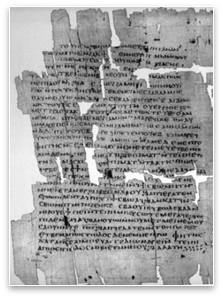
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**Editorial**

If we ask what a Humanities ‘student’ is, an obvious answer is that s/he is someone who is devoting many hours to study each day in a given subject, writing essays, talking with their peers and working towards a goal of understanding and possibly a degree. It follows that a Bible ‘student’ also spends many hours each week studying the Bible, working with a concordance, lexicon and many other books, seeking to further their understanding of the Bible and sharing and checking their thinking with/against peers, except they are probably not working towards a degree. They are usually autodidacts. If you don’t spend many hours each week studying the Bible, then you are not a Bible student; you are probably a Bible reader instead.

A sure sign that someone is a Bible student might not be, sadly, a holy life; Paul warns that knowledge might exist without love. Equally, professional and lay speaking in the church is not a sign that someone is a Bible student. It’s easy to speak without much Bible study. Instead, the sure sign of a Bible student is the amount of time a person spends with the text, a concordance and a lexicon. The problem is that this happens in private and how do you get to know what someone does in private? You get to know that someone is a Bible student, not by asking, ‘How many hours do you put in each week?’, but by hearing the **quality** of their answers and contributions when they talk or write about the Bible; these people are rare across the community.

A Bible student is not necessarily a Bible scholar. A scholar spends most of his/her research time with **scholarship**, which might include Bible commentaries. What is important to them is the scholarship rather than the Bible. You can actually tell when a scholar is also a Bible student because they are able serve up original observations about the text as well as handle scholarship. Such people are few and far between in the academic guild, while scholars are abundant (particularly minor scholars). A scholar can be original with scholarship, particularly theology or history, but this doesn’t make them a Bible student. Moreover, scholars are often only able to handle the text through the lens of scholarly commentary, and this also shows they are not Bible students. In the same way that church tradition held back Bible understanding at the beginning of the Enlightenment, so too the historico-critical method and the last two centuries’ worth of scholarly tradition holds back Bible understanding today.

You don’t have to be scholarly trained to be a Bible student, but Greek and Hebrew are very helpful (especially Hebrew), as are the findings of other related disciplines to Biblical Studies such as Near Eastern Studies or Roman Archaeology. Nevertheless, an over-preoccupation with scholarship will have a **negative** impact on Bible study in the long run in the sense we are discussing – of becoming a master practitioner of Bible exegesis and exposition; this is because you will spend more time with the writing of scholars rather than the text of the Bible and they will condition your thinking. The danger in their writing is not false doctrine arising from the fact that they are members of orthodox Christian churches; the danger lies in the patterns of reasoning and **attitude to the Bible** (You will rarely see them acknowledge inspiration.) The best defence is always to place the Biblical text and intertextual study first.

If scholarship does not make you a Bible student, neither does popular writing on the Bible. Scholars do not consult/rate highly low-grade popular commentaries on the Bible or popular historical works on Bible Background or devotional and homiletical material (the sorts of books that Christian bookshops sell or that end up in some software packages); this is because they write these works for popular consumption. If this is where you get your information from, you are unlikely to be a Bible student. Bible students produce original text-based comments which arise from their own pre-occupation with the text.

Someone might say to all this, ‘So what?’ You don’t have to be a Bible student to be a Christian; but no-one is saying that this is a ‘be-all and end-all’ choice. The chances are that you don’t choose to be a Bible student, but rather you are driven to spend a lot of time in Bible study. Most people spend their time on ordinary things. Our point is that Bible students are **rare** and it is worthwhile noting who they are and listening to them or reading them. The recent ‘Big Conversation’ event in the UK estimated that numbers in the main fellowship had fallen from 12,000 to 8,000 in the last thirty years. We could add another thousand or so to these numbers to take into account the minority fellowships in the UK. The number of Bible students in the UK community in this time has probably only been a few dozens. Fortunately, some of these were (are) writers and have left articles behind in magazines and now on the Internet. One or two have also had books published.

If you *want* to be a Bible student, you might already be one because you have this *desire*; an absence of this desire is manifested in people’s preoccupation with the ordinary things in life which leads to there being only a few Bible students. However, maybe you want to be a Bible student but are just starting. In this case, the best advice is to read Scripture daily, make intertextual study your principal method of Bible study, work with your computer concordance and lexicon and begin collecting the best writing of the Bible students from past magazines and books. If possible, latch onto a Bible student mentor and ascertain from them who the best authors are from the past and where their best writing is to be found. Sadly, it isn’t as easy as just buying a selection of Christadelphian books or articles that have been published, since these have not all been written by Bible students by any means; many have been written by Bible readers. After this start, you will have to progress to the scholarship and learn how to handle this correctly. Not only will scholarship give you neutral information that will enhance your own findings; it will also challenge your thinking and force you to go deeper in explaining and justifying your interpretations.

In conclusion, so as to correct any imbalance in the foregoing, there is quite a lot to learn from scholars, and so knowing who to read and what to read is important. However, their writing is definitely **secondary** to the Bible (especially if we consider spiritual objectives) and it is essential to be discriminating and unintimidated. But, most people are not, nor ever will be, Bible students. No one is saying that they should be - the Body has many members and different roles. This editorial is really just for aspiring Bible students. **AP**

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The **Subscriptions Page** has been changed on the website. This is now an automated process that updates the Mailchimp mailing list directly without the intervention of an editor. It also has an automated unsubscribe function for the Mailchimp list. The Google and Yahoo lists are also now retired and on Mailchimp which only offers a link to download the EJournal rather than including an attachment. The EJournal gets subscribers not only from the Christadelphian community but individuals from other churches who recognise that it is produced from within the Christadelphian community.

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**EJournal Book Fund**. This fund is now closed. It was set up to take the royalties from the four multi-authored books that have been published on Lulu since 2011. The book *Reasons* sold very well, *One God* and *More Reasons* less so, and *Who Through Jesus Sleep* not much at all. All books have a sales cycle and sales of all four have run their course in terms of monthly numbers, so much so that new royalties are now negligible. So it has been decided to close the fund and forward the remaining royalties to CSSU for their children’s magazine postage costs (£400). In total the monies given to the CSSU will have been £1400.

**Articles**

1 Cor 8:6: Monotheistic Christology

A. Perry

**Introduction**

Erik Waaler notes “It has been argued that 1 Cor 8:1-6 is the earliest NT text testifying to the pre-existence of Christ and His participation in the act of creation.”[[1]](#footnote-1) C. Fletcher-Louis says that 1 Cor 8:6 is a “key text for the emerging consensus” of Christological Monotheism and that it “places Jesus squarely within the identity of the one God of Israel.”[[2]](#footnote-2) N. T. Wright says that it has an “apparently extraordinary ‘high’ christology” and it is a “Christian redefinition of the Jewish confession of faith, the *Shema*”.[[3]](#footnote-3) This remark shows that Wright (and it is true of others[[4]](#footnote-4)) is conducting his analysis within the socio-historic context of Jewish Monotheism in the Second Temple period. He (and it is true of others) is not considering the text just within the context of inspired Scripture, i.e. what text means within the context supplied by the Spirit alone. This narrower and different context of appraisal generates the questions: does **the Spirit** present Deut 6:4 as a ‘Jewish’ confession of faith or rather a proclamation of divine revelation? Would the Spirit ‘redefine’ its own presentation in Deut 6:4? Was it a definition only for its time? These are unfashionable questions, but is as well to advertise them here even though we do not deploy an ‘evangelical’ argument against Christological Monotheism.

Waaler reviews the history of scholarship[[5]](#footnote-5) and it is worth noting that there has been a shift in the last century from seeing 1 Cor 8:6 against a Hellenistic backdrop to one that is primarily Jewish. Both exercises are a matter of bringing parallels to bear on the NT text, and the resulting proposals are beyond our scope for discussion. The intertextuality of the NT with the OT is so vast and any intertextuality with contemporary Jewish and non-Jewish literature so tiny that the method of bringing extra-Biblical parallels to bear must take second place.

The flow of ethical argument in this part of the Corinthians’ letter is also not essential for a discussion of how Christological Monotheism reads 1 Cor 8:6. The situation in Corinth and the teaching about *knowledge* which Paul was opposing is addressed by a statement with **two main clauses**:[[6]](#footnote-6) one that is monotheistic and one that is about the Lord Jesus Christ. To say that there are two clauses, only one of which is monotheistic, is to take the opposite position to Christological Monotheism, and it doesn’t depend on any particular view about the situation in Corinth regarding food offered to idols. This is our ‘critical’ argument against Christological Monotheism. Hence, we are characterizing the position of this paper as ‘monotheistic Christology’.

The nature of the exegesis offered by Christological Monotheism on 1 Cor 8:6 is **largely** **declarative**. For example, Wright says that for Paul “the allegiance of local paganism to this or that ‘god’ and ‘lord’ must be met with nothing short of the Christian version of Jewish-style, *Shema*-style, monotheism.”[[7]](#footnote-7) Bauckham’s declaration is, “Paul has taken over all of the words of this Greek version of the Shema‘, but rearranged them in such a way as to produce an affirmation of both one God, the Father, and one Lord, Jesus Christ.”[[8]](#footnote-8) The question to challenge Wright and Bauckham with is to ask whether this is actually what Paul is doing with the two clauses: are both clauses jointly expressing monotheism? Has Paul taken over *all* the words of the Hebrew version of the Shema in his Greek,[[9]](#footnote-9) in particular has he taken over ‘Yhwh’? This is the crux of the argument and to determine this question, logico-linguistic analysis of the text is required.

We will also need to examine Paul’s use of other OT texts with ‘Yhwh’, as this is important for deciding whether Paul has taken over ‘Yhwh’ from the Shema in 1 Cor 8:6. Here the work of D. B. Capes is often cited.[[10]](#footnote-10) Hence, we will jump from our exegesis/analysis of 1 Cor 8:6 into these texts in order to appraise the question of how many ‘Yhwh’ texts used by Paul refer to Christ. We shall find that an analysis of such texts (which includes 1 Cor 8:6), when informed by logico-linguistics, yields a much smaller list than that proposed by scholars such as Capes, who carry out more theologically driven exegesis. Accordingly, such a list does not offer much support for the view that ‘Yhwh’ has been quoted from Deut 6:4 in 1 Cor 8:6.

Finally, we will examine what Paul means by saying ‘all things’ are from the Father and through the Son. Commentators take two approaches to these two ideas: cosmological and soteriological. It is either all things of the created order or all things in the new creation that are from the Father and through the Son. Which is correct?[[11]](#footnote-11)

This then is the scope of this paper: we are not discussing the flow of Paul’s argument about food offered to idols; the cultural situation in Corinth; the general Hellenistic and/or Jewish background of monotheistic belief;[[12]](#footnote-12) how and when Paul uses either the Hebrew or Greek Scriptures;[[13]](#footnote-13) or sundry literary matters to do with composition or style. Our focus is just on the textual relationship of 1 Cor 8:6 to the Shema.

**Analysis**

The text is fairly straightforward and we have translated the prepositions with the most likely meanings,

But to us *there is* one God, the Father, out of whom *are* all things, and we to/for him; and one Lord Jesus Christ, through/by whom *are* all things, and we through/by him. 1 Cor 8:6 (KJV revised)

avllV h`mi/n ei-j qeo.j o` path.r evx ou- ta. pa,nta kai. h`mei/j eivj auvto,n( kai. ei-j ku,rioj VIhsou/j Cristo.j diV ou- ta. pa,nta kai. h`mei/j diV auvtou/Å

This statement is compared to the Shema,

Hear, O Israel: Yhwh our God, Yhwh *is* one. Deut 6:4 (KJV revised[[14]](#footnote-14))

dxa hwhy wnyhla hwhy larfy [mv

a;koue Israhl ku,rioj o` qeo.j h`mw/n ku,rioj ei-j evstin

and the **proposal** is made that, “Any Greek-speaking Jew who hears a Christian say what 1 Cor 8:6 says is bound to hear those words as a claim that Yhwh is now somehow identified with Jesus Christ.”[[15]](#footnote-15) Such a proposition, without evidence in Second Temple writings from Greek-speaking Jews, is of little value as it stands. Commenting on Paul’s use of Deut 6:4, Wright says: “What Paul seems to have done is as follows. He has expanded the formula, in a way quite unprecedented in any other texts known to us, so as to include a gloss on qeo,j and another on ku,rioj…”[[16]](#footnote-16) Wright notes that there is a paucity of Second Temple evidence for this proposal because there are no other texts known to us like 1 Cor 8:6.[[17]](#footnote-17)

A more plausible proposal would be that a Greek-speaking Jew would see an *allusion* in Paul’s words to the Shema in, for example, ‘God’, ‘us/our’ and ‘one’,[[18]](#footnote-18) but it is not obvious that Yhwh is to be identified with Jesus Christ.[[19]](#footnote-19) Rather, the descriptive aspect of ‘our God’ and ‘one’ is picked up by ‘to us…one God’, which therefore in turn identifies ‘the Father’ as Yhwh rather than Jesus Christ. Further, the counting aspect of Paul’s conjoined statements, ‘one…and one’, rather militates against the interpretation that Christ is being placed **within** the identity of the one God of Israel. The Shema has a single occurrence of ‘one’ whereas 1 Cor 8:6 has two occurrences. Finally, if we accept Wright’s claim, we still have to do the work of saying what we mean by ‘included within the identity of the one God of Israel’ – this could be explained as simply as the indwelling of God’s Spirit rather than anything more complicated, say, such as a recognition of an incarnation.[[20]](#footnote-20)

Wright asserts that Paul has taken ku,rioj from Deut 6:4, but offers no argumentation for this proposal. He then concludes, “There can be no mistake: just as in Philippians 2 and Colossians 1, Paul has placed Jesus *within* an explicit statement, drawn from the Old Testament’s quarry of emphatically monotheistic texts…producing what we can only call a sort of christological monotheism.”[[21]](#footnote-21) We have criticized Wright’s exegesis of Colossians 1 and Philippians 2 in previous articles, but only Philippians 2 uses a characteristic monotheistic OT text (Isa 45:23). We might agree that Phil 2:10 places Jesus *within* the same eschatological **situation** as Yahweh in Isa 45:23, but placement within a situationis not the same as **inclusion within the divine identity** and so Wright’s comparison is false.

The case for the christological monotheist is based around the claim that *kyrios* is picking up ‘Yhwh’ from Deut 6:4 and using this name for Christ, thus identifying Jesus with Yhwh in some sense. **The first counter-argument** to this claim is that, even if Paul is picking up ‘Yhwh’ from Deuteronomy, *bearing* the name ‘Yhwh’ doesn’t imply an identification of Jesus with Yhwh. This is shown in two ways: first, the name that is above every name was *given*[[22]](#footnote-22) to Christ by God (Phil 2:9); and secondly, the name was also given to the Angel of the Lord who led Israel through the wilderness (“My name is in him”, Exod 23:21).

The Angel of the Lord is a type of Christ leading his people through the wilderness. In the same way that he bore the name, so too Christ bears the name. Hence, any basis there might be in the possession of this name for identifying Jesus with Yhwh would also apply to the Angel of the Lord.[[23]](#footnote-23) Yet the Angel of the Lord is distinguished from Yhwh in the same way that Paul distinguishes ‘one…and one’ in 1 Cor 8:6.

However, before we reach this conclusion, we should ask, **as a second counter-argument**, whether *kyrios* in 1 Cor 8:6 is actually picking up ‘Yhwh’ from Deut 6:4 in the first place. ‘Yhwh’ is a proper name, but *kyrios* in 1 Cor 8:6 is not being used here as a proxy[[24]](#footnote-24) for this proper name precisely because it is modified by ‘one’.[[25]](#footnote-25) The ‘one’ is in a semantic contract with the ‘many’ of v. 5, which in turn has the plural of *kyrios*. This in turn brings that plural into a semantic contract with the singular of v. 6. Thus, because the plural is functioning as a descriptive title, so too *kyrios* in v. 6 is functioning as a title and not as a proxy for the name ‘Yhwh’. Accordingly, we can observe a symmetry between the two clauses: just as ‘God’ is not a proper name in ‘one God’ so too ‘Lord’ is not serving as a proxy for a proper name in ‘one Lord’.

In a contiguous reproduction of a Yhwh text, *kyrios* without an article is a fairly clear proxy replacement for the name and it carries some functionality of that name. In freer quotations and allusions of/to Yhwh texts, *kyrios* may be used with an article as an exegetical replacement for ‘Yhwh’, but where the reference is to Christ, the use of the article makes it unlikely that *kyrios* is being used as a proxy for the name ‘Yhwh’, and this is because *kyrios* is being modified by the article.[[26]](#footnote-26)

Given that *kyrios* is generally used to describe or address lords, masters, owners, deities, rulers, persons of rank, as well as the God of Israel, we need to know which use of *kyrios* we have in 1 Cor 8:6. If *kyrios* is being used **descriptively** of Jesus Christ, then it is not representing the name ‘Yhwh’. Indeed, we might well argue that since ‘Jesus’ means ‘Yah saves’ or ‘Yah is salvation’, it is the name ‘Jesus’ which picks up ‘Yhwh’ from Deut 6:4, but this is obviously just a general pick-up of ‘Yhwh’ common to many Hebraic names.

If the first clause, ‘there is one God, the Father’, is monotheistic, what type of clause is ‘there is one Lord, Jesus Christ’?[[27]](#footnote-27) Is it possible to have a god and a lord within a scriptural faith? Is this conjoining of the Father and the Son so innovative that it redefines Scriptural Monotheism and Jewish Monotheism? Is the associative partnership implicit in ‘of whom are all things’ (the Father) and ‘by whom are all things’ (the Son) actually (or still) monotheistic?[[28]](#footnote-28)

Our **two clause** reading of 1 Cor 8:6 is immune to Bauckham’s reasoning for Christological Monotheism. He says, “there can be no doubt that the *addition* of a unique Lord to the unique God of the Shema‘ would flatly *contradict* the uniqueness of the latter…The only possible way to understand Paul as maintaining monotheism is to understand him to be including Jesus in the unique identity of the one God affirmed in the Shema‘.”[[29]](#footnote-29) All we have to observe here is that the second clause is not ‘adding to’ the ‘one’ of the monotheism in the first clause and that ‘one…and one’ does add up to two! We do not have to maintain Paul’s monotheism by deploying a late-20c. theological construct like ‘included in the divine identity’. We can maintain his monotheism by confining his avowal of monotheism to the first clause.

The questions we pose go to the heart of the matter and their answer is that a **son** of God is precisely the person who can be in partnership with God **the Father** without any confusion of persons or change to monotheism; **this is not a High Christology but a** **High Anthropology**.

**The Shema**

J. W. Adey comments, “The ‘one God’ of Biblical revelation is a *single* ‘person’ God, the Father only, unambiguously unitarian or monotheistic…”.[[30]](#footnote-30) The Shema would seem to be a clear expression of that monotheism. The singleness of God is **not about his (compound) unity**, but about there being a sole God.

Christological Monotheism holds that Jesus is included within the divine identity of the God of Israel. As a second move it affirms a continual adherence on the part of Paul to Jewish Monotheism. The two propositions introduce a confusion into the definition of monotheism between *what is one* and *unity*. Jewish (as well as scriptural) Monotheism is not about unity; it is about there being a single God. The compound unity of the Father and the Son is not informative for Paul’s use of the Shema.

This observation introduces a requirement for Christological Monotheism: it needs to show that ‘inclusion within the divine identity’ is actually *relevant* to a characterization of ‘monotheism’. The contrary challenge is that we can characterize Jewish Monotheism, Scriptural Monotheism and Pauline Monotheism, referring to the singleness of God, as well as showing that Jesus is included within the divine identity of the God of Israel – but without this being a matter of monotheism and instead being a matter of **cosmology**.[[31]](#footnote-31) The drive to have ‘inclusive identity’ part of a definition of monotheism seems anachronistic and based in the needs of Christian theology rather than an accurate description of NT history.

If we want to be faithful to the etymology ‘mono/theism’ (mo,noj/qeo,j), then we should include the following Pauline ‘mono’ texts ‘*only* God’ (1 Tim 1:17; cf. Jude v. 25) and ‘*only* Sovereign…who *only* has immortality’ (1 Tim 6:15-16). These texts, coupled with the distinction between the Son and the invisible God in Colossians, gives us a consistent monotheistic pattern in Paul’s thought that doesn’t include the Son.

Is Paul (or the Spirit) rewriting or rearranging the Shema? If the ‘one’ and ‘God’ of the Shema is used in the first clause in ‘one God’ and the sense of ‘to us’ is reproduced in the ‘our’ of the first clause, then the Shema is partly quoted. ‘Yhwh’ is absent but we have ‘the Father’ in an analogous position in the first clause to give us the reference of that name.

If the ‘one’ of the Shema has been used in the first clause, can we say that it is also used in the second clause and for a different person? The point here is that the referent of ‘Yhwh’ has been brought into the first clause under the reference of ‘the Father’. The available sense of ‘one’ in the Shema as it is related to Yahweh has therefore been used up in the first clause. The alternative analysis therefore is that we have a **corresponding** **use** of ‘one’ in the second clause, a use that is modelled on the first clause (and the two clauses do have a similar structure).[[32]](#footnote-32)

A correct analysis of the first clause disallows the possibility of *kyrios* being used from the Shema in the second clause. The argument is that the semantic resources of the Shema are used up in the first clause. This argument supplements the earlier argument above that *kyrios* is not functioning as a proxy for the name ‘Yhwh’ in the second clause.[[33]](#footnote-33)

We should ask *whether it is possible* for the Shema to be rewritten or rearranged so as to include Jesus Christ within the divine identity of the God of Israel. The question here is whether the semantics of ‘one’ (dxa, ´eHäd) in the Shema allow this possibility. Our argument is that they do not, because ‘one’ is about singleness and not unity whereas ‘inclusion within the divine identity’ is about unity, i.e. requires a sense corresponding to ‘unity’ in the Shema.[[34]](#footnote-34)

A quotation of the Shema in Zech 14:9 assists this analysis.

And Yahweh shall be king over all the earth: in that day shall there be Yahweh one,and his name one. Zech 14:9 (KJV revised)

Adey comments on this text, “the way *´HD* qualifies Yahweh and ‘Yahweh’ in Zech 14:9, *classifying* but not (it is said) identifying, connects and complies syntactically and semantically with reading *´HD* as a numeral ‘one’ in the *Shema*.”[[35]](#footnote-35) And a further quotation,

Have we not all one father? Hath not one God (´*ēl*) created us? (Mal 2:10 KJV)

Adey’s comment on this text is, “The singularity of ‘God’ is further emphasized by the grammatically singular form ´*ēl*”.[[36]](#footnote-36) The singleness of Yahweh is also seen in the complementary statements that God is alone God or that Yahweh is alone Yahweh (2 Kgs 19:15, 19; Neh 9:6; Ps 83:18).

Where ´eHäd might be used for ‘oneness’ or ‘unity’, then there is a two that remains two, as for example in the case of “the two shall be one flesh” (Gen 2:24). Adey observes,

“…whilst ‘one’ in the appropriate context may be transposed into a metaphoric sense as ‘unity’ (‘one*ness*’), dismantling ‘one’ as ‘unity’ does not end up with ‘one’ (thing). ‘Unity’ requires at least two (parts or persons) for its meaning. In Deut 6:4 the only theistic party is Yahweh. The text has none other that is God but He, and this justifies asserting that the given four semantic units in the *Shema* statement are insufficient to provide for or even evoke the concept of (some plural *oneness* as) unity.[[37]](#footnote-37)

In summary: Christological Monotheism needs to argue that the Shema *can* be rewritten and that its singleness in respect of Yahweh can be divided. It also has to show that ‘Yhwh’ is actually being picked up in the second clause of 1 Cor 8:6; it needs to argue the case that the semantic properties of *kyrios* in Corinthians are consistent with such a pick-up. Bauckham and Wright certainly make the exegetical **claim** that Paul is re-writing the Shema, but have they been misled by the ‘surface grammar’ of the appearance of *kyrios* in the NT and the OG to think there has been a pick-up of ‘Yhwh’?

**Yhwh-Kyrios Identity**

‘Yhwh’ is represented by ‘*kyrios’* in Pauline NT texts that quote the OT. This is not controversial.[[38]](#footnote-38) To give one example,

Blessed *is* the man to whom *kyrios* will not impute sin. Rom 4:8 (KJV revised)

Blessed *is* the man unto whom Yhwh imputeth not iniquity, and in whose spirit *there is* no guile. Ps 32:2 (KJV revised)

The question is whether there are quotations of texts that have ‘Yhwh’, but which are used of Christ. The argument put by Christological Monotheism is that there are such texts and they are an “emerging pattern”.[[39]](#footnote-39) This pattern is used to support the interpretation that Paul included Jesus Christ within the identity of the God of Israel (in 1 Cor 8:6). Dunn asks,

“Should we therefore conclude that in making such use of such scriptures Paul was equating or even identifying Jesus with God, with the one God of Jewish monotheism? Such a development would seem to go well beyond anything within the current diversity of first-century Judaism and constitute such a radical revision of the dogma of monotheism as to make a parting of the ways inevitable and in fact already irretrievable.”[[40]](#footnote-40)

Dunn’s doubt is well-placed. The first problem facing commenters is that many of the NT texts proposed[[41]](#footnote-41) can be read solely with reference to Yahweh. The second problem is how to derive an ‘inclusive’ identity characterization from texts that use ‘Yhwh’ of Christ. Examples of these texts are worth discussing in order to tease out what conditions must be satisfied in order for Paul to be making some sort of ‘including identification’ between the God of Israel and Christ.

