deut 20:19–20 must be sought in the second-millennium, an area that is neglected in recent Deuteronomic studies.

Accordingly, chapter three surveys second-millennium military practices of the Canaanites, Hittites, and Egyptians, outlining their general siege practices and the destruction of life-supporting systems. The Amarna letters not only indicate that attacking armies commonly deployed siege tactics, but evince an ecological aspect of warfare policies, namely, the destruction and/or confiscation of grain. However, there is no evidence of the cutting down of fruit trees (or trees in general) for siege purposes. Hittite records show that the destruction of fields or vegetation was part of their policy. While some times the destruction of vegetation followed the defeat of the enemy city and thus could not be part of the siege actions, the "Siege of Uršu" text explicitly mentions the cutting down of (non-fruit) trees from the mountains of the city Haššu for the construction of a battering ram. A different situation obtains in pertinent Egyptian texts and iconography, which reveal the deployment of siege tactics several (breaching, scaling, and sapping) throughout the New Kingdom. The records of Weni and Thutmose III and the iconography of Ramses II and Ramses III reveal that the destruction of fruit trees and other life-supporting systems was an integral military policy since the Old Kingdom. Most important is the record of Thutmose III's siege of Megiddo, which Miriam Lichtheim translates: "They measured the town, surrounded (it) with a ditch, and walled (it) up with fresh timber from all their fruit trees" (p. 105). This and a related stela indicate that the destruction of the fruit trees at Megiddo was intended for the construction of siege works as well as a reprisal for rebellion. For Hasel, therefore, this record of Thutmose III "provides the only documented parallel for the polemic found in Deuteronomy 20:19–20" (p. 113). He can then conclude that Deut 20 has a second-millennium origin, since it polemicizes against an Egyptian practice of the same period.

In an appendix, Hasel resolves the tension between Deut 20 and 2 Kings 3:19, 25, saying that "good trees" (2 Kgs 3:19, 25) should not be equated with "fruit trees" (Deut 20:19, 20). Even so, Moab lay outside of the land of promise, hence would not be covered by the Deut 20:19–20 proscription. The extensive bibliography of this monograph (pp. 139–84), as well as the endnotes provided at the end of each chapter, tells how Hasel has engaged seriously with scholarship. Author (pp. 185–88) and subject (pp. 186–93) indexes conclude this volume.

The monograph is well written, logically organized, cogently argued, concise but thoroughly researched, and evinces a methodological ingenuity. The use of primary materials, textual or iconographical, adds more value to the study. The author's exegetical insights in Deut 20:19–20 are instructive. Most importantly, Hasel has provided a solid basis for a second-millennium provenance of Deuteronomy, for which reason conservative scholarship is indebted to him. Accordingly, he has effectively challenged, if not overturned, the mainstream OT scholarly consensus on the late origin of Deut 20, thus making it necessary for historical-critical scholars to rethink their conclusions on Deuteronomy. Obviously, Hasel has advanced our knowledge with regards to the warfare rulings of Deut 20:19–20 in their wider ANE context.

While I register the excellence and unqualified usefulness of this unique monograph, I also raise a little concern. The author has not clearly stated, at least for this reviewer, why he did not look at second-millennium Mesopotamian military sources (if in fact there are any). Similarly, the reason he focuses only on second-millennium Egyptian, Hittite, and Canaanite sources to the exclusion of first-millennium sources from any of these political entities is not given. Is this a "pre-selection" of data to support a second-millennium origin of Deuteronomy? A second concern: Hasel consistently hypothesizes that Deut 20:19–20 be understood as a polemic. However, if the record of Thutmose III were indeed the only instance in Egyptian military practice where fruit-trees were employed in the construction of siege equipment, I wonder whether this single reference could actually serve as sufficient basis for the understanding of Deut 20:19–20 as "a polemic or protest against the kinds of warfare practices known from contemporary nations" (p. 125). Israel must not cut down the fruit trees to construct siege works because they are yet to settle in that region and would make use of these fruit trees. It seems that the prohibition in Deut 20:19–20 stems from necessity rather than from a deliberate polemic. Third, the new translation of הָאָדָם proposed by Cairus, and followed by Hasel, makes sense in itself; yet how Israel was to "*man* (or) *station*" (p. 35) these trees eludes this reader at least. Finally, while the author's insights on the structure of Deut 20 are ingenious, it is still debatable whether vv. 19–20 must be linked only to vv. 16-18 rather than vv. 10–15 too which also talk about a siege (v. 12).