There are two common logical notions of identity to distinguish from inclusive identity.[[42]](#footnote-42) An **absolute identity** such as ‘a=b’ gives no priority to either ‘a’ or ‘b’ and offers no basis for saying that ‘a is included within the identity of b’ instead of ‘b is included within the identity of a’. Indeed, ‘within’ is problematic since ‘a=b’ translates as the proposition “ ‘a’ is included in an identity with ‘b’ ” which is a comment about a statement. How we explain the cognitive difference between ‘a=b’ and ‘a=a’ is not important for our purposes.[[43]](#footnote-43) What absolute identity requires is that if two are identical, then whatever is true of one is true of the other.[[44]](#footnote-44) Given the different things Paul says about God and Jesus, it seems clear he did not presuppose or make an absolute identification between the two; rather the opposite – 1 Cor 8:6 is not, formally, an identity statement.

If we consider **relative identity** (‘a is the same F as b’),[[45]](#footnote-45) it doesn’t seem that this framework will give us an understanding for inclusive identity. Logically, two are one(*the same*) relative to their satisfying a categorical predicate (‘the same *F*’; Fido and Pooch are the same breed’). Does Paul think that Jesus is the same God as Yahweh? One doubt would be that he distinguishes them in terms of ‘God the Father and the Lord Jesus Christ’. However, putting this doubt aside, if Paul believed that they were the same God, this doesn’t necessarily imply that he is ‘including’ Jesus in the divine identity of Yahweh/God of Israel.

There are problems with thinking of ‘inclusive’ identity as a relative identity. Exponents of Christological Monotheism don’t use the technical vocabulary of relative identity. Furthermore, relative identity (or qualitative identity) maintains that *a* and *b* are at least numerically unique.[[46]](#footnote-46) Again, as with the notion of absolute identity, to say that Jesus and the God of Israel are *the same* God doesn’t give any priority to either in terms of inclusion.

If we think of **shared identity** or **group identity**, these are examples of ‘inclusive’ identity. We might say ‘a is a member of the same class as b’. There are many gods and many lords and these would be classes in which we might place the God of Israel and the Lord Jesus Christ. Putting it in this way, doesn’t obviously include Jesus in the class of many gods, but rather the class of many lords. In fact, 1 Cor 8:6 doesn’t lend itself to an inclusivity thesis, since Paul would seem to affirm that the “to-us” class of gods has only one member and likewise the “to-us” class of lords.[[47]](#footnote-47) He assigns deity to the Father and lordship to Jesus.

It is one thing to *claim* that Paul includes Jesus within the divine identity of the God of Israel; it is another thing to show this *worked out* in his writing. We have noted the declarative quality of Christological Monotheism. For example, we might ask whether (for Paul) it was God the Father[[48]](#footnote-48) that included Jesus within his identity. If this were the case, and suppose that he did so through the bestowal of his Spirit upon Jesus, does this have any implication as regards intrinsic deity in respect of Jesus? If Jesus is included within the divine identity of the God of Israel, is the identity nevertheless still retained by the God of Israel as *his* identity in such an inclusion?

In a rough and ready way we might say, “A criterion of identity for something is that criterion by means of which we can individuate something, specify which one it is, tell where it begins and another leaves off; in short, by means of which we can pick something out or tell that it is the same one again.”[[49]](#footnote-49) In the writings of Paul, the use of ‘the Father’ in constant conjunction with ‘God’ serves as one criterion for individuating God, of which there is only one (‘To us there is one God, the Father’). Any inclusion of Jesus within this identity doesn’t change that criterion of identity which is not satisfied by Jesus (he is the Son). Paul doesn’t give us any language to change the criterion.

**Representative Identity**

The best sense for ‘included within the divine identity’ is **representative identity** – i.e. where someone represents (acts for) someone else.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ is *kyrios*, to the glory of God the Father. Phil 2:9-11 (KJV revised); cf. Rom 14:11

The name given to Jesus that is above every name is not the common Jewish name of ‘Jesus’ but that of ‘Yhwh’. As we have noted above, the type for this is the giving of the name to the Angel of the Lord. This framework of name-bearing is indicative of representation (acting/speaking[[50]](#footnote-50) in someone’s name). This is clear from the example of the Angel of the Lord where God instructs that the people were to obey his voice because “my name is in/with him” (Exod 23:21). The identity here is representative, one in which someone represents the authority and the will of another. As such, it does not confuse the persons of God and the Angel of the Lord. We can, if we want, gloss this kind of identity as an ‘inclusive’ identity: the representative is *part of* the identity of the one represented.

Paul quotes Isa 45:23 in Phil 2:9-11 which, while ‘anthropomorphic’, is quite specific in its personal language: ‘my mouth’ and ‘unto me’ – this singular language doesn’t seem to offer much room for *others* to receive obeisance.

I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, that unto me (yl yk) every knee shall bow, every tongue shall swear. (Isa 45:23 KJV)

Commentators assume that bowing ‘at the name of Jesus’ is equivalent to bowing before Jesus alone. It is as if their exegesis drops ‘the name’ from their consideration of what Paul is saying. However, if you bow ‘at the name’ and that name is ‘Yhwh’, then Yahweh is involved as an indirect recipient of the obeisance when the one being bowed to is a representative.[[51]](#footnote-51)

The bowing goes hand in hand with the confession that Jesus Christ is *kyrios*. Is this a confession that Christ is ‘Yhwh’, a bearer of the divine name; is it a confession that Jesus is Yahweh; or is it a confession that he is the believers’ lord?

Christ is not only given a name; he is highly exalted, an elevation which is all about ‘lordship’ (quoting Isa 52:13-15 – a position of authority over kings). Exegetically, *kyrios* (‘Jesus Christ is Lord’[[52]](#footnote-52)) could be a proxy for ‘Yhwh’; however, since *kyrios* is not being quoted from a Yhwh text, we have no prompt for this reading. The sense of *kyrios*, which we noted above, includes ideas of lordship and being a master or ruler, and this fits with the obeisance in the act of bowing. Is it likely that Paul is saying that confession to God’s glory is a matter of acknowledging Jesus bears the divine name or that he is the believer’s lord? To state the question is to answer it.

How do we account for the use of Isa 45:23 in Phil 2:9-11? The simplest and most Jewish explanation is that the identity implied by name-bearing is **representative**. Jesus represents Yahweh (as a name-bearer of ‘Yhwh’), so that bowing to him is bowing to Yahweh. Hence, bowing and confessing is to/for[[53]](#footnote-53) the glory of God the Father and not the glory of Jesus. Rather than placing Christ on an equal footing,[[54]](#footnote-54) first his exaltation, and then the believer’s glorifying of God through him, define his position as subordinate.

The situation in which someone represents the identity of another person is a common occurrence in diplomatic contexts, in government, and in legal settings.[[55]](#footnote-55) The example of Isa 45:23 and Phil 2:9-11/Rom 14:11 suggests that Jesus Christ is a plenipotentiary representing Yahweh (cf. Joseph and Pharaoh).[[56]](#footnote-56)

It should be noted that the use of Isa 45:23 in Rom 14:11 is more formal than that in Phil 2:9-11,

For it is written, “As I live, says *kyrios*, to me every knee shall bow and every tongue confess to God.”

The differences here with Isa 45:23 are the change from ‘By myself have I sworn’ to ‘As I live’ and the addition of ‘says *kyrios’*. The lack of the article, and the conventional formula ‘thus says the Lord (God)’ in the Prophets,[[57]](#footnote-57) particularly Ezekiel, suggests that *kyrios* in Rom 14:11 is standing proxy for ‘Yhwh’ and refers to Yahweh. This is clear from the fact that what is said was said *back then* and Christ is not a figure back then – just Yahweh.

Romans 14:11 is about what was written; it is not about something being said contemporaneously. We might ask why Paul dropped ‘By myself have I sworn’ and used ‘As I live’. To this we can say, first, the ‘As I live’ Yhwh texts are pronouncements and commands, but mostly **judgments**. This accounts for Paul’s composite quotation: he is relating the pronouncement of Isa 45:23 to the **judgment** seat of Christ; secondly, the first person of ‘By myself have I sworn’ is kept in ‘As I live’; and thirdly, ‘As I live’ evidently has the same force as the speech act of swearing reported in Isaiah.[[58]](#footnote-58)

Isaiah 45:23 is quoted in Romans in support of the proposition that all must appear before the judgment seat of God; hence, all confess to God. However, because the judgment seat of God is the judgment seat of Christ, all will bow the knee to God by bowing the knee to Christ. In Isaiah’s day, the expectation was that the people would bow the knee to the Arm of the Lord.[[59]](#footnote-59)

In general, insofar as Christ does the same thing his Father does, the same action predicates are applied to them both. For example,

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thess 3:13 (KJV)

…and *kyrios* my God shall come, and all the saints with thee. Zech 14:5 (KJV)

This allusion seems clear. Zechariah is typical language for God-manifestation acting on behalf of his people (‘come’). The context is the Last Days and the Day of the Lord (Zech 14:1, 3, 4). Yahweh goes forth into battle and ‘his feet’ shall stand on the Mount of Olives.

This allusion is an example of Yhwh texts that describe God acting on behalf of his people in the land. The language of Yahweh coming in the person of another is seen, for example, in the case of the Arm of the Lord (Isa 40:3; 10; 51:9; 53:1; John 12:38). This is God being manifest in the flesh (1 Tim 3:16) and fulfilling his own declaration, ‘I will be **who** I will be’ (Exod 3:14[[60]](#footnote-60)). That God is manifest in someone on the ground is indicated by the prediction that ‘his feet’ would stand on the Mount of Olives. As Adey observes, “A Biblical criterion of being the true God is that God’s identity can be depicted by another”.[[61]](#footnote-61)

The predicates of action are equally applicable to Yahweh as they are to the person on the ground.[[62]](#footnote-62) There are criteria of application[[63]](#footnote-63) for these predicates which are satisfied by Yahweh and the person on the ground. The point here is not that the person bears the name ‘Yhwh’, nor that they necessarily represent Yahweh (*pace* foreign potentates brought against Israel), though this may be true: the point is that God is manifesting himself in someone through the Spirit – their actions are the actions of God. In this sense, that person is included in an identity with God (and vice-versa) but without any confusion of persons.

Fletcher-Louis states, “Time and again we find divine *action* or *functions* ascribed to Christ in a way that now makes sense if Christ belongs within the divine identity and if he fully participates in the divine nature.”[[64]](#footnote-64) What we need to question here is the ‘fully participates in the divine nature’. This sounds like theologically motivated eisegesis designed to support later church doctrine.

The framework for understanding the same divine action being attributed to God and to Christ is **representative**. This is clear from the use of ‘parentheses’ in Paul,

Now God himself and our Father, (even our Lord Jesus Christ), direct our way unto you. 1 Thess 3:11 (KJV revised); cf. 2 Thess 3:5

The singular verb ‘to direct’ is attached to the subject ‘God’ as shown by the emphasis ‘himself’, but the guidance is through the Lord Jesus, as shown by the ‘even’ sense of the conjunction. Paul uses the same construction for emphasis in 1 Thess 5:23, “May the God of peace himself (auvto.j de. o` qeo.j) sanctify you wholly”, and 1 Cor 8:6 makes the relationship clear: spiritual things are *of* the Father but *through* the Son (see below).[[65]](#footnote-65)

The singular verb attaches to the emphasized subject, God the Father, but the parenthesis provides a substitution for the reader, a device which therefore does not contravene the normal grammar of noun-verb agreement.[[66]](#footnote-66) Fletcher-Louis’ grammatical analysis is therefore wrong “*two* persons grammatically expressed as *one* acting subject”.[[67]](#footnote-67) It is rather, *two* grammatical subjects (one primary, one secondary) available for *one* action verb.

**Typological Identity**

It might be argued that we should eschew metaphysical questions on how Paul included Jesus within the divine identity of the God of Israel, and assert instead that this is a literary idea. The problem with this proposal is that language use is referential and the difficult metaphysical questions cannot be avoided.

There are however literary identities. One kind is a **typological identity**.

Nevertheless, when it [the heart, v. 16] shall turn to *kyrios*, the veil shall be taken away. Now the Lord is the Spirit: and where the Spirit of the Lord *is*, there *is* liberty. 2 Cor 3:17 (KJV revised)

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them…And till Moses had done speaking with them, he put a veil on his face…But when Moses went in before Yhwh to speak with him, he took the veil off, until he came out. Exod 34:30-34 (KJV revised)

The comparison here is with Moses ‘going in’ before Yhwh without a veil. The use of the verb ‘to turn’ picks up the children of Israel ‘outside’ who ‘turned away’ from Moses (Exod 34:31 – they turn back, same verb in the LXX). Paul is saying that when the heart of the Jews *turns* to Yhwh, the veil will be taken away, i.e. they will then be like Moses.[[68]](#footnote-68)

Paul’s first exegetical comment upon the incident is that ‘The Lord is the Spirit’. The identity here is **typological**; Yahweh in Moses’ day stands for ‘the Spirit’ in Paul’s day.[[69]](#footnote-69) That Paul is thinking in terms of typological comparison is shown by his earlier remarks. The Corinthians were not a letter written in ‘tablets’ of stone but one that was written in the ‘tablets’ of the heart with the Spirit of the living God (2 Cor 3:3). In order for the Jews to be such a letter, they would have to ‘turn’ to the Spirit. Paul is stating this imperative by his assertion that ‘the Lord’ (Yahweh) is ‘the Spirit’.[[70]](#footnote-70)

Paul’s second exegetical comment is ‘where the Spirit of the Lord is, there is liberty’. This is about the ministry of the Spirit (2 Cor 3:8) and it echoes Jesus’ words, “The Spirit of the Lord is upon me…to proclaim liberty to captives” (Luke 4:18; Isa 61:1). The ministry of the Spirit was through Paul to those who would respond (2 Cor 3:1). Jesus spoke of liberty as a release from captivity (Assyrian deportation), a metaphor for forgiveness of sins. Paul varies this in terms of a freedom from bondage (Egypt; cf. Gal 2:4; 5:1). This second comment reinforces the implication of the first comment - that *kyrios* is going proxy for ‘Yhwh’ in v. 16 and refers to Yahweh. This is because, for Jesus, the Spirit is the Spirit of the Lord.

The above two comments are bound by the connection between Moses and the Spirit of the Lord in Isaiah 63. The use of ‘Spirit of the Lord’ alludes to the judges who (like Moses) delivered the people (e.g. Jud 3:10; 6:34; 11:29; 13:25; 14:6). The Spirit of the Lord in Moses caused the people to rest, and it was in this way that Yahweh led the people (Isa 63:14). This rest was the Promised Land to which they had been led (Ps 95:11).

The last comment made by Paul is that believers behold ‘the glory of the Lord’ and are ‘changed into the same image from glory to glory’ (v. 18). The glory of Yahweh is Christ, a point made clear in John (John 13:32; 17:1, 5) as well as Paul (2 Cor 8:19, 23). This ‘glory’ is therefore also an ‘image’ to which believers are conformed (Rom 8:29). This last comment further shows that *kyrios* in v. 16 is referring to Yahweh.[[71]](#footnote-71)

Capes says that “the most convincing evidence that ku,rioj in [2 Cor] 3:16 refers to Jesus comes from [2 Cor] 4:5”,[[72]](#footnote-72)

For we preach not ourselves, but Christ Jesus as Lord; and ourselves your servants for Jesus’ sake. 2 Cor 4:5 (KJV revised)

This illustrates the problem confronting exegetes; ku,rioj is used to refer to Yahweh and Jesus Christ and commentators can get confused over usage. Paul’s point here in v. 5 is about the **content** of preaching, whereas in the previous chapter, his concern has been with understanding the driving force of preaching – the Spirit. Paul’s teaching about the Spirit takes the form of a typological comparison with Yahweh. Capes is therefore simply mistaken. With typological identity, the type may have the same role, status or function as the anti-type. In the comparison between Yahweh and the Spirit, both are the source of instruction.

**Mistaken Identity**

The problem facing exegetes is when to know that *kyrios* is being used to refer to Christ and when to Yahweh. Examples of **commentators** **mistaking identity** include the following:

(i) The use of Joel 2:32 in Rom 10:13.

That if thou shalt confess with thy mouth, ‘Lord Jesus’, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved…For there is no difference between the Jew and the Greek: for the same lord over all is rich unto all that call upon him. Whosoever shall call upon the name *kyrios* shall be saved. Rom 10:9-13 (KJV revised)

On the basis of the mention of the Lord Jesus in v. 9, it is assumed that ‘same lord over all’ and ‘call upon the name *kyrios’* equally refer to Jesus. Hence, Capes avers, “Since ku,rioj refers to Jesus in 10:9, he probably had Jesus in mind here also.”[[73]](#footnote-73)

An allusion or echo of Joel 2:32 exists in, “with all that in every place call upon the name of Jesus Christ our Lord” (1 Cor 1:2). This places Jesus into the position of the saviour that Yahweh occupies in the ‘calling’ of Joel 2:32. It could be used to support the claim of Capes about Rom 10:13 but, equally, we should observe that the name ‘Yhwh’ is not referenced in 1 Cor 1:2. Since salvation is a matter of God working through Jesus, the appeal for salvation can be described directly in terms of Joel 2:32 and Yahweh or in allusive terms referring to Christ.

The expression ‘lord of all’ evokes God’s rule over the nations (Jew and Greek). In 1 Chron 29:11-12, Yahweh is ‘head above all’ (LXX has, differently, ‘lord of all’) and ‘riches’ are also said to come from him in this text. These two points of contact suggest that Paul is quoting from this prayer, but it is also common enough to address Yahweh in these terms (e.g. 2 Chron 20:6).

This in turn suggests that the use of Joel 2:32 is also a reference to Yahweh – ‘calling upon the name of the Lord’. This is a specific refrain[[74]](#footnote-74) in the Jewish Scriptures for invoking God to act as a **saviour**, see the table below for examples.

|  |  |
| --- | --- |
| Ps 79:6 | Wrath will be poured out on those who do not call on God’s name. |
| Ps 80:18 | Time of destruction; the people will call on the name of the Lord and be saved. |
| Isa 64:7 | Time of wrath, but no one was calling upon the name of the Lord. |
| Jer 10:25 | Fury to be poured out on those who do not call upon the name of the Lord. |
| Zeph 3:9 | Time of indignation and judgement; the way of service is to call upon the name of the Lord. |
| Zech 13:9 | Time of war and destruction; a third brought through fire, calling upon the name of the Lord. |

This pattern[[75]](#footnote-75) fits with Paul’s use of Joel 2:32, which in Joel’s day was likewise a time of war and the need for salvation: with the forthcoming destruction of Jerusalem and time of trouble, Paul preached that men and women had to believe with their heart and confess with their mouth and call upon the name of the Lord **in order to be saved**. Hence, we find the expression also being used in Peter’s Pentecost address, again quoting Joel (Acts 2:21), offering **salvation** from the great and notable Day of the Lord. More generally, as the disciples and apostles preached a message of salvation, the expression is used to describe the response of (some) people to this message (Acts 9:14, 21; 22:16; 1 Cor 1:2; 2 Tim 2:22). ‘Calling upon the name of the Lord’ is an expression for invoking God to act as a saviour; it is not an expression denoting everyday personal or cultic prayer.[[76]](#footnote-76)

(ii) Another example of commentators mistaking identity is the quotation of Jer 9:23-24 in 1 Cor 1:31,

That, according as it is written, ‘He that glorieth, let him glory in *kyrios*’. 1 Cor 1:31 (KJV); cf. 2 Cor 10:17

Thus saith Yhwh, ‘Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* Yhwh which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight’, saith Yhwh Jer 9:23-24 (KJV revised)

The principal actor in Paul’s treatise in 1 Cor 1:19-31 is God: God destroys (v. 19); he brings to nothing (v. 19); he has made (v. 20); he saves (v. 21); he chooses (vv. 27-28); and he makes (v. 30). Christ is the ‘object’ in the discourse – the ‘Wisdom of God’. It follows that v. 31 is a simple use of *kyrios* for ‘Yhwh’ and that the believer is to boast in God’s acts. Accordingly, Capes is simply wrong to conclude, “As indicated by his description of Christ’s work in 1:30, Paul quoted this Yahweh text (ku,rioj in LXX, hwhy in the Hebrew text) and applied it to Christ.”[[77]](#footnote-77) On the contrary, in v. 30 Christ is God’s work! The boasting is related to the acts of God.

This is clear from Paul’s other use of Jer 9:23-24 in 2 Cor 10:17. In this part of his letter, he is concerned with the work of preaching, a work he attributes to God by saying, “But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you” (2 Cor 10:13 NASB). This is the context for his quotation, “But he who boasts, let him boast in *kyrios*” (2 Cor 10:17 NASB revised).

The mistake commentators make[[78]](#footnote-78) is to disregard v. 13 and look at v. 18 which says, “For not he who commends himself is approved, but whom the Lord commends” (2 Cor 10:18 NASB). They assume that ‘the Lord’ is a reference to Christ as the one who commended Paul. However, in vv. 12-13, Paul contrasts those who commend themselves with God who ‘apportioned’ a ministry to Paul. It follows then that ‘the Lord’ is a reference to God and not Christ.

(iii) Another example of commentators mistaking identity is,

For who has known the mind of *kyrios*, that he may instruct him? But (de.) we have the mind[[79]](#footnote-79) of Christ. 1 Cor 2:16 (KJV revised)

This is a quotation of Isa 40:13,

Who hath directed the Spirit of the Lord, or *being* his counsellor hath taught him? Isa 40:13 (KJV)

Within Isa 40:12-13, the variation of ‘mind’ for ‘Spirit’ by Paul makes sense, since the argument in Isaiah is all about counsel and the thinking that is being offered about policy and direction in the affairs of state (Isa 5:19; 8:10; 14:26; 16:3; 19:11; 29:15; 30:1; 36:5). Those who have the Spirit of the Lord have the counsel of Yahweh to offer the king. The argument in Paul is equally about the possession of the Spirit (1 Cor 2:4-15). The rhetorical question that Paul uses from Isaiah invites the answer – no one instructs the Spirit of the Lord in his prophets. This answer applies to those who have the mind of Christ through the Spirit – no one can instruct them.

The adversative (de.) is used by Paul to equate the situation in Isaiah’s day, where the prophets had the Spirit of the Lord, with believers in his day who had the Spirit – *but* as the mind of Christ. He makes the equation by re-using ‘mind of’ but with ‘Christ’ and not *kyrios*. Accordingly, *kyrios* in his citation does refer to Yahweh precisely because believers have the mind of Christ.[[80]](#footnote-80) This use of Isa 40:13, keeping the reference of *kyrios* as Yahweh, is the same as in Rom 11:34.

(iv) In his consideration of food offered unto idols, Paul quotes Ps 24:1, “The earth is the Lord’s, and the fulness thereof” (1 Cor 10:26). The argument for reading *kyrios* here as a reference to Christ is nothing more than the use of *kyrios* in the context for Christ. Thus, we have ‘cup of the Lord’, ‘table of the Lord’ (v. 21), and ‘provoke the Lord’ (v. 22). Capes claims that “the most significant evidence that in this Yahweh text ku,rioj refers to Christ regards the structure of Paul’s argument on eating idol meat”[[81]](#footnote-81) and he cites 1 Cor 8:6 on ‘one Lord’.

The problem with this argument is that it doesn’t respect the difference between a quotation of a scriptural text with ‘Yhwh’ and the non-quoting use of *kyrios* for Christ that we have in the immediate context of vv. 21-22. Given that *kyrios* can be used to refer to the God of Israel and Jesus, we need a theological reason for Paul to be using *kyrios* for ‘Yhwh’ referring to Christ in his use of the Psalm.

Appealing to the Lord as the possessor of the earth is an argument rooted in the Jewish Scriptures (e.g. Ps 89:11) and it is an obvious argument to make in support of the view that food bought in the market, even if previously offered to idols, is acceptable. This argument from Scripture is not made in support of Paul’s earlier point about fellowshipping the table of demons in which he uses *kyrios* for Christ. This supports the interpretation that *kyrios* in his quotation refers to Yahweh as the provider of all food.

The quotation is used to bolster a point about eating food, idols and conscience. If we look at Capes’ “most significant evidence”, we find that this cluster of points is related to ‘God’ and not ‘the Lord’.

* An idol is nothing in the world, for there is only one God (1 Cor 8:4).
* There is one God, the Father (1 Cor 8:6).
* Food does not commend us to God (1 Cor 8:8)

1 Corinthians 8:6 distinguishes God the Father and the Lord Jesus Christ with its prepositional statements. If we compare these to 1 Cor 10:26, they disambiguate Paul’s quotation: the earth is ‘of the Lord’ (tou/ kuri,ou) and it is God the Father ‘from whom’ or ‘out of whom’ are all things (evx ou-).