Despite these qualms, the author's understanding of Deut 20:19–20 as polemic make this monograph a "must read" for every serious student of the Hebrew Bible, particularly those interested in the book of Deuteronomy.

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Literary and Empirical Readings of the Books of Esther, by A. Kay Fountain. Studies in Biblical Literature 43. New York: Peter Lang Publishing, 2002. Pp. xiv + 314. ISBN 0-8204-5570-9. US$ 65.95.

The present volume is a revised version of an Auckland University, New Zealand, Ph.D. dissertation (1999), advised by Tim Bulkeley. Its author, Kay Fountain, is presently a faculty member and director for Postgraduate Studies at Asia Pacific Theological Seminary, Baguio City, Philippines, and thus a fellow missionary to the Philippines, coming from a Western background and interested in the broad field of Hebrew Bible research. Her study is unique since it develops two important areas, the second of which is not receiving enough attention from current scholarship in biblical studies: first, she studies the characterization of the main characters of the book of Esther in three different texts, i.e., MT, the LXX and the Greek Alpha text. This particular aspect of her dissertation follows along fairly standard paths of literary criticism and narrative analysis. However, her second objective, although built on the study of characterization of the main characters in the three texts, is more ambitious and involves both the development of ethical judgment in the modern reader and an empirical, qualitative study. Fountain presents three hypotheses in her introductory chapter (pp. 1–11): (1) the characters portrayed in the Masoretic text of Esther differ from the characters portrayed in both of the Greek texts; (2) the impact the characters in the story of Esther make on the male reader is different from the impact the characters make on the female reader; (3) the impact the characters in the story of Esther make on the churched reader is different from the impact the characters make on the unchurched reader (p. 6).

Chapter two contains a helpful, though not necessarily comprehensive, literature review (pp. 13–29). Fountain focuses on six major issues, including ethics and the book(s) of Esther, law and justice, the textual history of the book(s) of Esther (reviewing current opinions concerning the textual differences between MT, LXX, and the Greek Alpha text), and effects of the different texts. She also briefly reviews the issue of the absence of God (pp. 22–23) and the general effect and purpose of biblical narrative (pp. 23–25) before distinguishing her study from similar recent studies by Linda Day, Karen Jobes and Charles Dorothy. While the study design of Fountain is clearly literary (as well empirical), I wonder why she has not delved into the highly controversial issue of the relationship between narrative (or story) and history (see, for example, Alan R. Millard, "Story, History, and Theology," in *Faith, Tradition and History* [ed. Alan R. Millard et al.; Winona Lake: Eisenbrauns, 1994], 37-64), an issue which is at the

forefront of the current historiographical discussion of biblical studies. While a purely literary reading of a biblical book such as Esther is definitely a legitimate option to frame a dissertation, the issue of the development of ethical judgment that drives Fountain's second section of her study, seems to this reader to require an answer concerning the historicity of the Esther story. Fountain seems to be aware of the tension, but discounts the effect of this factor on the modern reader arguing that "whether the book of Esther is a fictional story or historical fact does not change the effect the story has on the reader" (p. 5). Since I am currently writing a commentary on the books of Ezra-Nehemiah and Esther in the *Apollos Old Testament Commentary* series (Apollos/InterVarsity) and have been struggling with similar questions and issues, I wonder if this question can be resolved in such a lapidary manner. When reading contemporary literature, even outside the realm of religion, a novel may challenge my ethical choices, but definitely does not impact me as much as a historical, first-person account of the atrocities of the war in Bosnia-Herzegovina or of the cruelties of the Pol Pot Khmer Rouge regime in Cambodia. In this sense, I would argue that historicity does play an important role in the development of ethical judgment, a point lacking in Fountain's work.