(v) The use of the Jewish Scriptures may be more a matter of influence, an echo and an allusion, rather than citation or quotation This makes the use of *kyrios* for ‘Yhwh’ more difficult to determine. The following text looks to be dependent in some way on Mal 1:7, 12 and Deut 32:21,

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the table of the Lord, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he? 1 Cor 10:21-22 (KJV)

Ye offer polluted bread upon mine altar; and ye say, ‘Wherein have we polluted thee?’ In that ye say, ‘The table of Yhwh *is* contemptible.’ …But ye have profaned it, in that ye say, ‘The table of Yhwh *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible’. Mal 1:7, 12 (KJV revised)

They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation. Deut 32:21 (KJV)

The Corinthians were provoking the Lord to jealousy (i.e. Christ, vv. 16, 22), but there is no quotation of a ‘Yhwh’ text in the allusion to Deut 32:21. Bauckham states,

“But since ‘the cup of the Lord’ and ‘the table of the Lord’ in the preceding verse must refer to Christ, this must be one of those quite frequent occasions on which Paul interprets the *kurios* of an Old Testament YHWH text as Jesus. The implication for Jewish monotheism and Christology is remarkable: the exclusive devotion that YHWH’s jealousy requires of his people is required of Christians by Jesus Christ. Effectively he assumes the unique identity of YHWH.”[[82]](#footnote-82)

The use of ‘table of the Lord’ alludes to Mal 1:7, but there it is the altar, the table of Yhwh. The question is whether this is a use of *kyrios* for ‘Yhwh’ **bringing** ‘Yhwh’ **into** the Corinthians’ text by proxy. The alternative suggestion is that ‘table of the Lord’ **varies** the Malachi text with a use of *kyrios* with the Christian sense of ‘lord’ determining a reference to Christ; this would give a uniformity of use of *kyrios* across vv. 21-22 – ‘cup of the Lord’ and ‘table of the Lord’.

The expression ‘the table of the Lord’ is a metonymy for the Lord’s Supper – believers partook of the Supper and this is expressed as partaking of the table of the Lord. In Malachi, ‘table of the Lord’ is not a metonymy but refers literally to the altar-table upon which the bread was placed. The defiled bread that was placed upon the altar-table defiled that table. This difference between the reference of a metonymy and a literal reference in the two uses of the expression means that *kyrios* in Corinthians is not functioning as a proxy for ‘Yhwh’: the Lord’s Supper is not ‘the Supper of Yahweh’. The principle that this example illustrates is that in a use of a ‘Yhwh’ text for Christ, with *kyrios* going proxy for ‘Yhwh’, **there should be correspondence in the** **kind of use**.

The same analytical choice confronts us with the allusion inherent in ‘provoke the Lord’. Is this **bringing** ‘Yhwh’ from the Deuteronomy context **into** the Corinthians text by proxy or is it **varying** that text with a use of *kyrios* for Christ. This would continue the use of *kyrios* across vv. 21-22. In effect, then, v. 16 with its ‘cup of blessing…fellowship of the blood of Christ’ is setting the reference of *kyrios* in ‘the cup of the Lord’ to be Christ, and then the following ‘table of the Lord’ and ‘provoke the Lord’ continues this usage.

This is the simpler interpretation and the alternative would need a theological reason as to why Paul might want to use *kyrios* for ‘Yhwh’ of Christ at this point in his discourse (i.e. bring ‘Yhwh’ under proxy into his allusion); it is not enough to assert that this is what he has done.[[83]](#footnote-83) The problem for this claim is that an allusive use of language is not a citation or quotation in which *kyrios* stands proxy for ‘Yhwh’ in a contiguous and more formal reproduction of a Jewish scriptural text. What we simply have, *contra* Bauckham, is the jealousy of Christ; there is no reason for Paul to draw in the name ‘Yhwh’ under proxy.

A principle of exclusive devotion is illustrated in the example of Yahweh’s jealousy over Israel’s sacrificing to that which was not God. It’s an obvious example from the Law to teach an exclusive devotion to Christ in respect of table fellowship. Does such exclusive devotion imply or presuppose that Jesus is included in the divine identity of Yhwh? It’s rather odd to read such a heavy piece of theology into the simple use of an example. Jewish Christians in Jerusalem, after all, still used the temple as well as breaking bread in houses. Does exclusive devotion to Yahweh in certain practices and exclusive devotion to Christ in **other** practices require a particular theological harmonization such as ‘included in the divine identity’? It is doubtful.

(vi) A second example of an allusion to a Yhwh text is,

That no man go beyond and defraud his brother in any matter: because that *kyrios* is the avenger of all such, as we also have forewarned you and testified. 1 Thess 4:6 (KJV revised)

O Lord God, to whom vengeance belongs; O God, to whom vengeance belongs, shew thyself. Ps 94:1 (KJV revised); cf. Deut 32:35

The allusion here is clear and, equally, it is clear that *kyrios* is not referring to Christ but to God. The absence of the article is one indicator, but the context also shows that it is God’s will that Paul is presenting (vv. 1, 3, 5, 7, 8, 9). The commandments of the Lord Jesus are mentioned (v. 2) but the use of *kyrios* there is distinguished by the article. What we have here is **a corresponding kind of usage** of *kyrios* in the allusion and no reason to see a change of reference.

**All Things and Wisdom**

The most common interpretation of ‘all things’ in 1 Cor 8:6 is that this embraces the Genesis creation and that the Son is being placed as the one through whom that creation came into being – “through/by whom are all things”.

But to us *there is* one God, the Father, out of whom *are*[[84]](#footnote-84)all things, and we to/for him; and one Lord Jesus Christ, through/by whom *are* all things, and we through/by him. 1 Cor 8:6 (KJV revised)[[85]](#footnote-85)

J. Murphy-O’Conner discusses **cosmological** readings of 1 Cor 8:6, showing how they are often based on extra-Biblical comparisons with parallel texts that have ‘all things’ being *of* one God but through an agent such as Wisdom or the Logos. He notes example philosophical texts from the Stoics and Philo, but several Second Temple religious texts can be adduced for Wisdom having a role in creation. One argument for a cosmological reading is that all things come from God, and so food comes from God, and is acceptable. The problem with the argument is that vv. 1-7 is directed to those who already have this knowledge; it is not directed to those who need persuasion.[[86]](#footnote-86) Another argument is a comparison with 1 Cor 11:12 where Paul states “but all things are of God”. However, it is not certain that Paul is making a point here about creation; he could be making a contrast with the new creation as with 2 Cor 5:18 (“But all things are of God, who hath reconciled us to himself by Jesus Christ”). If we exclude creation as the topic of v. 6, then the parallel between Christ and Wisdom vis-à-vis creative agency is diminished.[[87]](#footnote-87)

The competing interpretation is **soteriological**. Within 1 Corinthians, Paul uses ‘all things’ to embrace different concepts. First, he says that the spiritual man judges all things (1 Cor 2:10-16). Such a person is the recipient of the Spirit from God who works ‘all things in all’ (1 Cor 12:6; Eph 1:23) – all these things are distributed throughout the body in terms of the spiritual gifts (‘spiritual things’, 1 Cor 12:1ff). All things are for the believers so that the abundance of grace might be spread to all (Rom 8:28, 31-32; 2 Cor 4:14-15). This is why all things are ‘new’ in the new creation (2 Cor 5:17-18). Secondly, and politically, the day will come when God will put all things under the feet of Christ, and after fulfilling his work, Christ will deliver all things to the Father (1 Cor 15:27-28; Eph 1:10-11). Of these two uses of ‘all things’, 1 Cor 8:6 would fall into the first category of ‘spiritual things’ because Paul is talking about **knowledge** in 1 Corinthians 8.[[88]](#footnote-88) Christians judge, not according to the flesh, but according to the Spirit.

The underlying point here is that ‘all things’ is a common enough way to talk generally. Elsewhere, Paul will refer to thrones, rulers, lordships and authorities as ‘all things’ (Col 1:16); he will comment that he has suffered the loss of all things (Phil 3:8); and in his Mars Hill speech, Paul declares that God gives all things to all. The ‘all things’ of 1 Cor 8:6 are the gifts of the Spirit which are ‘of’ the Father but ‘through’ Jesus Christ (e.g. Eph 2:18; Tit 3:5-6).

There is a further point of contrast with the cosmological reading. Paul states that believers are ‘through/by’ Jesus Christ - this is a reference to the new creation of men and women in Christ (Rom 6:11, 23; 2 Cor 5:17; Col 1:20; Gal 3:14; 6:15), who in turn receive the spiritual gifts. Paul’s point is based *in the present* and not the *past* of the Genesis creation.

Murphy-O’Conner argues for a soteriological reading close to our position, but he has still not let go entirely of the cosmological reading. He says,

Creation is evoked, not in or for itself, but because of the inconceivable power therein displayed. Believers are to understand that power of some magnitude is at work in their lives.[[89]](#footnote-89)

There is no need for a reference to creation. The context and the intertextual links surrounding ‘all things’ shows a present-tense soteriological sense related to the spirit gifts.[[90]](#footnote-90)

Nevertheless, even if we exclude creation as the reference of ‘all things’ in 1 Cor 8:6 (the cosmological reading),[[91]](#footnote-91) a parallel with Wisdom can still be upheld insofar as Wisdom is the source of knowledge. Paul’s argument is centred on knowledge and various behaviours arising from what is known, and so a correlation between Wisdom and the Spirit is valid.

Wright makes a comparison with the personified and pre-existent Wisdom of God,[[92]](#footnote-92) but Paul doesn’t use sofi,a at this point in his letter. He does compare Christ to the wisdom of God earlier (1 Cor 1:24), but he isn’t thinking of Christ as the personified Wisdom of God at that point in his letter. A comparison with the wisdom of God fits the context of 1 Corinthians 8 because Paul is concerned with gifts and knowledge, but this concern shows that he is not thinking of Christ as the pre-existent and personified Wisdom of God because the gifts (‘all things’) were of the present. Wright’s pre-existent reading requires ‘all things’ to be the ‘all things’ of creation.[[93]](#footnote-93) Dunn is closer to the truth of the matter when he says, “*Christ is being identified here not with a pre-existent being but with the creative power and action of God*.”[[94]](#footnote-94)

**Conclusion**

In view of the above discussion, is 1 Cor 8:6 evidence that Paul thought of Jesus as having a divine nature and/or identity? Bearing the divine name is not sufficient to give us a divine nature, but it does mean God includes his Son within his identity through the bestowal of his Spirit. This exegesis does not confuse the persons of the Father and the Son. Furthermore, we don’t have to attribute to Paul the re-writing of the Shema, something unconscionable for a Jew, let alone the inspiration of the Spirit in Paul.

**First Century Background of James**

**P. Wyns**

**Introduction**

The hypothesis proposed in this article is that the Epistle of James is the earliest of all the New Testament writings, written before the Gospels and that it was produced in response to the problems facing the church in its formative years. It was written by the apostle James, the son of Zebedee, and the brother of John before his martyrdom in AD 44. Evidence will be provided to demonstrate that the epistle was provoked by the crisis brought on by the murder of Stephen and the persecution of Saul and that this helped accelerate the church’s separation from Judaism, establishing Christianity as an independent faith and not merely as a Jewish sect.

**Unique characteristics of the epistle**

It has long been recognized by scholars that the lines of demarcation between Christianity and Judaism are not emphasized nor clearly drawn in the Epistle of James. J. A. T. Robinson comments:

“The author appears to be a Christian voice addressing Israel, like one of its own prophets or teachers, from within. Indeed it has been seriously, but not I think convincingly argued that he is writing for both Christians and Jews and is deliberately ambiguous in his choice of phrases. For he is still conscious of being of one body with his unbelieving compatriots. The local Christian gathering is spoken of as a ‘synagogue’ within Judaism. (2.2 cf. Acts 6.9)…there is nothing that conflicts or goes beyond mainstream Judaism…In Zahn’s words, ‘the believing Israel constituted the entire Church –and that was true only for a very limited period of Christian history’…there is no suggestion throughout the epistle of a Gentile presence.”[[95]](#footnote-95)

These observations support a very early dating for the epistle. Robinson also notes the absence of concern for liturgy and ministry, which are signs of late development; neither does the Gentile mission or the delay of the Parousia feature in James, or the fall of Jerusalem, all indicators of a later date. James also refers to the Sermon on the Mount,[[96]](#footnote-96) but he is not quoting from the Matthew tradition and therefore exhibits no literary dependency.

In other words the writer of the epistle was someone who heard Jesus speak, not someone who appropriated the sayings from Matthew (which was therefore written later than James).[[97]](#footnote-97) We have then, if not the exact words of Jesus, certainly the kind of thing he usually or typically said. Neither does the Epistle of James display the High Christology of the Pauline epistles[[98]](#footnote-98) – for example, the resurrection is not even mentioned! In Robinson’s words,

“…the influences – kerygmatic, apologetic, polemical, liturgical and the rest – which have rightly been seen as selecting and shaping the traditions about Jesus to the use of the church can scarcely be illustrated by any convincing examples from this epistle.”[[99]](#footnote-99)

It has, however, gone unnoticed that the prologue to John’s Gospel can be found in James’ epistle (see Table). This indicates that James was familiar with embryonic forms of Johannine tradition or perhaps the reverse is true, namely, that John drew his inspiration from his brother James.

|  |  |
| --- | --- |
| **James** | **Prologue to John** |
| Father of Lights (1:17)[[100]](#footnote-100) | In Him was life; and the life was the light of men…He was not that light…sent to bear witness of that light (1:2-9) |
| Of his own will He brought us forth by the word of truth (1:18) | As many as received Him, to them gave He the right to become children of God...born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (1:12) |
| Jesus Christ the Lord of Glory (2:1) | We beheld his glory (1:14) |

**James the brother of John**

If we examine the profile of James the son of Zebedee against the background of his epistle we can detect certain correspondences. Both James and his brother John were originally disciples of John the Baptist.[[101]](#footnote-101) James was beheaded by Herod Agrippa (Acts 12:1, 2) and John the Baptist by Herod Antipas (Mark 6:27). There was evidently no love lost between James and the party of the Herodians. The Epistle of James has many connections with the life and teachings of John the Baptist as the following comparison shows:

|  |  |
| --- | --- |
| **Epistle of James** | **Life and Preaching of the Baptist** |
| For if there come into your assembly (synagogue) a man with a gold ring, in goodly apparel, and there come in also a poor man in vile clothing…….hath not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which he hath promised to them that love him? (2:2-5) | But what went ye out to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kings’ houses. (Matt 11:8)  John had his raiment of camels hair, and a leathern girdle about his loins. (Matt 3:4) |
| Ye adulterers and adulteresses…(4:4)  He that saith do not commit adultery, said also, do not kill. (2:11) | It is not lawful for thee (Herod) to have thy brothers wife…John beheaded. (Mark 6:18-25) |
| If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled…(2:15,16) | He that hath two coats, let him part to him that hath none; and he that hath meat, let him do likewise. (Luke 3:11) |
| The devils believe and tremble. (2:19) | Herod feared John. (Mark 6:20) |
| Faith without works is barren. (2:20) | Fruits worthy of repentance. (Luke 3:8) |
| Was not Abraham our father? (2:21) | We have Abraham to our father (Luke 3:8) |
| Abraham the friend of God (2:23) | John the friend of the bridegroom (John 3: 29) |

When James addresses his audience as adulterers and adulteresses (4:4), he is referring to the ruling elite, particularly the party of the Herodians who supported the Herod family. Herod became friends with Pilate at the crucifixion of Christ (Lk.23: 12) ‘whosoever is a **friend of the world is the enemy of God**’ (3:4).

**James and the book of Acts**

According to the scholars, the Epistle of James does not have a High Christology, nor does it mention the Holy Spirit, which probably explains its neglect in certain circles. If James is a primitive first century document, one would expect the impact of Pentecost to be reflected in the epistle. The problem is not with the absence of the Holy Spirit, but with the failure of the scholars to recognize Biblical idiom. Not only is the Holy Spirit present in the epistle, but also Luke appropriates and innovates James’ unique language when framing his account of the early church. D. G. McCartney has the following to say:

“A quick glance at the margins of a Nestle-Aland text turns up more than **thirty cross-references to Jewish** **wisdom literature** of the Old Testament or intertestamental period, ten to the Pentateuch, eighteen to Prophets, and seventeen to Psalms (some of which are “wisdom” psalms). While Jewish wisdom literature clearly influenced James, scholars still debate the nature and extent of that influence. Almost all scholars who have studied the book agree that there is some kind of relevant background in Jewish wisdom literature.”[[102]](#footnote-102)

However, scholarship fails to recognize that wisdom in James (the wisdom of God or the wisdom from God) is virtually synonymous with the “Holy Spirit”. Whereas, Luke (in Acts) speaks of the Holy Spirit, James speaks of “wisdom” – in fact **wisdom** and the **Holy Spirit** function as a hendiadys in Luke; “full of the Holy Spirit and wisdom” (Acts 6: 3). It is particularly notable that it is used in relation to the **martyr Stephen**, for this also forms the backdrop to James’ epistle (as we shall shortly demonstrate). **We can only conclude that Luke was aware of the epistle and used it when writing his own account of early church history.**

**James and Stephen**

Luke repeatedly refers to wisdom in Acts 6 when he records the selection of **seven men** (including Stephen) to serve tables and minister to the Greek widows;

“It is not fit that we should leave the word of God, and **serve tables**, wherefore brethren, look ye out (evpiske,ptomai) among you **seven men** of honest report, **full of the Holy Spirit and Wisdom,** whom we may appoint over this business” (Acts 6:2b, 3)[[103]](#footnote-103)

For James, this was the epitome of true religion, faith and works operating in unison:

“Pure religion and undefiled before God and the Father is this, to **visit** ((evpiske,ptomai the same word used Acts 6:3 translated **look ye out**) the fatherless and widows in their affliction, and to keep himself unspotted from the world” (James 1:27)

Luke follows James’ lead in understanding Stephen to be the perfect example, (like his Lord), of well-balanced Christian practice and his account is based on the table that is **presented by Wisdom in Proverbs 9:**

Wisdom hath builded her house, she hath hewn out her **seven pillars**: She hath killed her beasts; she hath mingled her wine; she hath also **furnished her table**. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. (Prov.9:1-6)

Stephen, “one of the seven pillars of wisdom”, furnished the table and “got himself a blot” for reproving the hypocrisy of his fellow countrymen. James compares the “wisdom” that Stephen received with the “wisdom” of Stephen’s opponents:

“Who is a **wise man** and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have **bitter envying and strife** in your hearts, glory not, and lie not against the truth. This **wisdom** descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the **wisdom** that is **from above** is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James 3:17)

Stephen was full of the “wisdom from above” and this provoked envy in certain circles.

“And they were not able to resist **the wisdom and the spirit** by which he [Stephen] spake.” (Acts 6:10)

James remarks that; “every good gift and every perfect boon is from above” (1:17)[[104]](#footnote-104) but the spirit of Stephen’s opponents was one of envy. This is the same “spirit” that dwells in us and is in opposition to God; “The spirit that dwelleth in us **lusteth to envy**” (James 4:5). James draws the attention of his audience to the incident in Numbers 11 because this passage displays a parallel with the first century circumstances:

And Moses went out, and told the people the words of the Lord, and gathered the **seventy** men of the elders of the people, and set them round about the tabernacle.And the Lord came down in a cloud, and spake unto him, and took of the **spirit** that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the **spirit rested upon them**, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was **Eldad**, and the name of the other **Medad**: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, **Enviest thou for my sake?** would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them! (Num 11:24-29)

It is enlightening to take note of how various Jewish sources interpret this Numbers passage:

These prophesied what would take place on the following day, announcing the appearance of the quails, but Eldad and Medad prophesied what was still veiled in the distant future. The elders prophesied only on this one day, but Eldad and Medad retained the gift for life. The elders died in the desert, whereas Eldad and Medad were the leaders of the people after the death of Joshua. The elders are not mentioned by name in the Scriptures, whereas these two are called by name. The elders, furthermore, had received the prophetic gift from Moses, whereas Eldad and Medad **received it directly from God.**[[105]](#footnote-105)

Eldad and Medad, appearing out of nowhere, (they even prophesy within the camp, whereas the other elders must leave the camp before they are granted prophecy), **undermine the authority of the existing administration.** Even if their prophecy is genuine, Joshua reacts with “My lord Moses, imprison them,” because of the danger they pose. To preserve the people and their government and general organization, he is prepared to lock up a genuine prophet.[[106]](#footnote-106)

Although the text itself does not specify, most Jewish commentators believe that Eldad and Medad were prophesying the death of Moses in the desert prior to the entry of the Jews into Canaan. This interpretation not only suggests why Joshua urges their imprisonment, but it also concurs with the historical definition of the phenomenon of prophecy as generally relating to politics. As the German sociologist Max Weber once put it, the biblical prophets were the earliest known political pamphleteers. Their ecstatic appearance struck many as odd, but the content of their monologues usually demonstrated great political acuity.[[107]](#footnote-107)

As for Joshua, the text understands his recommendation of imprisonment for Eldad and Medad as emanating from his immaturity (11:28). He appears suspicious of “instant prophets.” The Talmud is somewhat more charitable in ascribing his motivations by suggesting that Joshua was advocating merely that Moses impose the restraints of public office upon the two prophets.

Yet Moses rejects even this more generous recommendation ascribed to Joshua, claiming that he would rather be the leader of an entire people of prophets. Moses upholds the independence of prophets as a check upon state power. He does not believe that prophets should be restrained by public authority. In effect, Moses champions the meaning of prophecy as less the capacity to predict the future, the popular definition of prophecy, than **the ability to challenge the status quo** and speak truth to power. The subsequent role of the court prophets in biblical history would not be to tell the monarchy what it wished to hear so much as to serve as the conscience for the king -- **even at the risk of personal danger.**

The Sanhedrin (the Seventy) traced their legitimacy back to Moses when they received the Spirit as the seal of their authority. James’s polemical argument is that even then there were two in the camp who had received the Spirit apart from the seventy. This situation caused envy amongst the seventy. These two are Eldad (Friend of God, cf. 2:23) and Medad (more than a friend);[[108]](#footnote-108) which contrasts with James’ pronouncement that, ‘Friendship with the world is enmity with God.’ (4:4) The conclusion that James wishes them to draw is that these “two” were **John the Baptist and Stephen**, who were both filled with the Holy Spirit (Acts 6:5; Luke 1: 15) and who were both murdered because of envy and because of their challenge to the religious authorities. The inference is that the Pharisees and the party of the Herodians were responsible for the death of the Baptist and Stephen, James himself would eventually also be beheaded by a Herod. The challenge of Eldad and Medad was not like that of Korah who sought a power base through rebellion and ruthlessly promoted his own pre-eminence – rather it was the fulfilment of God’s intention for Israel – that the whole nation would become priests and prophets ministering to the needs of the Gentiles (like Stephen to the Greek widows). Moses realized this; “would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them!” Moses knew that he would die and that Joshua would lead the people into the promised land - what a pity that the nation did not have the same insight as this meek man.

**Stephen - man of faith and works**

For James, Stephen was a perfect example of faith in action, James stresses that the wisdom from above is without partiality or hypocrisy. What does James mean? An example of first century hypocrisy is Ananias and Sapphira in Acts chapter 5, Michael Vogelsang comments:

“Among the first Christians were a couple who felt they would like the same honour as Barnabas and so they pretended to give all they had but they kept something back, the motive for their action was not faith (Acts 5:1-11). In their case the motive was to obtain a good name. Good works are not necessarily something that proves the faith of the worker and the example that James gives is not something that most people would consider a good work, he gives the example of Abraham who ‘murdered’ his son, so to say, in the eyes of people and he then gives the example of Rahab the harlot who worked with the enemy of her country, a traitor, so to speak.”[[109]](#footnote-109)

This is the kind of hypocritical faith (inspired by human ‘wisdom’) that James condemns in his epistle – and he refers to this very incident: the husband-wife team that conspired to conceive a lie (their ‘child’) and as a consequence ended up dead,

“But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished (full-grown), bringeth forth death” (James 1:14,15).

James warns not to let faith waver;for the one who doubts is like a wave of the sea, blown and tossed around by the wind (James 1:6) – James is speaking from personal experience, for they all nearly drowned during the storm and were upbraided by Jesus for their lack of faith. James certainly had Stephen (*Stephanos*) in mind when he said, “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown (*stephanos*) of life, which the Lord hath promised to them that love him” (James 1:12). The promise he is referring to is the message to Smyrna:[[110]](#footnote-110)

“I know thy works, and tribulation, and poverty, (but thou art rich) and [I know] the blasphemy of them which say they are Jews, and are not, but [are] the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast [some] of you into prison, that ye may be tried; and ye shall have **tribulation ten days**: be thou faithful unto death, and I will give thee a crown (**stephanos**) of life.” (Rev.2: 8-10)

The correspondences between James and Acts can be tabulated as follows:

|  |  |
| --- | --- |
| **James** | **Acts** |
| The twelve tribes which are scattered abroad. (1:1) | They were all scattered abroad.(8:1) |
| If any of you lack wisdom let him ask God. (1:5) | And they were not able to resist the wisdom and the spirit by which he (Stephen) spake. (6:10) |
| For when he is tried, he shall receive the crown (*stephanos*) of life. (1:12) | Stephen name means crown- see Acts 6:5. |
| Let no man say when he is tempted, I am tempted of God. (1:13) | How is it that you have agreed to tempt the spirit of the Lord? (5:9) |
| **James** | **Acts** |
| When lust hath conceived it bringeth forth sin. (1:15) | Why hast thou conceived this in your heart? (5:4) |
| When it is full grown bringeth forth death. (1:15) | Ananias…fell down and gave up the spirit. (5:5) |
| The wrath of man worketh not the righteousness of God. (1:20) | Saul yet breathing out threatenings and slaughter (9:1) |
| Pure religion and undefiled before our God and Father is this, to visit [evpiske,ptomai] the fatherless and widows in their affliction. (1:27) | Their widows were neglected in the daily ministration- Stephen chosen to serve tables….Look ye out [evpiske,ptomai] among you seven men…(6:3) |
| Do not rich men oppress you, and draw you before the judgment seats? (2:6) | They brought him (Stephen) to the council (6:12) And Saul was consenting unto his death. (8:1) |
| The prayer of faith shall save the sick… if he have committed sins they shall be forgiven him. (5:15) | Stephens’ prayer: Lord, lay this sin not to their charge. (7:60)  Saul healed and forgiven. (9:10-19) |

The prayer for the sick mentioned in James 5:14,15 is similar to the experience of the apostle Paul in Acts 9:10-19:

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and **if he have committed sins, they shall be forgiven him**.”