Chapters three to five focus on a literary analysis of the three text types, discussing each time the seven (or sometimes six) characters (Mordecai, Haman, the king, Vashti, the men, Esther, and [God]). In chapter three, the author studies two elements of biblical (or any) narrative, i.e., the order of story elements and the narrative's pace (pp. 31–74). As with the rest of the volume, Fountain includes many helpful tables and figures (all in all 43 tables and 36 figures throughout the book) and summarizes the findings of her close readings of the three texts in a very useful table on pp. 69–70. Compared to both Greek texts, the MT describes a hidden God, including covert suggestions of his work, it is often non-religious and ambiguous, and it seems to ridicule law and authority figures (p. 70).

Chapter four contains the second part of Fountain's literary analysis and works systematically through the chapters of MT, LXX and the Greek Alpha Text, paying particular attention to the viewpoint of the narrator (pp. 75–129). The author suggests that the MT hides the emotions of the Jewish protagonists and leaves decisions about the heroes and villains to the reader. Sometimes it narrates in an ambiguous and dispassionate manner (p. 127). Both Greek texts show more emotion and seem to take the side of the Jewish people more frequently.

In chapter five, the author discusses some miscellaneous literary effects, including issues such as speech analysis, the use of repetition, and

passive forms of the verbs (pp. 131–65). As an example, she notes that Esther speaks more than anyone else in the MT, particularly surprising considering the fact that her prayer is not included in the Hebrew text (p. 162). Also, MT is apparently more critical to and even ridicules Persian religious and other laws.

Chapter six provides the theoretical background for the design choices of the author's empirical, or qualitative data collection and analysis (pp. 167–210). Fountain used a total of 60 subjects (20 readers for each text) and employed ANOVA (analysis of variance) data evaluation (pp. 167–68). The remainder of the chapter is dedicated to the representation and statistical assessment of the data gathered in the questionnaire, followed by a more in-depth discussion of this empirical data in chapter seven (pp. 211–33). Some of the results of her empirical analysis are worth considering here. Concerning the differences between the three texts that the theoretical literary analysis suggested, she Fountain observes that these are not easily observed in the data of the empirical study: "Real readers come to the text with their own perceptions about what is moral, just, dominating, intelligent, etc." (p. 228). Fountain also underlines the most important result of the empirical study, viz. the tremendous difference in character perception between churched and unchurched questionnaire participants (ibid.). However, it seems to me that research focusing on the deep penetration of worldview (including religious convictions) in all areas of human life and thought has long established this concept (see, for example, Jay L. Wenger, "Implicit Components of Religious Beliefs," *Journal of Psychology and Christianity* 22 [2003]: 223–29, or Stanley J. Grenz, "Culture and Spirit: The Role of Cultural Context in Theological Reflection," *AsTJ* 55.2 [2000]: 37–51).

The volume concludes with five appendices, including the three texts as they were given to the questionnaire participants, the actual questionnaire handed out to the readers, the ANOVA tables, stages of moral reasoning, as well as the raw data of the empirical study (pp. 235–99). A bibliography and three indexes (subjects, authors, and biblical texts) round off the volume.