“And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest **receive thy sight**, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.” (Acts 9:17, 18)

**Faith and the “Epistle of Straw”**

Some scholars propose that this epistle was written in response to an overzealous interpretation of Paul’s teaching that was never intended. This extreme view, called antinomianism, held that through faith in Christ one is completely free from all Old Testament law, all legalism, all secular law, and all the morality of a society. One of the conclusions that can be drawn from thisinvestigation is that the faith-works debate presented by James pre-dates the Pauline doctrine of justification by faith and must therefore influence the way Paul is interpreted (this is the reverse of the orthodox approach). It also demolishes the argument that James (the brother of the Lord) and Paul were at loggerheads, for we have substantiated that supporters of this view have attributed the epistle to the wrong James. The cause of friction in the early church was not the introduction of a different gospel by Paul, but the inclusion of the Gentiles. Paul’s opponents were not the apostles but Judaist elements in the church who sought to force ritualistic observance of the law onto his new converts.

Luther held the epistle to be “neither apostolic nor prophetic” and (in) famously referred to it as an “Epistle of straw”,[[111]](#footnote-111) probably because the (supposed) faith-works dilemma presented by James did not fit Luther’s dogma of justification by faith (alone). Luther’s theology was a reaction to indulgences and penitence one of (the many of) the false doctrine(s) of the Catholic Church. Indulgences were gained by doing some pious or charitable act.  The money associated with the “sale of indulgences” was in almsgiving. This obviously shaped Luther’s rejection of anything associated with “works” and therefore shaped his derogatory opinion on the epistle of James (and other NT books). The Catholic Church on the other hand deems itself as infallible and therefore the divinely appointed guardian and authentic interpreter of the Bible. Both Luther and the Catholic Church are wrong. Only God and his Son are infallible – and the reformation was not the root and branch repentance that God demands –Protestantism retained much of the false doctrines of its mother Church.

**Faith and Works**

The epistle of James constructs the faith-works debate around a dialogue between a “faith only man” and a “works only man”. In adopting this artificial methodology, the epistle highlights the absurdity and deficiency of both standpoints, James then demonstrates the harmonious operation of faith and works by citing the example of Abraham.

|  |  |
| --- | --- |
| **James 2** | **Genesis** |
| Even so, faith, if it hath not works, is dead in itself. Yea a man will say, “Thou hast faith, and I have works: shew me thy faith…” | Yahweh-Jireh  Mount Moriah  Yah will shew (22:2,14)[[112]](#footnote-112) |
| Faith without works is barren | Sarah barren (16:1) |
| Abraham justified by works | Isaac offered (2:12) |
| **James 2** | **Genesis** |
| By works faith made perfect | I am El-Shaddai; walk before me, and be thou perfect, and I will make my covenant between me and thee (17:1-2). |
| And the scripture was fulfilled which saith, Abraham believed God and it was reckoned (imputed) unto him for righteousness. | The sacrifice and “resurrection” of Isaac in Genesis 22. |
| As the body without the Spirit is dead So faith without works is dead.  James is drawing the parallel:  Works = Spirit  Body = Faith | Sarah’s womb dead (Gen 18:11).  Abraham stricken with age (Gen 18:11). |

James’ argument is very subtle: faith that is unaccompanied by works is as barren as Sarah’s womb. But it was God who accomplished the miracle of Sarah’s pregnancy (she was post-menopausal – Gen 18: 11). Therefore, it was Abraham who demonstrated faith, and God who provided the “work.” Without this initial “work of God” it would have been impossible for Abraham to shew, “his faith”, moreover the sacrifice of Isaac demonstrated not just the faith of Abraham, but also divine faithfulness, for in turn Yahweh “showed his sacrifice” to Abraham (he saw my day and was glad).

In his closing argument, the author equates the body with faith and the Spirit with works. Although this is the opposite of what we would expect, it makes perfect sense, for, just as the Spirit animates the body, so works animates faith. These are not, however, “works of the law” **but works of the Spirit.** The bodies of Abraham and Sarah were “dead” until Yahweh rejuvenated them; therefore, Abraham’s faith was made alive by God’s wondrous “work”.

Many commentators draw the conclusion that Paul was at loggerheads with James (whose exegesis he was aware of) and at first glance they seem to have a case:

|  |  |
| --- | --- |
| **James** | **Galatians 3 and Romans 4** |
| Thou believest that there is one God; thou doest well: the devils also believe and tremble. | God is one (Gal 3: 20) |
| Faith without works is barren. | The deadness of Sarah’s womb (Rom 4: 19). |
| **James** | **Galatians 3 and Romans 4** |
| Was not Abraham our father justified by works, when he offered up Isaac his son on the altar? | For if Abraham were justified by works, he hath whereof to glory (Rom 4:2). |
| Seest thou how faith wrought with his works and by works was made perfect. | Now to him that worketh is the reward not reckoned of grace but of debt (Rom 4:6). |
| And the scripture was fulfilled which saith, Abraham believed God, and it was imputed (reckoned) to him for righteousness: and he was called the friend of God. | Abraham believed God, and it was reckoned unto him for righteousness (Rom 4:3; Gal 3:6). |
| Ye see then how that by works a man is justified, and not by faith only | So then they which be of the faith are blessed with faithful Abraham (Rom 4:23-24; Gal 3:9) |
| For as the body without the Spirit is dead, even so faith without works is dead. | He considered not his own body as good as dead (Rom.4:19) |

It is clear that Paul is aware of the James’ tradition, for he frames his argument around the same premise. A superficial reading has Paul arguing the opposite case to James, but this supposed contradiction is caused by a failure to recognize the specific Pauline use of the term “works.” Paul uses the term “works” to denote works of the law - “Received ye the Spirit by the **works of the law**, or by the hearing of faith?” (Gal.3: 2). Just as Abraham and Sarah had been animated by the Spirit (God’s work) so too the Galatians.

“He therefore that ministereth to you the Spirit and worketh miracles among you, doeth he it by the **works of the law**, or by the hearing of faith”? (Gal.3: 5)

Abraham was not under the law, moreover he received the promise before he was circumcised, (Genesis 17) and therefore his “works” **were not works of the law**. In Romans 4, the apostle develops a similar argument. The Jewish claim rested on two points:

**(1) The Flesh argument**

God had chosen Abraham for his merit, and his goodness of character (righteousness) was reckoned to him (and therefore his descendants). Therefore, the Jewish race had a natural advantage over the nations.

**(2) The Works argument**

God had favoured Israel in their having been given rituals (circumcision) and law, so that they might be a holy nation. By keeping these, the Jews thought they had a right to be justified before God.

Jesus admonished the Jews who kept the “works of the law” **for not doing the works of Abraham:**

“I speak the things that I **have seen** (**Yahweh-Jireh**) with my Father: and ye do that which ye have seen with your father. They answered him Abraham is our father. Jesus said unto them, if ye were Abraham’s children, ye would do the **works of Abraham**.” (John 8:38-39)

“For the Father loveth the son (thine only son, whom thou lovest Gen.22:2), and **sheweth** him (**Yahweh-Jireh**) all things that himself doeth: and he will **shew** him **greater works** than these that ye may marvel.” (John 5:20)

Both Abraham and Jesus **saw** things that the Father **showed them**. They saw with the eye of faith, for faith is the evidence of things not seen (Heb 11:1). The “works” of Abraham were the outward expression of his faith in God not a ritualized system for gaining merit. Abraham was obedient to the call of self-sacrifice and “showed” his faith, becoming the “friend of God” (2 Chron 20:7); in reciprocation, Yahweh revealed his sacrifice. In like manner, faithful Jews and Gentiles become Jesus’ friends (John 15:14-15) if they obey his command to self-sacrifice, **and show his death till he come** (1 Cor 11:26).

Abraham believed in “one God” and rejected the pluralism of his ancestors – he was the father of “monotheism.” The Jews also believed in the one God as witnessed by the “Shema” (Deut 6:4), but James says that this is not enough. Doctrine alone can never be a substitute for faith, or a claim to superiority. Paul also uses the “oneness of God” to further his argument. The law was given by the angels, required the mediation of Moses, and had to be kept by the people (could not be kept by the people). In juxtaposition to this, the promise was a one sided transaction by God – who passed between the pieces by himself. The Jew could not therefore boast in the law, nor press the argument of a unique understanding of God to prove his superiority. The promise to Abraham was for people of all nations and rested solely on God’s righteousness not on the works of the law.

Paul’s major theological concern is not the justification of individuals by their faith, but the justification of his apostleship to and gospel for the Gentiles. He describes his commissioning as a revelation of Christ “in order that I may preach him among the Gentiles” (Gal.1:16), he calls himself the apostle to the Gentiles (Rom 1:5; 11:13; 15:16, 18), speaks of “my gospel” (Gal 1:8, 11; Rom 2:14; 16:25; II Cor 4:3; 11:4; I Thess 1:5), “the gospel which I preach among the Gentiles” (Gal 1:16; 2:2), “the gospel to the uncircumcised” (Gal 2:7). The content of that Gospel is described as the righteousness of God, i.e. “the power of God for salvation, for the Jew of course but also for the Greek” (Rom 1:16), or concretely, “that God would justify the Gentiles from faithfulness” (Gal 3:8). If Paul was concerned to find his gospel of salvation for Gentiles prefigured in the Torah, there is no other figure to whom he could turn but Abraham.

Romans 4 is not about Christian faith, but differing from Galatians, it does speak of Abraham’s faithfulness. One cannot really say that the promise to Abraham came through the righteousness of his faith (v. 13), or that the inheritance depends on faith (v.16). Faith is parallel to “promise” in v. 14 and to “grace” in v. 16 and must refer to God’s faithfulness to his promise. The chapter is not about faith but about grace, expressed in the constantly recurring phrase that God “counts righteousness” to Abraham’s heirs (vv. 5, 6, 9, 11, 23, 24), and that “according to grace” (v. 4). Paul does not object to the Torah as such (he kept it himself, made a vow and had Timothy circumcised), but to the “law” as a vehicle for Jewish superiority, for if kept in that spirit, it could only condemn. The promise to Abraham was to the Jews first, but also to the Gentiles.

There is then no contradiction between the words of Jesus, James, Paul, or any of the apostles. Abraham and Rahab are used in Hebrews as an example of justification by faith and in James both are used as an example of justification by works. The separation of works and faith is artificial. The apostle James was combating an attitude in the early church that could on the one hand believe that Christ was the Messiah, and on the other hand ignored the plight of the destitute (James 2:14-16; Acts 6:1-2). One supposes that opponents of Paul used the words of James in order to bring the new Gentile converts back to the “works of the law”. This was a blatant misreading of James’ intentions; Abraham was not an example of works of the law, but of faith in the promised Messiah demonstrated in actions. It seems that subversive elements chose James as their champion, and it was against this background that Paul framed his argument, necessitating him to stress faith, rather than “works of the law.” It was through this faith that the promise was extended to the Gentiles, and in the same manner Gentiles who shared the same faith in the Christ as Abraham, could not earn grace by works of Torah.

Peter J. Leithart comments, “Many commentators believe this (the works-faith contrast) implies that Paul had been teaching for some time when James wrote his letter. Two comments can be made. First, it is not certain that James is responding to Pauline teaching at all. Perhaps he is responding to distortions of the teaching of Peter, another of the Twelve, or even Jesus. Even if James is addressing issues raised by Paul, this is not decisive evidence of a late date. Douglas Moo[[113]](#footnote-113) points out that James is responding to a distorted understanding of Paul’s teaching. Far from providing evidence of a late date for James, Moo asks, “Could it not be that the perverted form of Paul’s teaching contested in James 2 is very early and that James is not yet aware of Paul’s true intent because they have not yet met?" (p. 28). Moo goes on to note that Paul began teaching soon after his conversion (Acts 9:19-22), and we find evidence in Paul’s letters that his teaching on justification was misunderstood (Rom. 6). Between the initial scattering of the church in ad 30 and the writing of James, we need only assume enough time for Paul’s teaching to have been circulated and distorted. Given the human propensity for error and the violence of early Jewish opposition to Paul (Acts 9:23-25), this need not have been very long. Thus, James 2 does not refute the hypothesis that James was written in the early 30s”.[[114]](#footnote-114)

**Conclusion**

The consensus of opinion among scholarship is weighted towards an early date for the epistle, but not on apostolic authorship. This article has demonstrated James’ close familiarity with John the Baptist, Jesus and Stephen. The Epistle of James is a collection of homilies and speeches given during the persecution by Saul and the resulting early diaspora that it caused. Certain sections may even have formed part of the funeral oratory at the burial of Stephen, when, “devout men carried Stephen to his burial, and made great lamentation over him” (Acts 8:4). This would explain why the document lacks the structure of an epistle (greetings etc.) or the biographic/historic approach of Acts. James was especially hated by the Herodian party as was his first teacher John the Baptist. James the son of Zebedee was Jesus’ cousin and he was replaced by James the (half) brother of Jesus thus leaving the same triumvirate (James, Peter, John) as “pillars” of the church. It seems to me that this sign of continuity was a deliberate choice and most probably the death of the first James was a powerful motivator for the second James who whole heartedly inherited the vacated role and through his familial likeness and temperament was the ideal substitute. The Epistle of James is therefore probably the earliest NT document that we have (in the 30’s) and reflects the situation before the Jewish and Christian “churches” split.

**The Church**

**A. Perry**

The approach to Paul that considers he had a problem with his fellow Jews and Judaism is misleading. Paul is working with/under the Spirit to incorporate the Gentiles into Israel in keeping with the ‘last days’ prophecies of his scriptures. Paul is not working in a vacuum and so there are many incidental engagements with his fellow Jews reflected in his letters. He deals with problems and issues in his nascent communities. These aspects in his writing exist alongside the theology of his mission to the Gentiles.

Paul is working within the framework of the hopes and the faith of the Jews; his Christian groups exist as groups within the Jewish community, not least because they consist of many Jews.[[115]](#footnote-115) He understands the ‘last days’ in terms of an impending destruction of Jerusalem and its temple. Paul is part of a beginning insofar as he is part of a preparation for the return of Christ. He is working in the spirit of John the Baptist. The beginning he preaches would come with the return of Christ. The restoration of Israel would likewise come with this return.

Paul has an eschatological message; he is not a Jewish itinerant preacher seeking to evangelize Gentile converts to the Jewish faith. New things were happening in God’s purpose with Israel in respect of the Law and Christ; in particular, there was a new covenant to proclaim; the Law had been fulfilled in Christ. This did not mean that the Law had been superseded in respect of its exemplary teaching. What the new covenant brought was a change with regards to the sacrifices for sin; hence, the destruction of the temple *as a place of Mosaic sacrifice* is required by the sacrifice of Christ. There was now a new basis for having a covenant relationship with God. Jews born under the Law[[116]](#footnote-116) and baptised into Christ would remain so; Gentiles did not need to undergo a rite of passage in respect of the Law (1 Cor 7:18).

Incorporating Gentiles into the hope of Israel implies that the election of Israel remains a principle of Paul’s faith. There isn’t a ‘new people’ replacing the Jews, or one that exists alongside the Jews. Rather, the church is **part** of Israel, with Gentiles in the church remaining Gentiles. It follows that no church today can claim to be the heir of the first century church because they are not part of Israel – they parted ways with Israel in the 2c. Equally, no church today is the restoration of the first century church because no church today has emerged **in** and **from** Israel as part of a bestowal of the Spirit.

Three mutually exclusive criteria for identifying the church of Jesus can be suggested today:

* The church is that body which can trace its history back to the apostles in an unbroken sequence (Catholic Church).
* The church is that body (those bodies) that can trace its (their) history back to the apostles in an unbroken sequence, but which has reformed itself to rid itself of what was wrong in the Catholic Church (Reformation Churches).
* The church is that body (those bodies) that does (do) not trace any history back to the apostles, and which is a restoration of the church, teaching and practices of the apostles (Restoration Churches, e.g. Pentecostals, Christadelphians).

The church was that body which was built by Jesus in the first century through the bestowal of the Spirit, but it came to an end with the withdrawal of the Spirit and the destruction of Jerusalem and its temple in AD70 and with the end of the Jewish Commonwealth. This means the first two criteria do not work. The question is whether Jesus is building a church today.

It might be argued that he is only building a church today if he is doing so through the bestowal of the Spirit as it was bestowed in the first century. On the other hand, it might be argued that just as John the Baptist was not Elijah, but came in the spirit of Elijah, so too Jesus might build his church today through a similar variation and application of that prophecy, i.e. through individuals and the Spirit-Word. This would validate the third criterion.

However, if the church is a part of Israel, even as regards the Gentiles, and if OT prophecies tie the church to Israel, then the church can only be a body that is tied to Israel. Claims to a bestowal of the Spirit on the part of any church today cannot be true if that bestowal has not originated in Israel. Equally, claims to be the church of Christ by any Gentile group unrelated to Israel cannot be right.

Accordingly, a fourth criterion suggests itself:

* A ‘church’ is a body which does not trace any history back to the apostles and does not claim to have restored the apostolic church, but which is comprised of Gentiles which band together in communities, variously named, and who hold the faith left behind by the apostles.

We propose that the correct criterion is the fourth but that Christians of all colours as well as non-Christians think that it is one of the first three criteria. In the history of Christianity, the first three criteria are common. The fourth has an individual emphasis and the word ‘church’ is in quotes suggesting that when individuals who hold the apostolic faith group together, they are not ‘the church’ restored from the apostolic era, even though the Father and the Son dwell with them. It is this idea which is radical and which has meant that the fourth criterion of identity has not been favoured down the ages.

Tit 2:13: The Great God

**A. Perry**

**Introduction**

The phrase ‘our great God and saviour’ is commonly taken to refer to Jesus Christ. In the 1980 festschrift for F. F. Bruce,[[117]](#footnote-117) M. J. Harris noted a few dissenting voices: Winer[[118]](#footnote-118) (Grammarian); Alford[[119]](#footnote-119) (Expositor’s Greek Testament) and half a dozen or so obscure commentators; but their focus was on breaking up the conjunction into two subjects. The longer expression is ‘the glory of our great God and saviour’ and other commentators have taken this to refer to Jesus Christ as God’s Glory. The interpretative questions for the text are both grammatical and typological. Any Bible student will immediately recognize that ‘great God’ is distinctive, inviting an OT scriptural source (it doesn’t occur elsewhere in the NT). Equally, ‘the glory of our great God and saviour’ is unusual, again inviting consideration of precursor OT texts that have an emphasis on ‘glory’. The manifestation or the appearing of this glory suggests a reference to the event of the return of Christ. The interpretative questions come down to deciding whether ‘Jesus Christ’ is in apposition to ‘the glory of…’ or to ‘our great God and saviour’. This article argues that **Jesus Christ is the Glory of God**.

The word qeo,j is seldom applied to Jesus Christ, but the best candidate Pauline texts are disputed (Rom 9:5; Tit 2:13). It is the Gospel of John and Hebrews that have more generally accepted texts (John 1:1, 20:28; Heb 1:8), although commentators may put forward the case for other texts such as 2 Pet 1:1. Paul’s possible usage of qeo,j for Christ here would be rare and what we require is not an *ad hoc* explanation of each text, but an exegesis that integrates the text within its letter and Paul’s theology as a whole.

**Granville-Sharp**

Grammarians have disputed among themselves whether ‘our great God and saviour’ refers to one or two subjects: does Paul refer to God on the one hand and ‘our saviour’ Jesus Christ on the other? This question is debated within the terms of a grammatical rule known as the Granville-Sharp rule. D. B. Wallace states,

In Greek, when two nouns are connected by kai. and the article precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of unity. At a higher level, it may connote equality. At the highest level it may indicate identity.[[120]](#footnote-120)

Under this general rubric, Wallace cites what has come to be known as the Granville-Sharp rule:

When the copulative kai connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description, respecting office, dignity, affinity or connexion, and attributes, properties or qualities, good or ill], if the article o**`**, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i.e. it denotes a farther description of the first-named person…[[121]](#footnote-121)

The syntactic structure here is called a TSKS structure. Wallace clarifies the restrictions on the rule to be that the second substantive expression has the same reference as the first substantive expression when neither is impersonal, neither is plural and neither is a proper name.[[122]](#footnote-122) Wallace considers the 80 constructions in the NT (other than ones involving Christ) and finds the rule to be valid. For example,

(1) Nouns

o` ui`o.j th/j Mari,aj kai. avdelfo.j VIakw,bou kai. VIwsh/toj kai. VIou,da kai. Si,mwnoj

the son of Mary and brother of James and Joses and Jude and Simon

(2) Participles

~O katalu,wn to.n nao.n kai. evn trisi.n h`me,raij oivkodomw/n

The destroyer of the temple and the builder in three days

(3) Adjectives

~Umei/j de. to.n a[gion kai. di,kaion hvrnh,sasqe

You denied the holy one and the just

Wallace states that the rule applies to two christologically significant texts – Tit 2:13 and 2 Pet 1:1.

Awaiting our blessed hope, the appearing of the Glory of our great God and saviour, Jesus Christ… Tit 2:13 (RSV revised)

prosdeco,menoi th.n makari,an evlpi,da kai. evpifa,neian th/j do,xhj tou/ mega,lou qeou/ kai. swth/roj h`mw/n VIhsou/ Cristou/

Simeon Peter, a servant and apostle of Jesus Christ, to those who have obtained a faith of equal standing with ours in the Righteousness of our God and saviour, Jesus Christ… 2 Pet 1:1 (RSV revised)

Sumew.n Pe,troj dou/loj kai. avpo,stoloj VIhsou/ Cristou/ toi/j ivso,timon h`mi/n lacou/sin pi,stin evn dikaiosu,nh| tou/ qeou/ h`mw/n kai. swth/roj VIhsou/ Cristou/(

The two texts have a similar construction, although it is interesting to note that there is a textual variant for 2 Pet 1:1 which has kuri,ou for qeou/ (Greek, Latin, Coptic and Syriac witnesses, including Sinaiticus). The standard critical text and the majority text do not follow the variant or note it in their apparatus.[[123]](#footnote-123) Textual critics reject the variation because kuri,ou looks like a harmonization and is easier to explain;[[124]](#footnote-124) there are no significant textual variants for Tit 2:13.[[125]](#footnote-125)

Wallace concludes that for Tit 2:13, “there is no good reason to reject Titus 2:13 as an explicit affirmation of the deity of Christ.”[[126]](#footnote-126) His conclusion is implicitly taking VIhsou/ Cristou/ to be in apposition with tou/ mega,lou qeou/ kai. swth/roj h`mw/n. However, there is no grammatical reason why the apposition cannot be with th/j do,xhj tou/ mega,lou qeou/ kai. swth/roj h`mw/n. Wallace doesn’t argue against this latter choice. The same choice applies to 2 Pet 1:1 - VIhsou/ Cristou/ could be in apposition with tou/ qeou/ h`mw/n kai. swth/roj or dikaiosu,nh| tou/ qeou/ h`mw/n kai. swth/roj. The question is whether Jesus Christ can be said to be Glory of God or the Righteousness of God.

There is a further point to make regarding Wallace’s conclusion. If Tit 2:13 uses qeo,j of Christ, an interpreter has to argue that such a use is an affirmation or presupposition of ‘deity’. This term is now theologically loaded with centuries of Christian doctrine and we cannot afford to be anachronistic in our analysis of Paul, should he have used qeo,j of Christ.

The Granville-Sharp rule applies to the expression ‘our God and Saviour’, but it does not apply to the longer expression ‘our God and Saviour, Jesus Christ’, because ‘Jesus Christ’ is a proper name and in **a relation of apposition to a prior substantive expression**. The two substantive expressions in the frame for the apposition are ‘our great God and Saviour’ and ‘the Glory of our great God and Saviour’ Both candidates are in the right case for a simple apposition.[[127]](#footnote-127) So, either ‘the Glory’ is defined to be Jesus Christ or ‘our great God and Saviour’ is defined to be Jesus Christ.

It is at this point that Winer and Alford offer an alternative analysis. Wallace states that Winer “offers no real grammatical arguments”[[128]](#footnote-128) but this is not entirely fair. Winer confesses that “dogmatic conviction” led him to believe that Paul could not have called Christ ‘the great God’ and so he sought to show that there was no grammatical obstacle to taking kai. swth/roj h`mw/n VIhsou/ Cristou/ “by itself”.[[129]](#footnote-129) Winer makes three points:

1) A second article before swth/roj is not required to give a separate subject.

2) swth/roj h`mw/n would not have an article.

3) swth,rwould be anarthrous when prefixed to an appositional designation that is a proper name.

The second and third points are expressed by Winer in his statement, “The article is omitted before swth/roj because this word is defined by the genitive - h`mw/n, and because the apposition precedes the proper name…”, and for the first point he refers readers in a footnote to section 19.2 of his grammar for examples that show an article is often omitted where the noun comes before a genitive.[[130]](#footnote-130) Winer’s translator, W. F. Moulton, thinks that this is a grammatical question.

The critical point of disagreement between Wallace, as a modern defender of Granville-Sharp for Tit 2:13, and Winer is whether, as a matter of syntax, kai. swth/roj h`mw/n VIhsou/ Cristou/ is a syntactical **unit** on its own, meaning that therefore kai. swth/roj h`mw/n is not part of a TSKS unit. Winer is not limiting the scope of Granville-Sharp because he doesn’t express an additional general condition that needs to be satisfied for the rule to apply. His points are centred on the lexeme, swth,r. This is why it can be said Winer’s arguments are not grammatical. Winer’s challenge is that Tit 2:13 does not have a TSKS unit for the Granville-Sharp rule to apply. If it did have a TSKS unit, we could then check that the second substantive expression was not impersonal, plural or a proper name, and affirm by the rule that the unit referred to the same subject.

The dispute here is all about the **unit of analysis**: what are the syntactical units in Tit 2:13? Do we have a TSKS unit or do we have two units? Winer’s case is based *negatively* on the lexical characteristics of swth,r in relation to the article, the possessive pronoun and appositional designations involving a proper name, but *positively* only on doctrinal considerations. For Winer and Alford, the correct translation of Tit 2:13 is therefore “the great God and our saviour, Jesus Christ” – two subjects.[[131]](#footnote-131)

The first argument in favour of there being a single TSKS unit is the scope of the verb ‘to appear’. Paul is not saying, ‘the appearing of the glory of the great God and (the appearing of) our saviour, Jesus Christ’. His use of the verb elsewhere is restricted to the ‘appearing’ of Christ (2 Thess 2:8; 1 Tim 6:14; 2 Tim 4:1, 8). Thus, he is saying ‘the appearing of the glory of …’ and, in consistency with his usage elsewhere, defining this glory in apposition to be ‘Jesus Christ’. This avoids Harris’ objection that “it would be strange for any NT writer to conjoin an impersonal or quasi-personal subject (do,xa) and a distinctly personal subject (swth,r) in a double epiphany.”[[132]](#footnote-132)

C. F. D. Moule canvasses the option of treating the conjunction as epexegetical – ‘the glory of our great God, namely, our Saviour Jesus Christ’. He calls this an “ingenious but highly improbable alternative”,[[133]](#footnote-133) although he doesn’t measure the improbability. It sidesteps the point made earlier about the scope of the verb, since it too doesn’t read a double epiphany. Is the kai then epexegetical?

A second argument in favour of there being a single TSKS unit scuppers the epexegetical reading of kai.. This is simply that Paul has just referred to ‘God our saviour’ i.e. God the Father (Tit 1:3; 2:10; 3:4; although the Greek syntax is different).[[134]](#footnote-134)

A third argument is that the combination swth,r h`mw/n is generally articular in the Pastorals (1 Tim 2:3; 2 Tim 1:10; Tit 1:3, 4; 2:10; 3:6 except 1 Tim 1:1 and Tit 2:13). If there were two subjects, why isn’t it articular in Tit 2:13? It doesn’t have to be, but isn’t this pattern suggestive?[[135]](#footnote-135)

A fourth, perhaps weaker, argument is that there is a parallelism in the verse that suggests we have a TSKS unit:

th.n makari,an evlpi,da kai. evpifa,neian th/j do,xhj

tou/ mega,lou qeou/ kai. swth/roj h`mw/n

The parallel structure in each case is article-adjective-noun-conjunction-anarthrous noun-genitive. What we look for is the blessed hope which we will see in the appearance of a glory. Similarly, the great God we look for is a saviour.

Our conclusion is therefore that there isn’t anything in the syntax that would allow us to exclude ‘our great God and Saviour’ from Granville-Sharp: ‘the great God and saviour of us’ is one subject, the Father.

However, Moule’s alternative is in the right ball-park. We don’t need to treat the conjunction as epexegetical in order to hold that ‘Jesus Christ’ is in apposition to ‘glory’. F. J. A. Hort (of Westcott and Hort fame) took this view, giving the translation “the appearing of him who is the glory of the great God and Saviour”. Hort thought there was an allusion to the Shekinah Glory with ‘Glory’ being almost a title of Christ.[[136]](#footnote-136)

Apart from the contested Rom 9:5, no other passage in Paul has qeo,j connected directly with VIhsou/j Cristo.j as an attribute. This supports our reading that ‘Jesus Christ’ is in an appositional relationship with ‘the Glory of…’.[[137]](#footnote-137)

**The Glory of God**

The principal argument for Hort’s view is the parallel between v. 11 and v. 13,

For the **grace** of God has appeared for the *salvation* of all men…awaiting our blessed hope, the appearing of the **glory** of our great God and saviour, Jesus Christ, Tit 2:11-13 (RSV revised)

VEpefa,nh ga.r h` ca,rij tou/ qeou/ swth,rioj pa/sin avnqrw,poij

… prosdeco,menoi th.n makari,an evlpi,da kai. evpifa,neian th/j do,xhj tou/ mega,lou qeou/ kai. swth/roj h`mw/n VIhsou/ Cristou/

The appearance of the grace of God was fulfilled in the first advent; similarly, the appearance of the glory of God will be fulfilled in the second advent, and both are the fulfilled in the appearance of Jesus Christ. The parallel to strike is between grace=Jesus Christ and glory=Jesus Christ, supported by the additional correspondence of salvation/saviour. Harris notes[[138]](#footnote-138) this parallel and it is the reason why th/j do,xhj is not adjectival ‘the glorious appearing’ (KJV) but substantive ‘the Glory’. He also notes the argument of E. Abbot that the reference of ‘God’ in v. 11 must be the same as that in v. 13.[[139]](#footnote-139) Paul is doing no more than reflect,

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Matt 16:27 (KJV); Mark 8:38; Luke 9:26

This is not to say that Jesus does not have his own glory (Matt 25:31; John 1:14; 12:41; 17:24; Jms 2:1; Heb 1:3; 1 Pet 4:13) or that the Father and Son do not have glory together (John 17:3); it is just to say that Jesus comes in the glory of the great God, our saviour.

We should also add the parallelism in Tit 3:4 to our data,

But when the kindness and philanthropy of God our Savior appeared…

o[te de. h` crhsto,thj kai. h` filanqrwpi,a evpefa,nh tou/ swth/roj h`mw/n qeou/…

This appearance of God’s kindness and love towards man **is** the appearance of Jesus Christ. The parallelisms of Tit 2:11 and 3:4 are decisive in linking the appositional ‘Jesus Christ’ to ‘the Glory’ rather than ‘God and Saviour’ in v. 13.

What we have in Tit 2:13 is a linguistic hypostatization[[140]](#footnote-140) of the glory of God, so that ‘the Glory’ is said to appear in the return of Jesus Christ. That Paul thinks of God as a ‘God of glory’ is a given (Rom 3:23; 5:2; 6:4; 9:23; 2 Cor 4:6; Eph 1:17).

A counter-argument to this exegesis is that the relative clause of v. 14 defines the work of Jesus Christ as that of a saviour and that therefore we should treat ‘Jesus Christ’ as in apposition to ‘our God and Saviour’; Jesus is, after all, the saviour (2 Tim 1:10; Tit 1:4; 3:6).

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit 2:14 (KJV)

However, v. 13 is not about the sacrifice of Christ (the first advent); it is about looking for the blessed hope (the second advent) – this hope (another linguistic hypostatization) is defined by Paul to be Christ: “Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, who is our hope” (1 Tim 1:1). That Paul can use swth,r of God and Christ in close proximity without confusion is shown in Tit 3:4-6.

Paul relates Christ to what we might call other abstract attributes of God:

....resulting in a true knowledge of God's mystery—Christ. Col 2:2

eivj evpi,gnwsin tou/ musthri,ou tou/ qeou/( Cristou/(

This example has textual variants which show that copyists tried to clarify the Greek; hence the Majority Text is different to the critical text given above. Cristou/ is in apposition to tou/ musthri,ou and Paul’s point is that Christ is the content of the mystery of God.[[141]](#footnote-141)

Another example is the identity between Christ and the power and wisdom of God:

But to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. Col 1:24

auvtoi/j de. toi/j klhtoi/j( VIoudai,oij te kai. {Ellhsin( Cristo.n qeou/ du,namin kai. qeou/ sofi,an\

Paul talks of the ‘appearance/manifestation’ of ‘the glory’. This is the language of God-manifestation, but it is the glory of God embodied in Jesus Christ. God’s presence with Israel in the wilderness in the cloud, over the tabernacle and on Mount Sinai is spoken of in terms of the ‘glory of Yahweh’ appearing (Exod 16:9-10; 24:15; 40:34). This connects with John in his gospel stating ‘the word was made flesh and tabernacled amongst us’ (John 1:14).

Seeing the glory of the Lord on Sinai or over the tabernacle in a fiery cloud is not the same as seeing the glory of the Lord in Jesus, a man. A comparable presence of God the Father in Jesus is clear, but is the ‘glory of God’ ever presented in anthropomorphic terms in the Old Testament? On Sinai, God manifested himself to Moses in terms of his glory passing Moses by whilst he was placed in the cleft of a rock. Moses was allowed to see the ‘back’’ of God but not his ‘face’. This is certainly an anthropomorphic presentation of God but in terms of ‘his glory’.[[142]](#footnote-142)

Similarly, Isaiah “saw the Lord” sitting upon the throne. In the gospel of John, this vision is applied to Christ when John says, “he saw his glory, and spake of him” (John 12:41). Ezekiel’s chariot-throne vision also has “the likeness of the appearance of a man” surrounded by the glory of the Lord (Ezek 1:26-28). Later, this Glory stands on a plain and Ezekiel prostrates himself while ‘the Spirit’ speaks with him (Ezek 3:23-24). We might well identify the glory of God manifested in an angelic spirit in this description.[[143]](#footnote-143)

The departure of the glory of the Lord from the temple is significant (Ezek 10:4, 18-19, 11:22-23. This is paired with a vision of the return of that glory to the temple (Ezek 40:1; 43:1-5). This departure-return visionary framework is the basis for Paul’s “**looking** for the appearance of the glory of the great God and saviour” (Tit 2:13), a glory now centred in Christ.

**Great God and Saviour**

Paul uses the expression ‘great God’. Is this more likely to denote Christ or God the Father? Scriptural usage is, of course, for the one God of Israel (lwdg la, ~yhla - Deut 7:21; 10:17; Ezra 5:8; Neh 1:5; 8:6; 9:32; Ps 77:13; 95:3; Dan 2:45; 9:4). Is Paul quoting a particular text or invoking a scriptural tradition? Either way, this background[[144]](#footnote-144) is a strong reason for saying that in Titus’ ‘our great God’ is the Father. God is great because he fights on behalf of his people, he is mighty and terrible towards the enemies of Israel. But he is also great because he does great works and wonders. Finally, he is great because he is the only God in contrast to the many gods and lords of the nations (cf. 1 Tim 6:15-16).

Equally, there is a common scriptural tradition in calling God a saviour, particularly in times of threat and in times of deliverance. This association for ‘Saviour’ fits with those for ‘great God’. For example, “For I am the Lord thy God, the Holy One of Israel, thy Saviour” (Isa 43:3); “O God of Israel, the Saviour” (Isa 45:15); and “A just God and a Saviour” (Isa 45:21). One text has ‘great’, ‘God’ and ‘Saviour’ – “They forgot God, their Savior, who had done great things in Egypt” (Ps 106:21). Is Paul quoting a particular text or invoking a scriptural tradition? Either way, this background is a strong reason for saying that Titus’ ‘God and Saviour’ is the Father.[[145]](#footnote-145)

**Jesus**

Harris argues for the common reading that ‘Jesus Christ’ is in apposition to ‘our God and Saviour’. A problem with his arguments, however, is that he is attacking those commentators that divide ‘God and Saviour’ into two subjects and we agree with him on that score. There is, accordingly, only one argument that partly attacks our position that there is only one subject, the Father. This is that it is probable Paul is borrowing and applying a title from the current terminology of pagan apotheosis to Christ, because (a) he uses several semi-technical terms associated with royal epiphany; (b) Paul had experienced the crowd at Ephesus call out ‘Great is Diana of the Ephesians’ (Acts 19:28, 34).[[146]](#footnote-146)

The argument is essentially that Paul is opposing the use of the divine title ‘God and Saviour’ as it was applied to human rulers.[[147]](#footnote-147) The question is: suppose this hypothesis is correct, is he using the title for the Father or for Christ? The title was used for rulers and in the mystery cults, and these two contexts split the hypothesis into two: if Paul has mystery religions in mind, he is applying the title to the Father; if he has the cult of the ruler in view, he is applying the title to Christ. The echo with ‘Great is Diana of the Ephesians’ supports a polemic against mystery religions.

**Conclusion**

The scriptural case for reading ‘Jesus Christ’ as ‘the Glory’ is decisive. If we compare Titus with Hellenistic/Palestinian Judaism or Greek religions, the evidence points in two directions – divine and human. Whether the Spirit in Paul is being polemical with such materials is uncertain. The lack of material and more overtly engaging material counts against socio-historic polemics in Titus. Matching odd phrases to contemporary ideas doesn’t really amount to much in the way of a polemical intent or genre.

Romans 9:5 – to God or Christ

A. Perry

**Introduction**

In addition to Tit 2:13, Rom 9:5 is the other text cited most often in a ‘proof-text’ approach to the deity of Christ. Again, it is a text where commentators disagree at the level of the Greek, but the majority in favour of a ‘deity’ reading is less than that for Tit 2:13. This is shown by the differing verdicts of translation committees through the decades (see below). Individual commentators may express themselves dogmatically on the matter or not, but the arguments *pro* and *con* have remained the same over the years. The issue is how to read the Greek punctuation. The main argument in favour of a non-deity reading is that Paul would not have used qeo.j of Christ. The main argument in favour of a deity reading is that Rom 9:5cd is not a natural grammatical expression for an ascription of praise to God the Father.

B. M. Metzger, in his 1971 textual commentary on the *Greek New Testament* (GNT, 3rd ed.),[[148]](#footnote-148) advises that the main article to read for a non-deity reading is an 1881 one by E. Abbot, “On the Construction of Romans ix. 5”;[[149]](#footnote-149) he advises reading a 19c. commentary by Sanday and Headlam[[150]](#footnote-150) for the deity reading, but we will take his own 1973 essay “The Punctuation of Rom. 9: 5” for the opposing corner.[[151]](#footnote-151) These two essays are representative of more or less all aspects of the discussion and the large number of commentaries on Romans can be put to one side as just repeating the arguments on either side found in these essays.

The argument of this chapter is that the correct translation of Rom 9:5cd is, ‘The one who is over all, God, *be* blessed forever. Amen’. This maintains Paul’s use of qeo.j elsewhere in relation to the one God of Israel, the Father. This is a far stronger argument than the one that says Rom 9:5cd is not a *natural* grammatical expression for a doxology to God the Father.[[152]](#footnote-152) Dunn’s opinion is that “The argument on punctuation certainly favours a reference to Christ as ‘god’. But Paul’s style is notably irregular and a doxology to Christ as god at this stage would be even more unusual within the context of Paul’s thought than an unexpected twist in grammatical construction.”[[153]](#footnote-153) Dunn’s conclusion is apt because our own finding below is that the deity reading imposes a modern Grammarian’s regularity on Paul’s words and phrases which is unwarranted by his usage of those same words and phrases elsewhere in his letters.

**Manuscript Issues**

The rendering of the Greek in English follows two different paths:

…whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed forever. Amen. (KJV, NKJV, NRSV, ESV, NASB, NIV NJB, NET)

…to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all *be* blessed forever. Amen. (RSV, NEB, REB, NAB)

w-n oi` pate,rej kai. evx w-n o` Cristo.j to. kata. sa,rkaÎÐ o` w'n evpi. pa,ntwnÎÐ qeo.jÎÐ euvloghto.j eivj tou.j aivw/naj( avmh,nÅ (GNT)

The first option ascribes qeo.j to Christ; the second closes the verse with a doxology. Most versions list the alternative to their choice for their main text in the margin or as a footnote. The debate is over the shaded boxes and how to punctuate – whether with nothing, a full-stop or a comma. Comfort, reviewing the manuscript evidence on punctuation, concludes, “This data tells us that some of the earliest scribes left the text ambiguous, and later ones did not.”[[154]](#footnote-154) This pattern is to be expected, given the development of doctrine in the church towards divine views of Christ. Metzger’s review of the evidence of the Versions (Syriac, Ethiopic, but not Latin), as well as Patristic citations, shows the possibility of this analysis.[[155]](#footnote-155) We might well suspect that the Trinitarian convictions of scholars in the more recent eras of the church have also influenced their subsequent analysis of the punctuation. As one of the most discussed texts in NT studies, the decision is clearly not cut and dried.[[156]](#footnote-156)

A textual emendation has been suggested, making w'n o` the original, which would offer,

…whose are the fathers, and of whom is the Christ concerning the flesh, and whose is God over all blessed forever. Amen. (NA27)[[157]](#footnote-157)

The only argument for the emendation is that it matches the relative clauses that precede it; however, it lacks mss. support and so can be dismissed.[[158]](#footnote-158)

Metzger, in his 1971 textual commentary on the *Greek New Testament* (GNT, 3rd ed.), says there are three punctuation possibilities:[[159]](#footnote-159)

(a) A comma after ‘flesh’ giving a relative clause referring to Christ, “…who is God over all blessed forever.”

(b) A colon or full stop after ‘flesh’, giving a new sentence, “God who is over all be blessed forever.”

(c) Placing a comma after ‘flesh’ and a colon or full stop after ‘all’ giving a relative clause referring to Christ and a shorter doxology: “…who is over all. God be blessed forever.”

The GNT committee of that era did not consider as decisive the manuscripts that favour (b), namely, the four uncials, Alexandrinus (5th CE.), Vaticanus (4th CE.), Ephraemi Rescriptus (5th CE.), Regius (8th CE.), as well as some miniscules, since the punctuation marks post-date Paul. Similarly, the committee did not consider the interpretive preference of the church fathers for (a) to be decisive as regards the Greek punctuation, because of their dogmatic interests. It is worth noting that the Chester Beatty Papyrus II (2nd CE.), the Sinaiticus (4th CE.) and Claromontanus (6th CE.) have no punctuation marks in the verse. As regards the manuscript evidence, the correct way to read Rom 9:5cd therefore is an open question; the Greek punctuation in the Patristic period is varied.

The committee of the UBS GNT 3rd edition decided in favour of (b) and the RSV tradition of translation because of what they saw as the “general tenor of his [Paul’s] theology”.[[160]](#footnote-160)

**God the Father or Christ**

The use of ‘Amen’ makes Rom 9:5cd an ascription of praise. In general terms, the key arguments for treating Rom 9:5cd as a doxology directed towards God the Father are:

(1) There is a repetition of ‘according to the flesh’ at the end of Paul’s argument which gives a natural closure to his expression of sorrow and pride about his own people. This means that Rom 9:5cd is a new sentence:

For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen,

according to the flesh,

**who** (oi[tine,j) are Israelites,

**whose** (w-n) *are*

the sonship, and

the glory, and

the covenants, and

the giving of the law, and

the service, and

the promises,

**whose** (w-n) *are* the fathers,

and **of whom** (evx w-n) is the Christ,

according to the flesh.

The one who is (o` w'n) over all, God, *be* / *is* blessed forever.

The implied contrast here is that Israelites are Paul’s kinsmen according to the flesh but not the Spirit and so also is Christ. The contrast has been made explicit in Romans 8.[[161]](#footnote-161)

(2) It would have been more in keeping with his choice of language *in this passage* to use a strict relative pronoun (o[j evstin) had he been wanting to say ‘Christ…who is over all, God blessed forever’. Paul has just used four such pronouns. This suggests that Rom 9:5cd is a new sentence and a closing doxology.

(3) Paul’s preference is to use the relative pronoun (o[j evstin). Usage in the NT for this construction is predominantly Pauline (in GNT, 15x compared to 3x; e.g. Rom 1:25; 4:16; 5:14; 16:5). If we just look at relative clauses that are christological, i.e. elaborate on the understanding of Christ, o[j evstin is Paul’s construction of choice (1 Cor 3:11; 2 Cor 4:4; Gal 3:16; Eph 4:15; Col 1:15, 18; Col 2:10). This suggests that o` w'n introduces a new sentence rather than a relative clause.

(4) Nowhere in Paul’s letters is Christ called ‘God’, seeing that we have argued against taking Tit 2:13 as such a text. The difficulty that scholars *feel* is Paul’s Jewish heritage and influence – they are skeptical that a Jew could have addressed Christ as ‘God blessed forever’.

(5) Paul has recited a catalogue of the blessings of the Jews (vv. 4-5a), after which an ascription of praise to God is natural.[[162]](#footnote-162)

Since o` w'n is a pronominal construction (only 2x in Paul) that can introduce a relative clause or open a sentence, (1) - (5) are general points in favour of seeing it as the beginning of a closing sentence, a doxology.

**Textual Elements**

The textual elements in Rom 9:5 are worth aligning with comparable examples.

(1) euvloghto.j eivj tou.j aivw/naj (‘blessed forever’).

It is significant that 2 Cor 11:31 uses this in a description of God the Father,

The God and Father of the Lord Jesus, the one who is blessed forever, knows that I do not lie.

o` qeo.j kai. path.r tou/ kuri,ou VIhsou/ oi=den( o` w'n **euvloghto.j eivj tou.j aivw/naj**( o[ti ouv yeu,domaiÅ

To this we should add that Paul says ‘Blessed *be* God’ in his greetings (2 Cor 1:3; Eph 1:3), and he uses ‘blessed forever’ in a description of God in Rom 1:25, which is picked up by a closing ‘Amen’ and turned[[163]](#footnote-163) into an ascription of blessing,

…because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. (RSV)

oi[tinej meth,llaxan th.n avlh,qeian tou/ qeou/ evn tw/| yeu,dei kai. evseba,sqhsan kai. evla,treusan th/| kti,sei para. to.n kti,santa( o[j evstin **euvloghto.j eivj tou.j aivw/naj**( avmh,nÅ

It is inherently unlikely therefore that Paul would use this language of ‘blessed forever’ of Christ (cf. Luke 1:68; Mark 14:61; 1 Pet 1:3).

We might add to this argument the Second Temple evidence of ‘blessed forever’ language being used of God (*1 Enoch* 61:11; 77:1; *Jub*. 25:11; Philo, *Sacr*. 1:101).

(2) o` w'n (‘He/The one who is…’)

It is worth noting a difference in style here in Paul’s ‘blessed forever’ formulations:

**o[j evstin** euvloghto.j eivj tou.j aivw/naj( **avmh,n**

Rom 1:25

**o` w'n** evpi. pa,ntwn qeo.j euvloghto.j eivj tou.j aivw/naj( **avmh,n**

Rom 9:5cd

**o` w'n** euvloghto.j eivj tou.j aivw/naj

2 Cor 11:31

The referent of the relative pronoun in Rom 1:25 is the Creator, who is mentioned in the previous clause. But o` w'n does not include a relative pronoun and is strictly ‘He/The one who is…’ (with an adjectival expression). In 2 Cor 11:31, the construction o` w'n is not referentially dependent on ‘The God and Father’ because we have two independent referring clauses[[164]](#footnote-164) that are completed by the predicate expression, ‘knows that I do not lie’.

There is also a connection here between 2 Cor 11:31 and Rom 9:5cd which can be easily overlooked. It is significant that Rom 9:1 also has Paul affirming that he does not lie, “I am speaking the truth in Christ, I am not lying”. Vv. 2-5ab are then Paul’s expression of his attitudes to Israel at the conclusion of which he includes a blessing upon God.[[165]](#footnote-165) Paul’s blessing of God in both cases is a surety for his truthfulness.

If we make o` w'n into just an English relative pronoun, as in ‘…who is over all’, we strip away its independence, i.e. the potential of the definite article with or without a noun to refer in conjunction with a participle and an adjectival expression. There is a difference between the functionality of ‘The one who **is**…’[[166]](#footnote-166) and ‘…who is…’ in terms of referential dependency which we should keep in translation.

Romans 9:5 and 2 Cor 11:31 are the only two places where Paul uses o` w'n. It is used elsewhere in the NT in GJohn and Revelation. It is a pronominal construction (John 1:18; 3:31; 6:46; 8:47; 12:17; 18:37; Rev 1:4, 8; 4:8; 11:17; 16:5).[[167]](#footnote-167) It is naturally translated in English with either a relative pronoun or a pronominal construction and the choice is determined by the degree to which its referential function is dependent on a prior referring expression.

For example,

No one has ever seen God; the only begotten son, who is in the bosom of the Father, that one has made him known. John 1:18

Qeo.n ouvdei.j e`w,raken pw,pote\ o` monogenh.j ui`o,j( **o` w'n** eivj to.n ko,lpon tou/ patro,j( evkei/noj evxhgh,sato. (Byz)

The English translation uses a relative pronoun for o` w'n and this makes the clause dependent on ‘the only begotten son’ for questions of identity. However, the Greek pronominal construction makes complete sense without ‘the only begotten son’ clause: ‘No one has ever seen God; the one who is in the bosom of the Father, that one has made him known.’ This shows a semantic quality of o` w'n in Rom 9:5, which a simple ‘…who is…’ doesn’t translate.