I found the volume intriguing and generally well-researched. The close reading of the Esther narratives in three different textual versions provides an interesting angle, especially in combination with the empirical study focusing on the development of ethical judgment in the modern reader. After all, the reading of Scripture is not only an academic enterprise, but leads to ethical and moral choices in the modern reader. Fountain has put her finger on this interconnection between ancient text and

the ethical choices of the modern reader, challenging academia to leave the ivory tower and connect with their churched, unchurched or non-Christian environments. While the language of the volume is mostly academic and in some cases technical (esp. for those of us not used to qualitative and quantitative research), its presentation is very instructing. For those reading the book of Esther, the book comes highly recommended.

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Pensar la Iglesia hoy: hacia una eclesiología adventista, edited by Gerald A. Klingbeil, Martin G. Klingbeil, and Miguel Ángel Núñez. Libertador San Martín, Argentina: Editorial Universidad Adventista del Plata, 2002. Pp. xxxii + 524. ISBN 987-98248-4-9. US$ 25.00.

This book is based upon the papers presented during the IV Biblical-Theological South American Symposium, celebrated between August 30 and September 2, 2001 at River Plate Adventist University in Argentina. The volume deals with the topic of an Adventist ecclesiology from a South American perspective and is published in honor of Dr. Raoul Dederen, professor emeritus of the Theological Seminary at Andrews University.

The volume is divided into five sections: (1) exegesis and biblical foundations; (2) theological reflection; (3) historical perspectives; (4) cultural context; and (5) application and praxis.

In the section entitled "Exegesis and Biblical Foundation," Gerald Klingbeil ("Entre individualismo y colectivismo: hacia una perspectiva bíblica de la naturaleza de la iglesia," pp. 3–23), describes the tension between individualism versus collectivism and discusses diverse OT passages in relation to this issue. Based on the biblical evidence, the author describes some principles that help to understand the nature of the church in a broader context. Efraín Velasquez ("La tribu: hacia una eclesiología adventista basada en la Escrituras Hebreas," pp. 25–40) looks at archeological and ethno-archeological studies in Jordan and suggests that the "tribal model" could be useful for the development of an Adventist ecclesiology rooted in the Hebrew Bible. Martin G. Klingbeil ("'De lo profundo, Jehová a ti clamo'. Conocer al Dios de Israel a través del himnario veterotestamentario," pp. 41–56) studies how, through the use of different metaphors in the Psalms, the biblical authors tried to respond to the question of knowing God. Richard W. Medina ("La unidad de la iglesia según el Salmo 133," pp. 57–69), following the historical-grammatical method, presents the theological message of Psalm 133 for the church today. The unity of the church could be

expressed by means of fraternity and relationship concepts. God invites the church in Psalm 133 to commit afresh to this unity. Héctor Urrutia ("El mensaje del remanente final en los libros sapienciales," pp. 71–92) explores the wisdom books and finds in them the basic doctrines of the Seventh-day Adventist Church (such as the Pre-Advent judgment and the Sabbath). The links between the wisdom literature and the book of Revelation are also highlighted in this chapter. Carlos Elías Mora ("Principios eclesiológicos hallados en el libro de Daniel," pp. 93–103) presents the characteristics of the universal church, as an important contribution of the book of Daniel to an Adventist ecclesiology. Communion, fraternity, dedication, and consecration are the basic ecclesiological concepts that the Book of Daniel presents regarding God's people. Gluder Quispe ("La escalera de la iglesia: una interpretación exegética de Juan 1:47–51," pp. 105–17) presents an exegetical study of John 1:47–51, with particular focus on 1:51. Quispe follows the historical-grammatical method and concludes that in Christ the encounter between heaven and earth, God and man, became a reality. Efraín Choque ("Las prioridades para la misión de la iglesia primitiva según Hechos 1:8: modelo para la iglesia hoy," pp. 119–29) rediscovers in Acts 1:8 a missiological pattern for the church today. This missiological model includes three fundamental aspects: (1) The Holy Spirit is the motivational agent; (2) the "witness" or messenger; and (3) the results of the witness's proclamation, which is manifested in numerical increase and geographical expansion. The church needs to put in practice such a model in order to bring Christ's message to every "nation, tribe, language, and people" (Rev 14:6–12). Merling Alomía ("Dimensiones cósmicas de la iglesia reveladas en la Epístola a los Hebreos," pp. 131–45) focuses on the universality of the church. Jesus as eternal and incarnate priest guarantees this universality. The author suggests that this is based on three realities: (1) the person of Jesus as priest; (2) the place where Jesus is ministering; and (3) those on whose behalf Jesus' ministry is done. Ekkehardt Müller ("Introduction to the Ecclesiology of the Book of Revelation," pp. 147–64) summarizes the ecclesiological terminology, themes, and concepts of the Book of Revelation. Müller first describes the characteristics of the ideal church, its tasks, appeals and promises. Then its internal and external challenges and final victory are discussed, followed by some practical implications of the ecclesiology of Revelation.

The second part of the book deals with ecclesiology from a theological perspective. Fernando Canale ("Hermenéutica, teología y remanente," pp. 167–76) considers the identity of the church and notes that the remnant concept appears in the context of three paradigms: eschatological, soteriological, and cultural. Canale also deals with the crucial issue of distinguishing between church as just another Christian denomination and church as the

remnant. Raúl Kerbs ("¿Cuál es el *Logos* de la eclesiología adventista?", pp. 177–87) reflects on the history of ecclesiological studies, reviewing the epistemology of ecclesiology in three historical paradigms: classical, modern, and contemporary. Knowing the *logos* (i.e., theological assumptions and presuppositions) of each paradigm allows us to make decisions concerning the categories and presuppositions for an Adventist ecclesiology. Roberto Pereyra ("La autoridad de la Escritura y la autoridad de la iglesia organizada: absoluta/relativa?", pp. 189–98) discusses the issue of church authority. He defines the nature of the organized church's authority, pointing out the relationship between them. Pereyra concludes that the church's authority is not equal to or above the authority of the Scriptures. The authority of the organized church must be subject to the authority of the Scriptures. Juan Millanao ("Los elementos básicos para la elaboración de una teología adventista del sacerdocio de todos los creyentes," pp. 199–211) considers how the doctrine of the universal priesthood of all believers could help the unity of the Adventist church and the fulfillment of its mission. Miroslav Kiš ("Holiness of the Church," pp. 213–25) deals with the concepts of discipline and holiness in the church. He suggests that church discipline must be protective, having as its goal the prevention of many members separating from the body of Christ. The rationales for applying redemptive discipline are: (1) God is holy; (2) Jesus is holy; (3) a sinful life is an undisciplined life; and (4) discipline is a positive way of looking at life. In applying discipline, the church acts in a redemptive way no matter how unpopular or unpleasant the task may be. Lael Caesar ("Una nación bajo Dios, indivisible," pp. 227–36) offers reflections on how "feeling better" is potentially destructive to the harmony of a church and presents possible solutions to this problem. Miguel Ángel Núñez ("Cristo, cabeza de la iglesia: jefe, caudillo u otro significado?", pp. 237–49) explores the Pauline meaning of κεφαλή in Ephesians and Colossians. The author poses the question: What does modern man understand by the biblical term "head"? Paul uses the word κεφαλή to describe the indivisible unity of Christ and His church. David P. Gullón ("Exposición y evaluación crítica del concepto de iglesia, Israel y de su papel escatológico en la concepción teológica del dispensacionalismo," pp. 251–67) analyzes the relationship between Israel and the church. He focuses on Romans 9–11, particularly 11:25–27 and the role this section plays in theological dispensationalism. The last chapter of this part of the book is authored by Ángel Manuel Rodríguez ("The Remnant in Contemporary Adventist Thinking," pp. 269–79) who takes a brief look at the reasons for discomfort of some Adventists over the concept of remnant as a self-designation for the church. Rodríguez reviews different remnant concepts

among Seventh-day Adventists and explores their strengths and weaknesses in conversation with the biblical concept of the remnant.