Another example,

He who comes from above is above all; he who is of the earth belongs to the earth, and of the earth he speaks; he who comes from heaven is above all. John 3:31

~O a;nwqen evrco,menoj evpa,nw pa,ntwn evsti,n\ **o` w'n** evk th/j gh/j evk th/j gh/j evstin kai. evk th/j gh/j lalei/Å o` evk tou/ ouvranou/ evrco,menoj Îevpa,nw pa,ntwn evsti,nÐ\ (GNT)

This example shows the pronominal character of o` w'n in the English, since there isn’t a prior referring expression for a ‘…who is…’ translation.

(3) o`…qeo.j (‘God’)

The difference between the two traditions of English translation as regards qeo.j is, roughly, one between subject and predicate. So far we have been discussing the following two translations,

(a) ‘…Christ *came*, who is over all, God blessed forever’ incorporates qeo.j into a predicate about Christ.

(b) ‘The one who is over all, God, *be/is* blessed forever’ puts qeo.j into the appositional subject position of specifying the one who is over all.

If we instead take o` with the noun, we could translate our clause as ‘God who is overall’. However, this thought could simply be expressed with o` evpi. pa,ntwn qeo.j because the w'n is superfluous for conveying this sense.[[168]](#footnote-168) Accordingly, the two alternatives reassert themselves: o` w'n is either to be taken as a relative pronoun or a pronominal construction.

Why does Paul want to emphasize, ‘He/The one who **is** over/above all…’? Why is it not superfluous?[[169]](#footnote-169) It is not difficult to see why there would be such an emphasis. Paul is discussing the relationship between Jew and Gentile under God in Romans 9-11. God is not just a God of the Jews but also of the Gentiles: “For there is no distinction between Jew and Greek; the same Lord is Lord of **all** and **bestows** his riches **upon** all who call upon him” (Rom 10:12; cf. 3:29). This is in effect a statement of what it is to be God **over all**.

This theme is a reason why a translation that paraphrases ‘over all’ as ‘supreme’, as in ‘God who is supreme’, is misleading (e.g. NEB). Equally, it is the reason why we cannot translate as ‘He who Is, God over all, be blessed forever.”[[170]](#footnote-170) This introduces God’s existential eternity into the text (following Exod 3:14, LXX) and detracts from the emphasis of ‘The one who is over all’.

(4) evpi. pa,ntwn (‘above/over all’)

Is this phrase more likely to have been used of Christ or of God? Paul uses the expression only once and of God the Father,

One God and Father of all, the one above all (o` evpi. pa,ntwn), and through all, and in all. Eph 4:6

This supports option (b). qeo.j is placed in a position of apposition to an introduction, giving ‘He/The one who is above all, God, *be* blessed forever’.

We can now see why we shouldn’t we put a full stop after pa,ntwn. This would give us a doxology ‘God be blessed forever’ but relate o` w'n to o` Cristo.j. This is option (c). This proposal goes against Eph 4:6 and our discussion of the pronominal construction o` w'n in (2) above.

(5) avmh,n (‘Amen’)

Paul uses ‘Amen’ in ascriptions of praise that close a thought or are interjected into his flow of thought. The closest parallel is Rom 1:25 where Paul blesses[[171]](#footnote-171) the Creator:

Therefore, God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. Rom 1:25 (RSV)

The argument here is that Paul is more likely to have blessed God in Rom 9:5. Two other ‘Amen’ ascriptions of praise in Romans similarly involve God,

For from him and through him and to him are all things. To him *be* glory forever. Amen. Rom 11:36 (RSV)

To the only wise God through Jesus Christ, to whom (w-|) *be* glory for evermore. Amen. Rom 16:27

These examples should be distinguished from Rom 15:33, which is not an ascription of praise but an expression of good-will towards fellow-believers.

The God of peace be with you all. Amen. Rom 15:33 (RSV)

The use of this word at the end of Rom 9:5cd suggests that we have a doxology just like other doxologies in Paul.

**Pauline Doxologies**

It is worth listing[[172]](#footnote-172) Paul’s doxologies to see how he constructs them:

For from him and through him and to him are all things. To him (auvtw/|) *be* glory forever. Amen. Rom 11:36

To the only wise God through Jesus Christ, to whom (w-|) *be* glory for evermore! Amen. Rom 16:27

…according to the will of God and our Father: To whom (w-|) be glory for ever and ever. Amen. Gal 1:5

Unto him (auvtw/|) be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Eph 3:21

Now unto God (tw/| de. qew/|) and our Father be glory for ever and ever. Amen. Phil 4:20

Now unto the King (tw/| de. basilei/) eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. 1 Tim 1:17

The Lord will rescue me from every evil and save me for his heavenly kingdom. To whom (w-|) be the glory for ever and ever. Amen. 2 Tim 4:18[[173]](#footnote-173)

They all use the dative, which is to be expected; three use a relative pronoun; two have a personal pronoun; two use nouns; and two use the disjunction (de). This is all natural and varied Greek but the list raises the question as to whether Paul is sensitive to a distinction between ascription of praise using the dative and an ascription of praise using just the verb ‘to be’ and possibly in ellipsis.

When we look at Paul’s ‘blessing’ doxologies, the pattern is for a use of the verb ‘to be’ either present or in ellipsis (Rom 1:25; 2 Cor 1:3; Eph 1:3). This in turn shows that Rom 9:5cd should be compared to the ‘blessing’ doxologies and not the ‘glory’ doxologies which use the dative.[[174]](#footnote-174) The ‘blessing’ doxologies all relate to God the Father.

It is also worth noting that Paul’s ‘blessing’ doxologies have the verb or verbal adjective precede ‘God’ in 2 Cor 1:3; Eph 1:3 – ‘Blessed *be* God’ (following Hebraic/Semitic style), but not for Rom 1:25; 9:5cd. However, these latter texts are not **simple** blessing doxologies. Rom 1:25 is a relative clause attached to a condemnation of false worship and Rom 9:5cd has a subject clause with a noun in apposition. We shouldn’t make the syntax of simple ‘blessing’ doxologies a pattern for Paul’s more complicated sentences that include a doxological element.[[175]](#footnote-175) A more complicated structure with a description of praise (Rom 1:25) can have that description become a doxology through the device of attaching ‘Amen’ at the end.

**Old Testament**

The Old Testament background to the doxology is Jehoshaphat’s prayer,

And said, “O Lord, God of our fathers, art thou not God in heaven? Dost thou not rule over all the kingdoms of the nations? 2 Chron 20:6

The connections are given below:

|  |  |
| --- | --- |
| **Romans 9:1-5** | **2 Chron 20:6** |
| whose are the fathers | our fathers |
| who are Israelites | thy people Israel |
| whose are … the promises | gave the land |
| the glory, the service of God | built thee a sanctuary, the Presence |
| God | God |
| over all | over all |

**Conclusion**

The grammatical issue of whether to take o` w'n as equivalent to a relative pronoun or just as a pronominal construction is not a matter of right or wrong grammar. Further, it is not a matter of what is ‘natural’ or ‘likely’ viewed from the position of a textbook on grammar. Rather, it is a matter of Paul’s usual style of expression across his letters with regard to the point he wants to make in Rom 9:5cd. Here we can see that the various parallel texts show that Paul, under inspiration, has added an expression of blessing to God whom he has identified as the one over all. He has done this in surety of his truthfulness.

**God-relations Lost in Translations**

**John W. Adey**

θεός /*theos* in relating God: ‘ \_\_\_\_\_\_\_ to God’

**[A]** **Translations can obscure God’s relations**: In Acts 7:20, to do with the child Moses, some English versions disconnect readers from the NT Greek for ‘God’ *theos*, which would tell us a ‘God-relation’ is intended. This trades on a tradition that treats ‘God’, especially *´élöhîm* in the Hebrew Bible (see [B] below), as a *descriptive* or *adjective.* However, this case is rare in the Greek New Testament, but most significant:

**Acts 7:20 KJV**: ‘In which time Moses was born, and was exceeding fair….’

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Text | Greek | Translit. | Adjectival translation | English versions | Translating *theos* as ‘God’ |
| Acts 7:20 | ἀστεῖος τῷ θεῷ | *asteios tö theö* | exceeding fair  no ordinary child | KJV/ERV  NIV | well-pleasing to God (NKJ);  beautiful to God (NET);  lovely in the sight of God (NAS). |
| Stephen presents insight into what the Hebrew [*ṭôb*] in ‘[Moses] *was* a **good** child’ (Exod 2:2) meant. ‘Good’ is nuanced to *asteios*\*; and the added ‘to God’ *reads* as a God-relation. (Heb 11:23 has no ‘to God’; the Greek reads more like the Hebrew of Exod 2:2.)  At the bush, ‘I will be **with** thee’ (3:12) expresses this relation in terms of redemption and fellowship; out-worked in the exodus this is the ‘good’ of God that Moses’ father-in-law, Jethro, recognised; see Exod 18:9. Cf. Exod 33:19.  (\* ‘*Asteios*’ differently dimensions this ‘good’― *ṭôb* ―given neither Greek *agathos* nor*kalos* is used.) | | | | |

**Note:** Later fulfilment of the Moses-God relation: Moses the man of (the) God’ = הָאֱלֹהִ֖ים מֹשֶׁ֛ה אִ֥ישׁ / *mōšeh ʼîš hāʼӗlōhîm*

(Deut. 33:1; Jos. 14:6; 1 Chr. 23:14; 2 Chr. 30:16; Ezr. 3:2; Ps. 90:1. Cf. GNT ‘man of God’―ὁ τοῦ θεοῦ ἄνθρωπος―2 Tim. 3:17).

**…………………………………**

אֱלֹהִ֧ים/*´élöhîm* in relating God: ‘\_\_\_\_\_\_\_ of God’

**[B]** **Translations can obscure God-relations**: In these **three** texts shown below, the Hebrew plural God-term *´élöhîm* is presented by most versions, not as ‘God’, but as an *adjective* like ‘mighty’. But see the ‘Hebraic translation’ column for the correct ‘\_\_\_\_ of God’ rendering given by a few versions:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Text | Translit. | Adjectival translation | English versions | Hebraic translation:  English versions as given |
| Gen 23:6 | *nǝśîʼ ʼӗlōhîm* | mighty prince | KJV/NKJ/RSV/ERV/  NAS/NIV/NET | prince of God  GNV/NJB/ASV |
| Gen 30:8 | *nap̄tûlê ʼӗlōhîm* | great wrestlings mighty wrestlings  excellent wrestlings  great struggle  desperate struggle  fateful battle | KJV/NKJ/RSV  ASV/ERV/NAS  GNV  NIV  NET  NJB | wrestlings of God |
| Exod 9:28 | *qōlōṯ ʼӗlōhîm* | mighty thunderings  mighty thundering  mightie thunders  enough thunder | KJV/ASV/ERV/NET  NKJ  GNV  NIV (cf. RSV) | voices/sounds of God  God’s thunder NAS/NAU |

**[C] Some right relating:** *Most* translators have **not** rendered *´élöhîm* of Gen 35:5 superlatively or adjectivally, so by contrast, their decision favours adjustment to the Hebraic type of translation in [B] above with ‘\_\_\_\_\_\_\_of’ + ‘God’:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Text | Translit. | Adjectival translation | English versions | Hebraic translation:  English versions as given |
| Gen  35:5 | *ḥittaṯ ʼӗlōhîm* | a great terror | ERV/NAS/NAU | the terror of God  KJV/NKJ/NIV  a terror of God ASV  terror from God RSV  the feare of God GNV  afraid of God NET |

**Proverbs 31:10-31: The Virtuous Woman**

**R. Madden**

**Genre**

The genre of Proverbs 31 is an encomium. An encomium is high praise for a person or type of person. In the Bible, the encomium is found in psalms that praise the righteous man, and here where the woman of strength is praised.[[176]](#footnote-176) A. Wolters identifies the lack of form-criticism for this section in scholarship. He notes that in most commentaries, once the ending of Proverbs has been established as acrostic, all discussion ceases in relation to its form.[[177]](#footnote-177) This implies that ‘acrostic’ is a valid genre in its own right, when it is only this in seven out of the seventeen examples of acrostics in the Bible.[[178]](#footnote-178) There are four main purposes of an acrostic poem: didactic, liturgical, oracular or gnostic.[[179]](#footnote-179) R. Marcus puts the section of Proverbs 31:10-31 in the didactic section,[[180]](#footnote-180) but Wolters sees its purpose as liturgical, an ode to an excellent wife.[[181]](#footnote-181) The didactic view is chiefly because wisdom literature in the Near East was used chiefly as a teaching tool, and specifically to young men.[[182]](#footnote-182) This in turn supports the view that the piece is written for young men in the search for a good wife.

**Historical-Contextual Analysis**

At least two writers see the section of Prov 31:10-31 as an addition to the book rather than an expansion of the mother of Lemuel’s advice. This they conclude by its linguistic style and other factors.[[183]](#footnote-183) It is noted that most people avoid putting a date on a socio-historically detached piece such as this one.[[184]](#footnote-184) Acrostics can help with dating, as there are examples of acrostic poems in Syriac liturgical poetry.[[185]](#footnote-185) The Talmud states ‘Hezekiah and his colleagues wrote Isaiah, Proverbs, Song of Solomon and Ecclesiastes’ (B.B. 15a) but by ‘wrote’ it is generally thought to have meant compiled or edited.[[186]](#footnote-186) This places the period of compilation of this passage in the period of Ezra, or the Persian period of Israel’s history, a fact strongly argued by C. R. Yoder.[[187]](#footnote-187)

Attempts to link the acrostic to other passages in Proverbs as a contrast or similarity are weak considering it is generally accepted as an addendum. In actual fact it has more in common with the Psa 112 acrostic, which describes the man who fears God and his qualities.[[188]](#footnote-188)

**Structure and Analysis**

Because of its acrostic nature, Prov 31:10-31 is somewhat ‘clumsy’ in its poetic style, resisting analysis. Yoder accurately describes it as an impressionistic painting, more beautiful as a whole than in its parts[[189]](#footnote-189) presumably because the author wished to confine their ideas to an acrostic structure.

**The Woman of Proverbs 31**

Yoder argues for the Proverbs 31 woman as a ‘composite figure of Persian-period women, particularly women of affluence or position,’ to which I agree.[[190]](#footnote-190)

Considering the activities of the woman of the acrostic are almost super-human in their scope and execution Hornok considers them as encompassing a lifetime rather than a list of chores she accomplishes in a given day. She also draws attention to the fact that the only thing she is said to do every day is ‘being good to her husband’ a reference to verse 12.[[191]](#footnote-191)

**A Woman of strength: What a rare find!**

The most common translation of v10 is a rhetorical question.

‘Who can find a virtuous woman?’ (KJV, LXX)

‘Who can find a woman of worth?’ (Darby

‘Who can find a capable wife?’ (Complete Jewish Bible)

‘An excellent wife who can find?’ (ESV, NASB)

However, The Jewish Study Bible has ‘What a rare find is a capable wife!’ which is supported by the exegesis of Cohen who suggests that rather than a rhetorical question stating rarity it is an exclamation from the voice of experience.[[192]](#footnote-192) For young men, it teaches them that a wife chosen for practical and moral strengths will benefit them more than a merely beautiful woman. A young woman could see in prospect an example of excellence to strive for. A wife and mother could be read or recited this poem in expression or gratitude for her contribution. (This is the contemporary Jewish practice for the section – it is read in many homes on Friday night as part of the Sabbath worship).[[193]](#footnote-193)

The word translated as ‘excellent’ in the ESV is the Hebrew ‘khayil’ and carries the idea of valour or might. ‘Strong’ does not adequately cover its idea of mental fortitude but accurately shows the idea of physical endurance. Of particular note is the association with David’s mighty men of 1 Chronicles 7:2. We should be careful not to feminize the word because it is associated with a woman: it is used of the strength of a male warrior. It is only used on one occasion for a woman: the Moabitess Ruth (Ruth 3:11). This point is laboured by DeFranza, who notes that the Hebrew writer who did not shy away from using a military title to describe a woman managing her home ‘should cause students to pause and consider the significance of such an ascription’.[[194]](#footnote-194)

She also notes the use of words generally associated with aggressive displays of strength in the Hebrew text: the use of the Hebrew word ‘prey’ for the food she gathers from afar, the use of the phrase ‘stretch out her hand’ used exclusively here in a peaceful sense as elsewhere it is violent, such as the incident of Jael and Sisera.[[195]](#footnote-195) There is also the military term ‘plunder’ for ‘spoil’ which her husband ‘will not lack’. The ‘sashes’ (ESV) of v24 are rendered exclusively elsewhere as military belts in which weapons were held, and the field she ‘seizes’ not ‘buys’.

**Conclusion**

The woman of Proverbs 31 is engaged in a wide range of activities which illustrate her strength. ‘This picture contradicts the modern stereotype of women in ancient, male-dominated societies being severely restricted in the scope of their economic activity and personal independence.’[[196]](#footnote-196) C. L. Meyers argues that patriarchal generalisations for ancient Israel societies are inaccurate and outdated. She instead suggests that ‘heterarchy’ better describes the reality. This model,

concedes (the) existence of hierarchies but does not situate them all in a linear pattern. Rather it acknowledges that different power structures can exist simultaneously in any given society, with each structure having its own hierarchical arrangements that may cross-cut each other laterally. As a far more flexible model than patriarchy, heterarchy is a heuristic tool that perhaps can better accommodate, at least for now, the complexity of gender dynamics and thereby acknowledge that Israelite women were not dominated in *all* aspects of Israelite society but rather were autonomous actors in multiple aspects of household and community life.[[197]](#footnote-197)

The Proverbs 31 woman validates this viewpoint as it displays the wife of this section as an autonomous manager of her day-to-day activities. She is no less a hero than her male counterparts who saved Israel from their enemies. She is something to aspire to by any reading her account, whether separated by time or culture.

**Columnists**



**Exegesis/Analysis**

**Benedict Kent**

**How does eschatology function in 2 Thessalonians?**

By appropriating and extending imagery from the same genres as 1 Thessalonians, the eschatology of 2 Thessalonians both corrects and consoles its audience, in order to engage with the developing Thessalonian situation. By comparing 2 Thess. 1.5-2.12 to 1 Thess. 4.13-5.11 this next series of columns will explore three areas of interest to better understand the function of eschatology in 2 Thessalonians. First, we will outline the developed situation in the Thessalonian community. Secondly, we will use intertextual analysis to examine how the eschatology of 2 Thessalonians employs imagery from similar genres of literature as 1 Thessalonians. Finally, using evidence from rhetorical and discourse analysis, we will explore how the eschatological imagery functions to engage with the emerging situation.

Historically, scholars have struggled with the eschatology of 2 Thessalonians, noticing a significant change from 1 Thessalonians in its tone and style, and in the content of the writer’s eschatological vision. In summary, the two main contentions are:

1. The eschatology of 1 Thessalonians focuses on the unity that believers will have with the Lord, whilst the eschatology of 2 Thessalonians is preoccupied with the judgement of non-believers.
2. 1 Thessalonians suggests that the arrival of the *Parousia* will be sudden and imminent, whilst 2 Thessalonians introduces a schedule of warning signs.

Some scholars, such as Willi Marxsen, find the differences in the letters’ eschatologies too great to reconcile and therefore argue that the letters are written to ‘entirely different congregational situations’[[198]](#footnote-198) or to different Thessalonian churches. Others such as Gerhard Friedrich, Victor Furnish, John A. Bailey and Beverly Gaventa, who see the eschatologies as intrinsically incompatible, use them as arguments against Pauline authorship. T. D. Still and A. J. Malherbe agree that 2 Thessalonians would be relevant or convincing to a different congregation, years after Paul’s death.[[199]](#footnote-199) Other scholars, such as Robert Jewett or Gordon Fee, argue in favour of Pauline authorship, interpreting the eschatological passages of 2 Thessalonians as expansions or condensations of those of 1 Thessalonians.[[200]](#footnote-200) Others see the eschatological passages as interpolations of pre-Pauline material.[[201]](#footnote-201) Finally, another group of scholars, including R. Scott and Karl P. Donfried, argue for the participation of Timothy and Silvanus as possible reasons for the variations in style. The eschatology of 2 Thessalonians has traditionally been the battleground in the debates over the letters’ authorship.

The general consensus amongst scholars is that 1 Thessalonians was produced either in the late fifth or early sixth decade of the first century CE, based on the chronology of Acts 17.1-14 and references to Timothy at Thessalonica in 1 Thess. 3.1-2.[[202]](#footnote-202) The dating of 2 Thessalonians is varied amongst scholars and dependant on views as to its authorship. Those who believe that 2 Thessalonians is Pauline view its production as following shortly, even months after 1 Thessalonians.[[203]](#footnote-203) Those who conclude it is a pseudonymous letter argue for later dates, mainly in the last two decades of the first century CE, due to the renewed interest in apocalyptic writings.[[204]](#footnote-204)

A major occasion of 2 Thessalonians is persecution. In 1 Thessalonians the recently converted Christians are encountering hostility from their countrymen (1 Thess 1.14, 2.3) but in 2 Thessalonians they are suffering ‘afflictions’ from people who are ‘not acknowledging God’ (1.8, 2 Thess 1.4, 5, 6). Donfried remarks that the progression from qli/yij (affliction) to diwgmo,j (persecution) ‘reveals a continuance and intensification of the persecution attested to in 1 Thessalonians.’[[205]](#footnote-205)

As well as persecutions, the intended audience of 2 Thessalonians is also suffering from false teachings. Whereas in 1 Thessalonians the community seems anxious about the security of those who have died before the day of the Lord, in 2 Thessalonians it is troubled by ‘a slogan bandied about urging that the day of the Lord had already arrived.’[[206]](#footnote-206) Whereas the community in 1 Thessalonians is suffering from incomplete teaching, [[207]](#footnote-207) the community in 2 Thessalonians is suffering from misunderstood teaching. In facing this false teaching the author seems unsure of its origins (2.2).[[208]](#footnote-208) Some scholars have theorised that the teaching has grown out of Gnostic trends in the Thessalonian assembly, similar to the situation in 1 Cor. 15.12-28.[[209]](#footnote-209) Others hold that it is the result of a local messianic pretender or false prophet.[[210]](#footnote-210) The simplest explanation seems to be a genuine misunderstanding of the eschatology of 1 Thessalonians as evidenced by the writer’s repetition of ‘the day of the Lord’ from 1 Thess. 5.2 (2 Thess. 2.2) and his playing on day and night themes (2 Thess. 2.3-8).[[211]](#footnote-211) Furthermore, in discussion with C.L. Mearns, J. Plevnik utilises a study of ‘translation-accounts’ within apocalyptic literature to demonstrate the likelihood of a misunderstanding of Paul’s teaching rather than of a lack of teaching altogether.[[212]](#footnote-212)

There is also the issue of ethics. The first letter suggests that there is sexual immorality amongst community members and possibly drunkenness (1 Thess. 4.3, 5.7). In the second letter, the false teaching that the day of the Lord has come has led to some members becoming ‘unruly’ (2 Thess 3.6, 11).



**History**

**Andrew Wilson**

**Part 3: Anti-Semitic Events leading to Balfour**

[a] The Romanov Dynasty [1613 - 1917]’s invention of the *pogrom* & the influence thereof

It is argued by some commentators that Russia is, and always has been, such a large, diverse and unwieldy country that it is ‘awkward’ to rule and that, as such, it requires an autocrat successfully to rule it: hence, in recent times, the popularity, within Russia, of Vladimir Putin and hence the longevity of the cruel Romanovs – who reigned effectively, not to say ‘successfully’, over Russia for 300 years.

It is a fact of political life that public discontent, caused by difficulties in implementing Domestic policies in any country is often attempted [with success] by their rulers to be set aside by ‘adventures’ in Foreign policy overseas.

Besides the power of such moves to distract public attention from problems ‘at home’, such manoeuvres can unite the disparate elements within one country together, standing united against the perceived depredations caused by foreigners.

Jews have a sociologically unique religion. [It is like Islam, having one God, not a Trinity; like Christianity, it is a Biblical religion, not admitting the inspired autograph of the *Qur’an*]. It has distinct languages [Hebrew for religious purposes and Yiddish for secular ones], a distinct dress-style, hair style, daily routines [Jewish days begin and end at 6 p.m., not midnight], weekly routines [Sabbaths are Saturdays not Fridays, like Muslims, or Sundays, like Christians], annual routines [Passover, Tabernacles, Yom Kippur and Purim, not Ramadan, Eeed, Christmas or Easter] and so on and so forth. Therefore, Jews have often been a ready standby in the many countries to which they have been scattered, as a reliably acceptable scapegoat, as far as both their host rulers, *and* their many and diverse neighbours were concerned.

Until Adolf Hitler moved the murder of Jews onto an industrial scale, with the *Konzentrationslagers* of the 1933 – 1945 period in the Third Reich, the *pogrom[[213]](#footnote-213)1* of the Russians was the most effective anti-Jewish policy invented. See. Section [b] on the Siege of Sidney Street for the results, outside Russia, of the Pogroms, within.

Naturally, many years of subjection to such politicking as was directed at them by Russia, followed by such an acutely oppressive policy as that of the Pogroms, forced the Jewish people to consider being a little more proactive about their removal homewards to Zion, even from over one thousand miles away from the homeland of their fathers. This, they began to perceive, would lead to their removal wholesale from Gentile lands, rather than simply exchanging the traditional greeting ‘Next Year in Jerusalem’ *ad nauseam*. The dawning of this realisation, which proved clear and effective, and no ‘False Dawn’ at all - came about, despite the traditional Jewish attachment[[214]](#footnote-214)2 to the lands of their separation, partly due to their successes at all levels, in the Arts, in Science and in Business.[[215]](#footnote-215)3

[b] The Siege of Sidney Street [January, 1911]

The immediate background to this siege, involving the presence at the scene of the then Home Secretary, Winston Churchill, was the rental of a building in the East End of London, by a group of emigre Russian revolutionaries, to the rear of a Jeweller’s shop, with a view to the robbing of the Jeweller’s safe, to steal its reputed £20, 000-£30,000 contents, or £3.25 million in 2016.