The part of the book dealing with historical studies is introduced by Alberto R. Timm ("Seventh-day Adventist Ecclesiology, 1844–2001: A Brief Historical Overview," pp. 283–302), providing a survey of the development of Seventh-day Adventist ecclesiology from its origins up to 2001. The overview deals with three major periods, which Timm characterizes as follows: (1) United by the message (1844–1863); (2) organized to fulfill the mission (1863–1950); and (3) challenges from dissenting voices (1950–2001). He suggests that a clear perception of the nature and mission of the church is important not only for responding to ecclesiological challenges, but also for maintaining the prophetic identity of the Adventist denomination. Silvia Cristina Scholtus ("Las posiciones teológicas extremas y su incidencia en la misión de la Iglesia Adventista del Séptimo Día," pp. 303–17) describes extreme theological ideas that arose at the time of the founding of the Seventh-day Adventist Church, as well as during its development, and how these affected the growth and mission of the church. She includes some suggestions as to how one should deal with similar ideas today. Humberto R. Treiyer ("La autoridad de la iglesia: el dilema de la sucesión apostólica—aportes de Elena de White y Hans Küng," pp. 319–29) reviews the origins of the doctrine of apostolic succession, comparing the positions of Ellen White and German theologian Hans Küng. He concludes that apostolic succession is not an authority conferred on some people in order to subdue others in obedience but is a ministry on behalf of the world, echoing the ministry of Jesus Christ himself.

The fourth part of the book deals with the link between culture and the church. Daniel Rode ("El modelo de adaptación de Pablo según 1 Corintios 9:19–23," pp. 333–49) discusses the Pauline concept of "contextualization" or "adaptation." He suggests that this must be part of the Christian lifestyle and needs to be incorporated into the mission of the church. Its function is to win those for whom Christ died. It implies that risks must be taken for the church. "Contextualization" means finding people where they are, meeting their needs, and putting aside what is not essential. Chantal J. Klingbeil ("Iglesia y cultura: ¿amigas o enemigas?", pp. 351–67) defines culture in broader terms. Three worldviews are reviewed (premodern, modern, and postmodern) and a panoramic view of OT, NT, and early Seventh-day Adventist Church culture is given. Klingbeil makes several important recommendations: (1) recognize one's own culture; (2) mix consciously with other cultures; (3) assume the best in other cultures, not the worst; (4) be committed individually and collectively to God's leadership; and (5) remember that we are Seventh-day Adventist Christians first and members of our own cul-

ture after that. Carlos A. Steger ("Cristianismo y cultura: el dilema de las instituciones educativas adventistas," pp. 369–76) approaches the problem regarding the influence of the culture on the church in the context of educational institutions. He highlights John 17 as an important paradigm for the interaction between culture and Seventh-day Adventist educational entities. Carlos H. Cerdá ("Relación entre Laodicea y la sociedad postmoderna: efectos en la iglesia," pp. 377–88) describes the activities of "Laodicea" and how being located in a city effects the church. Next, he discusses the characteristics of postmodern society and its influence on Christianity, and its influence on the Seventh-day Adventist church in particular. Cerdá concludes with a case study of the Austral Union. Mario Pereyra ("La iglesia y el mundo en la escatología apocalíptica desde el contexto postmoderno," pp. 389–400) analyses the message to Laodicea (Rev 3:14–22) and the call to come out of Babylon (Rev 18:4). He discusses emotional and intellectual behavior and values, personality, and the "therapeutic message." Pereyra suggests that there is an urgent need to apply this therapeutic message to bring healing to the church. Fernando Aranda Fraga ("La metamorfosis en la relación iglesia–estado a partir de la filosofía política y jurídica premoderna de Ockham," pp. 401–18) analyses the causes for the separation between the civil and the ecclesiastical powers during the late Middle Ages. He suggests that the crucial moment for the relationship between state and church occurred in 1215. This separation was further promoted by the philosopher and English theologian William of Ockham (1288–1347), whose influence can still be perceived in civil rights and modern politics.