More perspective is provided by taking a step back: it followed the assassination, in 1881, of Czar Alexander II, reputedly by a Jewish revolutionary, presaged pogroms, and the emigration of an estimated 150,000 Jews to England, and, more particularly to London’s East End, where some areas were 100% Jewish in nature.[[216]](#footnote-216)1

Many Jewish immigrants had been radicalised, by their sufferings in the Russian Empire, into revolutionary anarchists and revolutionary socialists. Two of the group in the Sidney Street siege were Latvian; but Jews emigrated to Britain from throughout the length and breadth of Russia.

The overall significances of the siege related to the then Asquith Liberal Government’s perceived lax Immigration policy,[[217]](#footnote-217)2 the inadequacy of the Metropolitan Police’s firepower to deal with armed and desperate revolutionary groups, and to the ultimate subsequent fate of the revolutionary Jewish groups who had come to the British Isles [1875-1914].[[218]](#footnote-218)3

[c] Captain Alfred Dreyfus, & the Dreyfus *affaire* [sometimes*, simply “L’affaire”*] France, [1894]

Simply put, Alfred Dreyfus, a Jewish officer in the French Army, was framed to have been the betrayer of his country, via an anti-Semitic conspiracy, which was inspired by collusion between the French Roman Catholic Church, and jealousy of Dreyfus from within the French Army officer corps. He was far from being the first Jewish officer to have been appointed to such a high rank. In fact, it has been estimated that there were approximately 300 Jewish officers in the French Army at Dreyfus’s time, of whom 10 were Generals. Rather, it seems, that, providentially, the Dreyfus *Affaire* happened at the time it did, and triggered off the consequences mentioned in [d], because of *Daniel* 4 v 25’s reasoning: “The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will” [*RV*]. Certainly, there were to be major consequences from *L’Affaire’s* reporting by the Hungarian journalist, Theodore Herzl.

At first, and for almost a dozen years thereafter, until his reinstatement in 1906, the conspiracy against Dreyfus was successfully concealed. During that time, Dreyfus, to the satisfaction of his enemies, was ceremonially discharged with disgrace from the French Army,[[219]](#footnote-219)4 for alleged traitorous betrayal of France to her principal enemy [Germany]; was imprisoned on Devil’s Island, off South America, to the ruination of his health, and dismissed from mind, by the bulk of the French Establishment as a traitor and a disgrace.

During the eleven-and-a-half-year period from his conviction in 1894, to his exoneration in 1906, voices of dissatisfaction and discontent with the original verdict, began to swell in volume. So numerous did this supportive group become that a name for the group – the ‘Dreyfusards’ was coined. It was during this time that the French novelist, Emile Zola’s, famed ‘J’Accuse’[[220]](#footnote-220)5 was written and others – Dreyfusards and neutrals - began to pick out inconsistencies in the process of the trial against Dreyfus, and its subsequent verdict. Such was the success of the campaign for Dreyfus that he was released from prison, returned to his family and to his home in France, pardoned, promoted, and, eventually, in 1906, exonerated. Further, Dreyfus was promoted to Lieutenant-Colonel, on July 13, 1906, and was made *Chevalier* of the *Legion d’Honeur*, one week later.

The real traitor, Major Ferdinand Walsin-Esterhazy, was ‘discretely unmasked’, in a closed military trial. In August, 1898, Esterhazy fled to Belgium, and thence to England, to evade French justice.

The handwriting expert, whose testimony had been crucial in convicting Dreyfus, Lieutenant-Colonel Du Paty de Clam, attempted to suppress the truth, when the real story began to emerge.

The Dreyfus case, in France, was covered by news correspondents from all over the world. One such reporter was the French correspondent of the leading Austrian journal, the Neue Freie Presse, the Budapest-born journalist, Theodore Herzl. This miscarriage of justice further stirred Herzl’s sense of injustice towards the evil of anti-Semitism. Already made glowing red-hot, via *intellectual and moral* analyses, Herzl’s encountering the prejudice in the flesh turned to white heat.[[221]](#footnote-221)1

[d] Theodore Herzl, Austrian newspaper reporter, Jew, organiser & proto-Zionist

Herzl was assigned to the newspaper’s Paris office not by his choice – he ‘just happened’ to be there in the early 1890s, when Dreyfus’s original trial was convened. Herzl was a very clear-thinking and intellectually honest reporter: it is perhaps those qualities which helped him to see through the French Establishment’s duplicity towards Dreyfus so much earlier than most other writers. It also ‘just happened’ that Herzl was Jewish. Aware of the general level of anti-Semitism in Europe in his day, Herzl began to consider the alternatives to a simple compliance towards the bullying and even butchery of his Fellow-Jews.

It was the consideration of such thoughts as these which led Theodore Herzl to convene the First Zionist Congress in Basel, Switzerland, from August 29-31,1897.

[e] David Lloyd-George [1863 – 1945], wartime British PM, & a major player in the ‘Gunpowder Plot’ of WWI

There are strong character-likenesses between Lloyd George and W. S. Churchill. Not only is this so, in the sense of decisiveness, to the point of the cavalier [certainly in the eyes of their opponents], but in the sense of an awareness of what Arnold Toynbee might have described as the Tides of History. In 1962, A. J. P. Taylor wrote in the *History of England, 1914-1945*, of Churchill that he was “the saviour of his country”; much the same, in the very different world, of the Edwardian and Georgian Eras, and especially in the circumstances of WW1, could be said of L-G.

In his *War Memoirs*, Lloyd-George explained that, at an early stage in WWI, he had encountered a desperate, acute difficulty: “Here again we nearly came to grief for lack of timely forethought”.[[222]](#footnote-222)2 The ‘grief’ referred to was the depletion of British stocks of acetone, which, as L-G said, is “a chemical...essential...in the process of manufacturing cordite, for cartridges great and small...for either rifles or big guns”.[[223]](#footnote-223)3 Before the war, much had been imported from Germany to the Royal Arsenal at Woolwich[[224]](#footnote-224)4, a clearly impossible policy, from 1914 onwards!

In L-G’s estimate: “Before the War there was a small factory in the Forest of Dean...But this country is not one of the great timber-growing lands, and it takes a great deal of wood to produce a ton of acetone, so in practice we were dependent for the great bulk of our supply on imports from America”[[225]](#footnote-225)5. With the employment of German U-boats around British coasts, such a policy became fraught with danger. Indeed, by October, 1914, nine British warships had been sunk by U-boats, in the North Sea.[[226]](#footnote-226)6

In his description of this time in WW1, L-G was frank: “I was casting about for some solution.”[[227]](#footnote-227)7

L-G went on to describe a ‘chance’ meeting [“I ran against...”] C. P. Scott, then editor of *The Manchester Guardian*, and “one of the shrewdest judges of men I had ever met”.[[228]](#footnote-228)1 Scott, though a pacifist, “believed in the essential justice of our intervention in this war”, and pointed L-G in the direction of Professor Chaim Weizmann, of whom he told L-G that the “one thing [Weizmann] really cared about was Zionism, and that he [Weizmann] was convinced that in the victory of the Allies alone was there any hope for his people”.[[229]](#footnote-229)2

L-G’s trust in Scott’s assessment was so secure that he immediately invited Weizmann to visit him in Downing Street, at which point the two men began at once to plan what could be done, and how long there was, within which to accomplish those plans.[[230]](#footnote-230)3

Analysis

Once again, as with the last column of this series, it is essential either to put one’s trust in the Chance theory of History [and to marvel at its outcomes!], or to reflect that the Purposeful Hand, referred to in *Daniel* 4, was, behind the scenes, manipulating apparent coincidences towards a predetermined goal.

Reflect on the Russian invention of the Pogrom [in 1881]; the consequent radicalising of many Russian Jews, and their exporting of violence to such as Sidney Street, in 1911; the utter unacceptability of the anti-Semitic bias, sustained by the French Establishment for over a decade, against one of its faithful servants; the radicalising effect upon a Hungarian reporter of the recording of this bias, at first-hand, in Court; England’s sudden deprivation of the means to wage war, at the start of the first truly world war, in 1914, and the presentation of a potential saviour, out of the blue, in the shape of a Jewish scientist, [see the next column].

To be fair-minded, does one opt for Chance, or for Design, in assessing even this small part in the chain of events affecting the people of God?

**Post-script on Wingate, the Chindits & the SAS, from Part Two**

In last Quarter’s issue, reference was made, in Section [g] as follows: “In Burma, also during World War II, in [Wingate’s] work in establishing, in the form of the *Chindits,* an early version of the SAS, he was successful, and, in using his Gurkha troops, and others, by parachute drop behind enemy lines, in the 1940s, in driving back the Japanese in Burma.”

The reference to the SAS, in a side-stepping reference to David Stirling, may have puzzled some readers. Thus, in clarification, a number of points:

\* Wingate [1903 – 1944] in the Palestine Night Squads [1938] and the Gideon Force [early 1941], certainly preceded Stirling [1915 - 1990] and his formulation of an early form of the SAS.

\* The Palestine Night Squads, and the Gideon Force both represented Wingate’s thinking later formulated into the shape of the Chindits [1942].

\* The SAS, in Stirling’s format of it, was taken over by “Mad Mike” Calvert, a disciple of Wingate’s, in March, 1945; the SAS was also, by the end of WWII, disbanded and later reformulated into its modern format.

\* Of course, the Chindits did not precede Stirling’s SAS, but the Palestine Night Squads, and the Gideon Force did, and the Chindits preceded the SAS in its modern format.

\* A number of original thinkers in the British Army were active in the 1930s and in WWII, of whom I have mentioned three above. Exactly who learned what from whom and when or who copied whom is a difficult matter of which to be certain.

**Archaeology News**

**Kay McGrath**

We begin at **Ritmeyer Archaeology Design**. The blog over the past several months has seen little activity and reported on only one item: an article in *Haaretz*[[231]](#footnote-231)(note[[232]](#footnote-232))regarding the “underground excavations taking place in Jerusalem”. Brother Ritmeyer’s commentary in relation to the excavations can be read here: *Underground Jerusalem*.[[233]](#footnote-233)

To recent discoveries in **Israel** commencing in the Jezreel Valley where the “oldest kilns in Israel” (dated at about 1,600 years ago) have been discovered. The kilns used to produce “commercial quantities of raw glass”. The article in full — *Ancient Glass—Works Prove Israel Was World Glass Production Center.*[[234]](#footnote-234)

To **Arad**, where “…a team of scholars and scientists have analyzed Hebrew inscriptions dated to about 600 BCE, and suggest results that indicate a high degree of literacy in ancient Hebrew writing among officials of the military and administrative apparatus of the kingdom of Judah before the fall of Jerusalem at the hands of Nebuchadnezzar in 586 BCE.” The article titled: *Ancient Inscriptions Testify to Widespread Literacy in Judah by 600 BCE*.[[235]](#footnote-235)

Also see: Huffington Post[[236]](#footnote-236) and New York Times.[[237]](#footnote-237)

The Temple Mount Sifting Project advised on the find of a rare Egyptian Amulet dated at 3,200 years which bears the name of Pharaoh Thutmose III. — *Rare Egyptian Amulet Bearing Name of Ancient Pharaoh Found in Earth Discarded from Temple Mount.*[[238]](#footnote-238)

The April issue of *Popular Archaeology*[[239]](#footnote-239) included an article on — *DNA Sat Nav Uncovers Ancient Ashkenaz and Yiddish Origins*[[240]](#footnote-240) — “a pioneering tool — the Geographic Population Structure (GPS) — which converts DNA data into its ancestral coordinates, has helped scientists pinpoint that the DNA of Yiddish speakers could have originated from four ancient villages in north-eastern Turkey.”

In the *Atlanta Jewish Times*, an article by Rebecca McCarthy refers to the work of Archaeologist Jodi Magness — *Ancient Shul Reveals Its Secrets*[[241]](#footnote-241) — an ancient Synagogue and the mosaics discovered which show a scene from Judges 15. “Samson is said to have caught 300 foxes, tied their tails in pairs with a firebrand between them, then released them in the Philistines’ fields to burn their crops and olive groves. There’s also an image of Samson carrying the gate of Gaza on his back.”

National Geographic reported on “In the shadow of Jerusalem’s city walls, archaeologists have found a fortress that spawned a bloody rebellion more than two millennia ago” — *Jerusalem Dig Uncovers Ancient Greek Citadel*.[[242]](#footnote-242)

BiblePlaces.com blog detailed an interactive map — *The Allotments of the Southern Tribes*[[243]](#footnote-243)

At the Israel Museum[[244]](#footnote-244) there is a new exhibit — “two lesser known stories: settlement of the Canaanites in the eastern part of the Egyptian Delta during the Middle Bronze Age (circa 1800–1550 BCE) and their development of the first consonantal alphabet from Egyptian hieroglyphics and consequently, Egyptian rule over Canaan for 350 years during the Late Bronze Age (circa 1500–1150 BCE).”

Tom Powers blog — “View from Jerusalem” — gives description and images with focus on — *Through the American Colony Lens: A BRIEF WINDOW TO ANTIQUITY*.[[245]](#footnote-245)

Another Blog I happened upon was commentary by Wayne Styles on — *Tel Arad—Israel’s Point of Impatience with God*[[246]](#footnote-246)

Returning to BiblePlaces.com blog, and details of an interview with Gabriel Barkay[[247]](#footnote-247) who for the last 45 years has been excavating in Jerusalem. A “fascinating interview with him by Nadav Shragai, published … in *Israel HaYom*.”[[248]](#footnote-248)

May 2016 — *Divers Discovered a Spectacular, Ancient and Important Cargo of a Shipwreck*[[249]](#footnote-249) — “Israel Antiquities Authority archaeologists diving in the ancient harbour in the Caesarea National Park recovered beautiful statues, thousands of coins 1,600 years old and other finds from the seabed.” The news release also contains video of the find.

BiblePlaces.com blog also commented at length on the — *Gezer Water System—Is It a Water System?*[[250]](#footnote-250) An excerpt: “At the annual meeting of the Near East Archaeological Society last November, Dan Warner gave an update on the excavation of the Gezer water system. The tunnel seems to date to the Middle Bronze Age: the pottery from the tunnel is Late Bronze and Middle Bronze, and the tunnel’s position vis-à-vis the Canaanite Tower indicates a relationship between the two. The tunnel possesses a number of interesting features which raise questions about its function—was it in fact a water system, or was it something else?”

The Israel Antiquities Authority advised by way of press release the — *Judean Desert Excavation Project Begins*.[[251]](#footnote-251)

From the Straits Times *— In Pictures: Cave of the Skulls, Prehistoric Israeli Site*[[252]](#footnote-252) — “Archaeologists from the Israel Antiquities Authority are searching the Cave of the Skulls, an excavation site in the Judean Desert, for remnants of the last Dead Sea Scrolls. The scrolls are important historical and religious documents, and one of the earliest recorded Hebrew texts.”

The Israel Antiquities Authority further advised that a — *Rare Cache of Silver Coins Dating to the Hasmonean Period was Discovered in Modi’in*[[253]](#footnote-253) — “The cache may have belonged to a Jew who hid his money in the hope of coming back to collect it, but he was unlucky and never did return.” The release also contains video footage.

Jerusalem, the *Jewish Post* advised that — *Historic Renovation Begins at Jesus’ Jerusalem Tomb*.[[254]](#footnote-254)

Also in need of attention, but also containing surprises, “decaying Church of the Nativity yield an unexpected revelation” — the article published in the National Geographic — *In Bethlehem’s Ancient Church, a Long Unseen Presence Appears*[[255]](#footnote-255)

At *Ancient Jew Review* there is a video link on the — *Coins of the Jewish War*[[256]](#footnote-256)

LiveScience.com reported — “Archaeologists in northern Israel may have unearthed a sanctuary of the Greek god Pan in the ancient city of Hippos” — the article: *Gateway to Ancient Greek God’s Compound Uncovered?*[[257]](#footnote-257)

The Temple Mount Project also advised on the renovation work undertaken on the floors at the Dome of the Rock — *Isn’t it Nice to Feel Validated?* — including new images from the Dome of the Rock[[258]](#footnote-258)

**Turkey** — in Philadelphia — “Surgical instruments and burial chambers unearthed during excavations in the ancient city of Philadelphia in the Central Anatolian province of Karaman’s Gökçeseki village have boosted the idea that the ancient city was the health center of the Taşeli region.”[[259]](#footnote-259)

*Horseracing Rules Found on 2,000-year-old Tablet in Central Turkey*.[[260]](#footnote-260)

In **Syria** — *French Company Documents Destruction of Archaeological Sites*[[261]](#footnote-261)

Across to **Lebanon** — *New Battle in One of the World’s Oldest Cities*[[262]](#footnote-262) — “In the 11th century before Christ, the ancient Egyptian traveller Wenamon describes standing in the office of the prince of Byblos, the waves of the Mediterranean Sea crashing outside the window behind him, as though they were “hitting the back” of the prince’s head.”

Moving on to **Jordan** — Jordan Archaeology is now online — website link:

ARCHAEOLOGY OF JORDAN ONLINE[[263]](#footnote-263)

In Jerash — part of an Aphrodite statue has been discovered. Two articles: *Part of Aphrodite Statue Uncovered in Jerash*[[264]](#footnote-264) with more @ Archaeology News Network: *Aphrodite Statue Discovered in Jerash*[[265]](#footnote-265)

The Smithsonian Magazine, June 2016, reports on the following discovery: *Archaeologists Find Gigantic Ancient Monument in Jordan*[[266]](#footnote-266) — “In the Ancient City of Petra, Google Earth and Drones Helped Uncover Remnants of a Platform the Size of an Olympic Swimming Pool”

To **Iraq —** *A 3,800-Year Journey from Classroom to Classroom*[[267]](#footnote-267) — “Thirty-eight hundred years ago, on the hot river plains of what is now southern Iraq, a Babylonian student did a bit of schoolwork that centuries later would change our understanding of ancient mathematics. The student scooped up a palm-sized clump of wet clay, formed a disc about the size and shape of a hamburger, and let it dry down a bit in the sun. On the surface of the moist clay the student drew a diagram that showed the people of the Old Babylonian Period (1,900–1,700 B.C.E.) fully understood the principles of the “Pythagorean Theorem” 1300 years before Greek geometer Pythagoras was born, and were also capable of calculating the square root of two to six decimal places.”

Epic of Gilgamesh — Religion — *Archaeology Magazine*[[268]](#footnote-268) — “In November 1872, a self-taught Assyriologist named George Smith working as an assistant at the British Museum happened upon a fragment of a tablet that would soon become the most famous cuneiform text in the world. One of thousands excavated decades earlier at Nineveh, in present-day Iraq, the tablet told a story eerily similar to that of Noah in the Old Testament. In it, the gods resolve to destroy the world and all life with a great flood, but one of the chief gods warns one man in time to prevent the extinction of all living things: “Demolish the house, build a boat!” the god urges. “Abandon riches and seek survival! Spurn property and save life! Put on board the boat the seed of all living creatures!”

*The Standard Babylonian Epic of Gilgamesh*[[269]](#footnote-269) — Sources of the Standard Babylonian poem — “The Babylonian Epic of Gilgamesh is preserved on three groups of manuscripts (clay tablets), which give an account of the poem at different stages in its evolution, from the eighteenth century BC to the first millennium BC.”

At eurekalert.org, a Public Release — *Iraqi Kurdistan Site Reveals Evolution Towards the First Cities of Mesopotamia*.[[270]](#footnote-270)

**Greece**: *ASU Bioarchaeologist Co-Leading Study Curating Remains — Including About 150 Shackled Skeletons — from Greek Port, Using Science to Understand Their Lives, Deaths*[[271]](#footnote-271) — “Sometime between 2,800 and 2,500 years ago, just before the city-state of Athens was born, about 150 people in shackles were thrown into a burial pit in a Greek port city … Were they prisoners of war? Criminals? Political prisoners? Slaves?”

*Archaeologists Find First Ancient Oracle to Apollo in Athens*.[[272]](#footnote-272)

*Scientists Decipher Purpose of Mysterious Astronomy Tool Made by Ancient Greeks*.[[273]](#footnote-273)

*Remains Of Ancient Naval Base Discovered In Athens’ Piraeus Harbour*[[274]](#footnote-274) — “Marine archaeologist Bjørn Lovén from the University of Copenhagen has — with a team of Greek colleagues — discovered the remains of Athens’ ancient naval base that was established in 493 BCE. The base, which was one of the Ancient World’s largest structures, played a pivotal role in the defense of Ancient Greece.”

**Egypt**: *Building for Egypt’s First Female Pharaoh Discovered*[[275]](#footnote-275) — “Ancient stone blocks depicting Queen Hatshepsut have been discovered on Egypt’s Elephantine Island, providing insights into the early years of her reign, Egypt’s Ministry of Antiquities announced this week. The blocks may have been part of a building that served as a way station for an ancient Egyptian deity.”

*Oldest Depiction of Ancient Egyptian Demons Found*.[[276]](#footnote-276)

*Two Egyptian Mummy Portraits Restored*.[[277]](#footnote-277)

*2,360-Year-Old Temple Ruins Unearthed Under Cairo*[[278]](#footnote-278) — also @ Ansamed.info — *Egypt: New Archaeological Discovery in Matariya*.[[279]](#footnote-279)

More on: *Egyptologists Differ on Tut Tomb ‘Hidden Chambers’*[[280]](#footnote-280) and *Nefertiti Still Missing: King Tut’s Tomb Shows No Hidden Chambers*.[[281]](#footnote-281)

*Youngest-Ever Mummified Foetus from Ancient Egypt Discovered in Tiny Coffin*.[[282]](#footnote-282)

*3D Images Created Using Cosmic Particles Show Internal Chambers of Bent PyramidI.*[[283]](#footnote-283)

*Ancient Device for Determining Taxes Discovered in EgyptI.*[[284]](#footnote-284)

*Burial Sites Show How Nubians, Egyptians Integrated Communities Thousands of Years Ago*[[285]](#footnote-285) comment also @ Archaeology News Network.[[286]](#footnote-286)

*Genizah Fragments* — The Newsletter of the Taylor-Schechter Genizah Research Unit, Cambridge University Library No. 71 March 2016 — .pdf download (1.03MB) — Download.[[287]](#footnote-287)

*Polish Archaeologists Discover a Medieval Hermitage in EgyptI.*[[288]](#footnote-288)

*Spanish Mission Discovers Mummy in Aswan’s Tombs of Nobles*[[289]](#footnote-289) — also @ LiveScience — *Who Was Sattjeni? Tomb Reveals Secrets About Ancient Egyptian Elite*.[[290]](#footnote-290)

*King Tut’s Blade Made of Meteorite*.[[291]](#footnote-291)

*4,300-Year-Old Unas Pyramid Opens to Public After Two Decade Long Renovation*.[[292]](#footnote-292)

*Boat Timbers Discovered*.[[293]](#footnote-293)

*Three Things I Like About Egypt*[[294]](#footnote-294) — A.D. Riddle — “Earlier this year, I took my first trip (hopefully of many) to Egypt. Normally I am interested in Bible history and geography, though recently, my attention has been drawn to ordinary, daily-life objects and cultural behaviours. For Bible times and places, it can be a little challenging to come up with photographs that illustrate these sorts of things. But that is why I found Egypt is so amazing.”

*Great Pyramid of Giza Is Slightly Lopsided*.[[295]](#footnote-295)

*Gallery — Sands of Time: Ancient Egypt Excavated in the 1910s — In Pictures*.[[296]](#footnote-296)

*UCLA To Offer Digital Images Of Rare Ancient Manuscripts In Egypt*.[[297]](#footnote-297)

*Tomb Mystery Solved?*[[298]](#footnote-298) — “Could the mystery of Luxor Tomb KV55 now be solved, more than a century after its discovery, asks Nevine El-Aref”

From Plos.org:

*Isotopic Evidence for Early Trade in Animals between Old Kingdom Egypt and Canaan*[[299]](#footnote-299)

Elizabeth R. Arnold, Gideon Hartman, Haskel J. Greenfield, Itzhaq Shai, Lindsay E. Babcock, Aren M. Maeir

Published: June 20, 2016

*Abstract*

“Isotope data from a sacrificial ass and several ovicaprines (sheep/goat) from Early Bronze Age household deposits at Tell es-Safi/Gath, Israel provide direct evidence for the movement of domestic draught/draft and husbandry animals between Old Kingdom Egypt (during the time of the Pyramids) and Early Bronze Age III Canaan (ca. 2900–2500 BCE). Vacillating, bi-directional connections between Egypt and Canaan are known throughout the Early Bronze Age, but here we provide the first concrete evidence of early trade in animals from Egypt to Canaan.”

**General** — Kenneth A. Kitchen, *The Bible in its World: The Bible and Archaeology Today*. Exeter: The Paternoster Press, 1977. Free .pdf Download[[300]](#footnote-300)

*Ancient Trading Networks and Arabian Camel Diversity*[[301]](#footnote-301) — “A study of modern and ancient camel DNA finds that the movement of ancient caravan routes may have shaped the genetic diversity of Arabian camels. Despite the widespread use of camels in hot, arid conditions for the past 3,000 years, little is known about their evolutionary history and domestication.”