The last part of the book, entitled "Application and Praxis," begins with a transcript of George W. Reid's keynote presentation ("Three Significant Changes Facing Today's Church," pp. 421–26). These are: (1) movement of the center from the cognitive to the experiential; (2) fragmentation of the Adventist consensus; and (3) redefinition of spirituality. Reid concludes that Jesus will be able to deal with these challenges of postmodernism. Ron E. M. Clouzet ("El desafió de la formación de lideres religiosos en la educación teológica: la lección de Eliseo," pp. 427–35) considers character transformation in spiritual leadership training. He reviews the paradigms that have been used in the training of religious leaders, suggesting the life and experience of Elisha and the schools of the prophets as a helpful paradigm for the preparation of spiritual leaders. Rúben R. Otto ("La evangelización: un proceso pre- y pos-bautismal," pp. 437–44) presents evangelism as a process. He begins with the etymological meaning of the term and its understanding historically. He defines evangelism as a process by which Jesus Christ is proclaimed as the Savior of the world, whose purpose is to make disciples who trust Him, accept Him, and serve Him. The resulting disci-

ples, oriented, and trained by the church, will play an important role in mission for the establishment of the Kingdom of God. Gerhard Pfandl ("Independent Ministries," pp. 445–53) deals with independent Seventh-day Adventist organizations and how these affect, in one way or another, the unity of the church. Pfandl suggests that the majority of independent ministries support the church and make a positive contribution. However, some independent ministries threaten the foundation and mission of the church. The article concludes with some guidelines that will help in responding to the challenges represented by these independent organizations. Enrique Becerra ("El significado de una misión escatológica," pp. 455–64) reflects on the mission of the church. He asserts that the mission must be proclaimed in the context of Scripturally-based truths, including the reality of the judgment, physical restoration, and education. Antonio V. Cremades ("El valor de la naturaleza para la iglesia," pp. 465–79) discusses the importance of nature in God's plan. The natural world was created in order to serve as a vehicle for knowing and worshipping God. He suggests that time and space be created in the church for recovering this area that has long been abandoned. René Rogelio Smith ("Educación y escatología en la eclesiología adventista," pp. 481–87) reviews the meaning of the educational work of the church. The message of the second angel of Rev 14:8 also involves the announcement that all educational systems (with their philosophies) have collapsed. Smith argues for the development of an educational "theology" based on the three angels' messages.

Pensar la iglesia hoy is a highly significant contribution toward understanding the exegetical and theological foundations of a biblical ecclesiology which, at the same time, also attempts to look beyond theology in order to integrate distinct contemporary perspectives into a Seventh-day Adventist ecclesiology. Those truly interested in this vital area will find this book a gold mine of information and inspiration that helps to understand and creatively "think church" today.

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Once upon a Time in Asia. Stories of Harmony and Peace, by James H. Kroeger with Eugene F. Thalman and Jason K. Dy. Quezon City, Philippines: Claretian Publications/Jesuit Communications, 2006. Pp. x + 165. PhP 175.00. ISBN 971-0305-41-4.

This is a most unusual book to be reviewed in an academic journal. The title, design, and cover, as well as the included drawings, would normally

consign this book to the popular religious category. However, under this deceptively simple literary guise the editor and compiler explores profound cultural and theological themes. In his two-page introduction, Kroeger explains the motivation for the story genre of the book. He states that narratives automatically draw and keep the attention of the reader/listener and stimulate a search for meaning. They serve as an interpersonal link and greatly impact life and faith. They also provide an accessible medium in which to explore "the human experience", "the human heart," and "human relationships with God" (p. ix). According to Kroeger, stories also underscore the ecumenical nature of all spiritual traditions. They are remembered long after material learned by other didactic means is forgotten. Jesus himself was a master storyteller, drawing on daily life to challenge his listeners. Great Asian teachers such as Confucius, Lao Tzu, Chuang Tzu, and Ghandi also made extensive use of stories. The material for the volume is drawn from numerous sources and a variety of forms, including poems, prayers, myths, fiction, and personal experiences.

The book is loosely organized into eight sections. Each section begins with a one-page overview followed by stories, poems, and illustrations. The author, source, and country of origin are listed after each entry. The first twelve pages are grouped around the theme of beginnings and include five Asian creation myths which are designed to explore the "profound insights that could never be achieved by scientific description or logical analysis" (p. 1). These myths underscore the interdependence of all living things. They also introduce the concepts of "temptation, sin and evil" (p. 1). The following section is organized around the importance of family (pp. 37–49). Eight entries underscore the special places assigned to children and the elderly within the extended Asian family structure and the impact of "poverty, secularization, and consumerism" (p. 37) on the family unit.

The next section moves beyond family to explore community. Twelve entries depict community as only being able to exist "by daily sharing and caring" (p. 51). They also demonstrate that community does not consist of religious exclusivism but is rather to be found in the harmonious interaction of Buddhists, Muslims, Hindus, and Christians. The way the idea of a sharing community has permeated Asian life is reflected even in the formation of language, as in the case of Filipino where the "word for brother or sister is *kapatol* or *kapatid*, a piece of your umbilical cord; a spouse is *kabiyak ng puso*, half of your heart; a close friend is *kabagang*, one of your teeth" (p. 52). Hospitality is shown to play an essential part in the formation and preservation of community.

Since Asia encompasses a great number of different cultures, the following fourteen entries explore aspects of culture ranging from "the very mundane to the practice of fine art" (p. 73). Some of the humorous entries highlight the cultural misunderstanding when western and eastern cultures meet. Not surprisingly, one of the larger groupings of twenty-two entries centers around "wisdom from the Orient" (p. 95). Asia has long been known for its wisdom literature. The main purpose of wisdom literature is to teach by use of parables and proverbs that can easily be understood by all and translated into practical life choices and values. The Hebrew Bible consists of a large percentage of wisdom literature. In Asia, Jesus is sometimes understood as a "wisdom guru" (p. 95).

The penultimate section reflects the variety of religious faiths in Asia and is grouped around the theme of "One God—Many Faith Traditions." The introductory page notes that Christians "make up less than three percent of the population" of Asia (p. 127). In the six entries which follow, the reader is encouraged to see faith in action in the lives and experiences of different religious faiths. The Asian core-value of harmony is emphasized throughout this section. The last section of the book is entitled "seeds of God in Asian soil" (p. 139) by which the author seems to mean open religious expression in Asia. Unlike most western countries where religion is often viewed as a private affair and is generally not flaunted in public life, Asians are very comfortable with "external signs of religious conviction" (p. 139). Through the last twelve entries, the authors seek to demonstrate that "there is no apparent dichotomy between faith and life" in Asia (p. 139).

There is no formal conclusion. The volume simply ends with a thought provoking story entitled "Between friends" (pp. 159–161). The book includes a map of Asia as well as an alphabetical listing of entries, together with their countries of origin. The engaging black and white line drawings, done by Jason Dy, are in themselves important reflections of the main themes of each section.

The novel style of presentation makes this book very readable. It can be used as post-graduate class material, for sermon illustrations or reading to children. While the message of some of the entries may be questioned on theological or sociological grounds, the book invites reflection. It also points to the power of stories as a primary communication medium in both pre- and postmodern contexts. This is a must read for anyone interested in mission, contextualization, and religious cultural studies. Perhaps the greatest challenge posed by the book poses for Christians in Asia

is that since "God permeates all of life in Asia, anyone who claims to have faith must manifest it in holiness of life" (p. 139).

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