*Journal of Religion, Media and Digital Culture*[[302]](#footnote-302) — “JRMDC is an international, peer-reviewed academic journal, publishing original research and book reviews on any aspect of the social-scientific study of religion and digital media.”

*Open Access Publications on Persepolis from the Oriental Institute*[[303]](#footnote-303) — [First posted in AWOL 24 April 2014, updated 16 May 2016] — “Open Access Publications on Persepolis from the Oriental Institute”

*Ancient DNA Study Finds Phoenician from Carthage had European Ancestry*[[304]](#footnote-304) — “A 2500-year-old Phoenician shows ancient ancestry on the Iberian Peninsula.”

*Greek Archaeologists Announce the Discovery of Aristotle’s Tomb.*[[305]](#footnote-305)

*New Videos and Update on Satellite Bible Atlas.*[[306]](#footnote-306)

*Tracking the Glass Road.*[[307]](#footnote-307)

Yale Researchers Map — *6,000 Years of Urban Settlements.*[[308]](#footnote-308)

Open Access until July 07, 2016 — *Near Eastern Archaeology*[[309]](#footnote-309) Vol. 79, No. 2, June 2016 and *Journal of Cuneiform* *Studies.*[[310]](#footnote-310)

*Addressing Survey Methodology in the Southern Levant.*[[311]](#footnote-311)

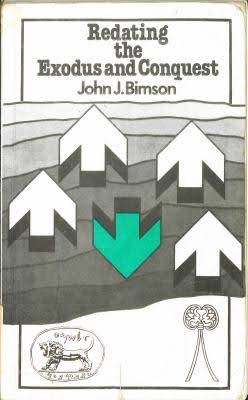
*Holocaust Escape Tunnel Found: Prisoners Dug with Spoons to Escape Nazis.*[[312]](#footnote-312)

*Online Digital Manuscripts and Editions[[313]](#footnote-313)*

**News**

**J J Bimson, *Re-Dating the Exodus* is now available as a free PDF – a Sheffield PhD done in the 1970s.**

The original publishers’ blurb stated,

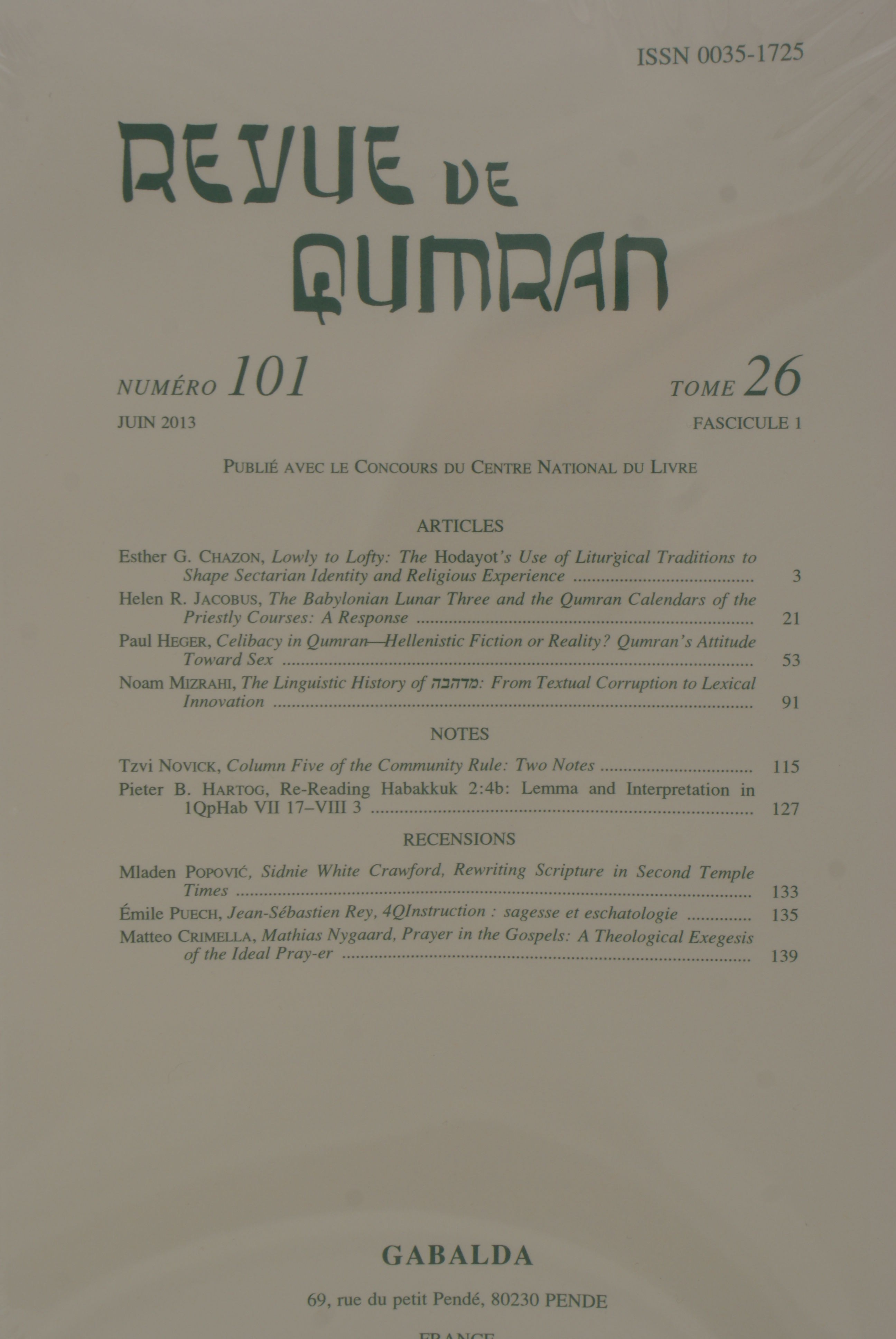


“The Bible points to a date for the Exodus in the 15th Century B.C. and the archaeological evidence, as interpreted by Bimson, corresponds very closely to, the biblical chronology. Dr. Bimson argues forcefully and with great clarity (as well as in considerable detail) for his theory which runs counter to current scholarly opinion.”

But readers should update their knowledge in this area while reading Bimson so as to take a broader view.

Available at Journal of Jewish Studies: http://2tim2v15.uk/1Swb7ii

All the issues of **Revue de Qumrân** are now online on JSTOR!



http://www.jstor.org/journal/revuequmran

The **Center for New Testament Restoration** (CNTR) website has been updated with several significant improvements. The most notable being the move from of web hosting services to http://greekcntr.org/

**E. J. Brill** began in Leiden in 1683 and has been called Brill since the 19th century. They are a major academic publisher and they specialize in Biblical Studies and related disciplines. In 2015 their profit was 2.3 million at a turnover of some 32 million. They employ 130 people, 100 of them in Leiden, the rest in places like Boston and Singapore. They publish some 1000 new books per year in many fields, plus 240 journals. Sales of 300 or 500 copies per title are normal. These are small numbers for the PhD student seeking to get their thesis published. But Brill is a top 5 publishing house and publication by them grants a scholar a lot of *kudos*. The downside for an author is that they don’t provide copy-editing. Numbers are small because print-runs are expensive and Brill titles are sold at premium prices. Other publishers like Wipf & Stock in some of their imprints use just print-on-demand and/or share the risk of a print run with the author (e.g. in their Pickwick imprint). Authors can also be billed for publishing services like copy-editing.



**St. Catherine’s Monastery**, a UNESCO World Heritage site that’s located on rugged terrain at the foot of Mount Sinai in Egypt, houses the oldest continually operating library in the world, containing ancient and medieval manuscripts second only to those held by the Vatican Library.

These remarkable manuscripts, which delve into subjects ranging from history and philosophy to medicine and spirituality, were never easily accessed by scholars and students, who had to travel to this desert region, considered sacred to three world religions — Christianity, Islam and Judaism. Today, access is even more problematic given security concerns in the Middle East.

That will all be changing, thanks to a major grant from The Ahmanson Foundation to the UCLA Library. The grant will fund key aspects of the Sinai Library Digitization Project to create digital copies of some 1,100 rare and unique Syriac and Arabic manuscripts dating from the fourth to the 17th centuries. The three-year project is being initiated by the fathers of St. Catherine’s Monastery.

It’s being made possible through the participation of the UCLA Library and the Early Manuscripts Electronic Library (EMEL), a nonprofit research and service organization based in Southern California that uses digital technologies to make manuscripts and other historical source materials accessible to scholars and the public. It specializes in the design of systems to support fragile manuscripts during digitization and in the recovery of text from damaged, deteriorated or erased manuscripts.

“The manuscripts at St. Catherine’s are critical to our understanding of the history of the Middle East, and every effort must be made to digitally preserve them in this time of volatility,” said UCLA University Librarian Ginny Steel. “The Ahmanson Foundation’s visionary support honors the careful stewardship of St. Catherine’s Monastery over the centuries and ensures that these invaluable documents are not only accessible, but preserved in digital copies.”

“St. Catherine’s Monastery proposed a program to digitize its unparalleled manuscript collection, and an international team was assembled to help digitally preserve the ancient pages,” said Michael Phelps, EMEL director. “EMEL is collaborating with the monastery to install world-class digitization systems, and the UCLA Library will host the images online on behalf of the monastery.”

Among the monastery’s most important Syriac and Arabic manuscripts are a fifth century copy of the Gospels in Syriac, a literary language based on an eastern Aramaic dialect; a Syriac copy of the “Lives of Women Saints,” dated 779 A.D.; the Syriac version of the “Apology of Aristides,” of which the Greek original has been lost; and numerous Arabic manuscripts from the ninth and 10th centuries, when Middle Eastern Christians first began to use Arabic as a literary language.

Just as the 19th-century discovery at St. Catherine’s of the Codex Sinaiticus — the oldest complete Bible (345 A.D.) — spurred new theological scholarship, this project will enable scholars to gain new insights and pose new lines of inquiry, project leaders said.

“We are deeply grateful to The Ahmanson Foundation for its generous investment in this important project, and for its longstanding partnership with the UCLA Library,” Steel concluded.

As one of the world’s leading research libraries, the UCLA Library maintains a research collection of record, making its materials accessible to a broad audience of students, scholars, researchers, and the public. Last year, more than 20 million people accessed UCLA Library’s digital and online resources. By preserving global cultural heritage, the UCLA Library fuels the transfer of knowledge across generations and across the world.

**Postscript**

Someone might ask ‘Why doesn’t so-and-so see things my way? In a particular case, the answer can be many and varied. Thinking generally, we might ask: Why don’t people see the truth? The answer lies in the nature of a thicket. Their understanding of the text is in a thicket, and it is caught up in that structure. Everything around the text supports its position in that thicket. Getting the text out is difficult. The correct framework for a text illuminates it, but getting the text into that framework from a thicket is often a forlorn hope. The best examples of thickets are the scholarly writing on wrested scriptures. If you are in a thicket, you won’t know it; but if you deploy an intertextual method of analysis, letting scripture interpret scripture, you might escape. **AP**

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As you look at something, what do you see? What are you trained to see? An art critic will see things in a Botticelli; I will see nothing but a rotund lady. Someone with Greek and Hebrew (more so for Hebrew) will see exegetical errors being made by someone who is totally reliant on an English version. Someone trained in logic and linguistics will see errors in theological exegesis that a theologian will not see or recognise. The same point can be made for someone with philosophical training or (better) aptitude. They will see errors in theological writing that the Dogmatics theologian misses. Exegetical scholarship is therefore often replete with errors if you have eyes to see and ears to hear. **AP**

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**Editorial Policies**: The **Christadelphian EJournal of Biblical Interpretation** seeks to fulfil the following objectives: offer analytical and expositional articles on biblical texts; engage with academic biblical studies that originate in the various Christian confessions; defend the biblical principles summarised in the common Christadelphian statements of faith; and subject the published articles to peer review and amendment.

**Submission of Articles**: Authors should submit articles to the editors. Presentation should follow *Society of Biblical Literature* guidelines (www.sbl.org).

**Publication**: E-mailed quarterly on the last Thursday of January, April, July, and October; published as a collected annual paperback obtainable from: www.lulu.com/willowpublications.

**Subscriptions**: This is a ‘free’ EJournal to churches and individuals who recognise that it is produced within the Christadelphian community.

**EJournal Book Fund**: A fund exists for small book grants for baptised young people who are unwaged. Details can be found on the EJournal website: www.christadelphian-ejbi.org.

1. E. Waaler, *The Shema and the First Commandment in First Corinthians* (Tübingen: Mohr Siebeck, 2008), 4. [↑](#footnote-ref-1)
2. C. Fletcher-Louis, *Jesus Monotheism* (Eugene, OR: Cascade Books, 2015), 8-9. [↑](#footnote-ref-2)
3. N. T. Wright, *The Climax of the Covenant* (London: T&T Clark, 1991), 121. L. W. Hurtado, *One God, One Lord* (2nd ed.; London: T & T Clark, 1998), 97-98, says that it is a “binary mutation” of Jewish Monotheism. R. J. Bauckham, *Jesus and the God of Israel* (Milton Keynes, Paternoster, 2008), 100, 101, says 1 Cor 8:6 is a “remarkable rewriting of the Shema‘…this unprecedented reformulation of the Shema‘.” J. D. G. Dunn, *Christology in the Making* (London: SCM Press, 1980), 180, says Paul “splits the *Shema*”; Waaler, *The Shema and the First Commandment in First Corinthians*, 433, says “Paul in 1 Cor 8:6 divided the *Shema* in two”. [↑](#footnote-ref-3)
4. For example, Hurtado, *One God, One Lord*, 161, justifies a Jewish focus, but we go further and restrict our data to Jewish Scripture. [↑](#footnote-ref-4)
5. Waaler, *The Shema and the First Commandment in First Corinthians*, 4-27. [↑](#footnote-ref-5)
6. Both main clauses are set off against the declaration in v. 5 about many gods and many lords and each has a subordinate clause concerning all things. The two clauses are joined by a conjunction but the implied verb ‘there is’ joins the two clauses as a single statement. [↑](#footnote-ref-6)
7. Wright, *The Climax of the Covenant*, 128; Wright follows the same approach in his recent *The Paul Debate* (London: SPCK, 2016), 22-24. [↑](#footnote-ref-7)
8. Bauckham, *Jesus and the God of Israel*, 101. It’s an exaggeration to say that Paul has taken over *all* of the words of the Shema: the verb ‘to be’ is formally absent from the Greek of 1 Cor 8:6. [↑](#footnote-ref-8)
9. It is superficial to observe that the OG of the Shema (insofar as we have it in the LXX) has *kyrios* and so does Paul; the *kyrios* of the OG Shema relates to ‘Yhwh’ in the Hebrew and so the question is whether Paul’s use of *kyrios* has that relation. [↑](#footnote-ref-9)
10. D. B. Capes, *Old Testament Yahweh Texts in Paul’s Christology* (Tübingen: Mohr (Paul Siebeck), 1992). S. B. Nicholson notes the influence of Capes’ study on Yhwh texts with scholars in an unpublished doctoral thesis, “Dynamic oneness: The significance and flexibility of Paul’s one-God language” (Durham, 2007, online). [↑](#footnote-ref-10)
11. T. Gaston, “Some Thoughts on 1 Cor 8:6 and the Shema” *CeJBI* 10/1 (2016): 65-70 (68), says, “The fact that Paul includes these clauses is another indication that he does not specifically have the *Shema* in mind.” The counter-argument would be that the allusion to the Shema in the first clause of 1 Cor 8:6 is mediated by conventional ways known to Paul – such as affirmations of ‘one God’ in Jewish texts. [↑](#footnote-ref-11)
12. On the question of the background and how to distinguish Jewish Monotheism from Jewish Cosmology see A. Perry, “Jewish Monotheism in the First Century” on www.academia.edu. [↑](#footnote-ref-12)
13. This is discussed in A. Perry, “Did the NT Writers Quote the LXX?” *CeJBI* 7/2 (2013): 59-78 [Online at www.academia.edu]. This paper considers the question of *kyrios* as a replacement for the Tetragrammaton. [↑](#footnote-ref-13)
14. There are issues of translation that could be discussed, but Waaler, *The Shema and the First Commandment in First Corinthians*, 49-50, 101-105, supplies the supporting argumentation. [↑](#footnote-ref-14)
15. Fletcher-Louis, *Jesus Monotheism*, 10. [↑](#footnote-ref-15)
16. Wright, *The Climax of the Covenant*, 129; the lack of exegesis is astonishing. [↑](#footnote-ref-16)
17. Dunn, *Christology in the Making*, 179, makes the same point, “no real parallel”. [↑](#footnote-ref-17)
18. It is important to note that the Shema is not providing the phrase ‘one God’ to Paul. [↑](#footnote-ref-18)
19. Gaston, “Some Thoughts on 1 Cor 8:6 and the Shema”, 67, expresses doubt on whether there is an allusion, but we see the three elements in common as sufficient to give an allusion. [↑](#footnote-ref-19)
20. The analysis is sorely lacking. Do we mean ‘within the *personal* identity’ or just ‘within the identity’ of the God of Israel? There are differences to mark between the identity of God (a god) and the personal identity of God (a god). [↑](#footnote-ref-20)
21. Wright, *The Climax of the Covenant*, 129. In 1991, Wright was able to say that this fact was becoming more widely recognised in scholarship. [↑](#footnote-ref-21)
22. Bauckham, *Jesus and the God of Israel*, 24-25. The unanswered question for a christological monotheist is why this name was ‘given’ to Christ. Did the Son not have it at the time of the exodus? [↑](#footnote-ref-22)
23. The ‘identity’ metaphysics should accommodate this fact. It’s not clear that such a metaphysics would be a single dyadic arrangement (which is what christological monotheists want), but rather a varying dyadic arrangement in which Yhwh chooses to be **who** he chooses to be (‘I will be **who** I will be’, Exod 3:14). [↑](#footnote-ref-23)
24. A. Gibson, *Biblical Semantic Logic* (Oxford: Basil Blackwell, 1981), 154, notes proper names are usually transliterated into language B from language A; hence, we describe *kyrios* as a proxy use for ‘Yhwh’. Gibson calls this “exegetical replacement” and not translation; see also J. W. Adey, “One God: The Shema in Old and New Testaments”, in *One God, the Father* (ed. T. Gaston; Sunderland: Willow Publications, 2013), 26-39 (33), “The truth of God is ‘Christianised in so far as there is this replacement of ‘Yahweh’, Israel’s God’s personal name (the only proper noun) in the Hebrew *Shema*, for (the common noun) ‘Lord’ (Gk: ku,rioj/kurios) of the NT. This divine name-absent or alternative (‘Lord’) mode of presentation of God is a NT theological convention in the light of Jesus’ advent.” In fact, various devices were used in OG to *represent* the divine name. The logico-linguistics of Gibson and Adey stands opposed to the loose analysis of Capes who talks of the divine name being ‘translated’ by *kyrios* and that Yhwh texts in the Hebrew Bible “refer” to the divine name; see his summary essay for his book, “YHWH texts and Monotheism in Paul’s Christology” in *Early Jewish and Christian Monotheism* (eds. L. T. Stuckenbruck and W. E. S. North; London: T & T Clark International, 2004), 120-137 (120, 127). [↑](#footnote-ref-24)
25. The philosophical logic for this argument is set out in M. A. E. Dummett, *Frege: Philosophy of Language* (2nd ed.; London: Duckworth, 1981), chap. 4. It is rare to have numbers and articles modify names, and this can be seen by looking at usage. For example, a teacher commenting on her class might say, “We have three Andrews in this class”, or in talking about a pupil to another teacher, she may remark, “The Andrew in my class is disruptive”. This is highly specific usage. [↑](#footnote-ref-25)
26. N. Turner, *Grammatical Insights into the New Testament* (Edinburgh: T & T Clark, 1965), 127, says that *kyrios* with the article is normally Christ and without the article it is proxy for ‘Yhwh’. [↑](#footnote-ref-26)
27. At least one commentator tries ‘monokurism’. [↑](#footnote-ref-27)
28. G. D. Fee, *1 Corinthians* (NICNT; Grand Rapids: Eerdmans, 1987), 375, claims “Although Paul does not here call Christ God, the formula is so constructed that only the most obdurate would deny its Trinitarian implications…the designation ‘Lord’ which in the OT belongs to the one God, is the proper designation of the divine Son.” This illustrates typical theological linguistics: we should rather insist that ‘Yhwh’ is a name given to the Son (Phil 2:9-11) and has no implication as regards the Trinity or divinity. [↑](#footnote-ref-28)
29. Bauckham, *Jesus and the God of Israel*, 101. Bauckham’s error lies in his use of the concept of ‘addition’. J. D. G. Dunn, *The Partings of the Ways* (London: SCM Press, 1991), 189, is better in talking of a **parallel** between one Lord and one God. [↑](#footnote-ref-29)
30. J. W. Adey, “One God: The Shema in Old and New Testaments”, 27. [↑](#footnote-ref-30)
31. Scholars traditionally include angels, exalted patriarchal figures and demons in discussions of Jewish Cosmology. [↑](#footnote-ref-31)
32. Hence, the second clause is ‘one Lord, Jesus Christ’ and not ‘one Lord Jesus Christ’; *contra*, Gaston, “Some Thoughts on 1 Cor 8:6 and the Shema”, 69, and with Waaler, *The Shema and the First Commandment in First Corinthians*, 428-429. [↑](#footnote-ref-32)
33. The methodological weakness of Christological Monotheism’s treatment of 1 Cor 8:6 is that its exegesis is not informed by the distinctions in logico-linguistics. [↑](#footnote-ref-33)
34. The semantics are fully set out in J. W. Adey, “Is the Shema’s ‘one’ (´eHäd) one or more?” in *One God, the Father* (ed. T. Gaston; Sunderland: Willow Publications, 2013), 290-311 (290). Adey says, “My aim is to confirm that no other semantic value is possible for the *Shema’s ´HD* than as a cardinal number *counting* ‘one’.” [↑](#footnote-ref-34)
35. Adey, “Is the Shema’s ‘one’ (´eHäd) one or more?”, 293. [↑](#footnote-ref-35)
36. Adey, “Is the Shema’s ‘one’ (´eHäd) one or more?”, 293. [↑](#footnote-ref-36)
37. Adey, “Is the Shema’s ‘one’ (´eHäd) one or more?”, 297. [↑](#footnote-ref-37)
38. See also Rom 9:28-29 (Isa 1:9); Rom 10:16 (Isa 53:1); Rom 11:34 (Isa 40:13); Rom 15:11 (Ps 117:1); 1 Cor 3:20 (Ps 94:11); for more quotations see Bauckham, *Jesus and the God of Israel*, 189-190; Capes, “YHWH texts and Monotheism in Paul’s Christology”, 125; and Waaler, *The Shema and the First Commandment in First Corinthians*, 429-432. [↑](#footnote-ref-38)
39. Fletcher-Louis, *Jesus Monotheism*, 11. [↑](#footnote-ref-39)
40. Dunn, *The Parting of the Ways*, 190, 191; he adds “To call Jesus ‘Lord’, therefore, was evidently not understood in earliest Christianity as identifying him with God.” [↑](#footnote-ref-40)
41. See Capes, “YHWH texts and Monotheism in Paul’s Christology”, 125, for a table; and Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 90-114, for exegesis. Capes would be the starting point for researching scholarship on this question. [↑](#footnote-ref-41)
42. S. J. Wagner, “Identity” in *The Cambridge Dictionary of Philosophy* (2nd ed.; Ed. R. Audi; Cambridge: Cambridge University Press, 1999), 415-416. [↑](#footnote-ref-42)
43. In proper name theory, this is a debate between Fregean and Kripkean semantics; see S. Haack, *Philosophy of Logics* (Cambridge: Cambridge University Press, 1978), 57-65. [↑](#footnote-ref-43)
44. D. Wiggins, *Sameness and Substance Renewed* (Cambridge; Cambridge University Press, 2001), 5. This is Leibniz’ principle of the identity of indiscernibles. [↑](#footnote-ref-44)
45. P. Geach, *Reference and Generality* (New York: Cornell University Press, 1962), 39; Gibson, *Biblical Semantic Logic*, 140. [↑](#footnote-ref-45)
46. Gibson, *Biblical Semantic Logic*, 140-143. ` [↑](#footnote-ref-46)
47. Gaston, “Some Thoughts on 1 Cor 8:6 and the Shema”, 68, insightfully notes that because the context is one of pagan lords and gods, Paul is not redefining Christianity over against Judaism. The pagan classes of gods and lords each have many members; the class of the Jewish God has a sole member and the class of the Christian Lord has a sole member. [↑](#footnote-ref-47)
48. If we were discussing Luke 1:35, we might ask whether God the Holy Spirit did the including. [↑](#footnote-ref-48)
49. A. C. Grayling, *An Introduction to Philosophical Logic* (Brighton: Harvester Press, 1982), 40. [↑](#footnote-ref-49)
50. On representative speaking, see N. Wolterstorff, *Divine Discourse* (Cambridge: Cambridge University press, 1995), chap. 2. A prophet representing Yahweh is a ‘same-sayer’ with Yahweh (‘Yahweh and Isaiah are same-sayers’). There is a level of description of what the prophet is doing that corresponds to what God is doing through the prophet—whether speaking or acting. [↑](#footnote-ref-50)
51. It is worth noting that obeisance is not worship. [↑](#footnote-ref-51)
52. This ‘identity’ is attributive, not representative. [↑](#footnote-ref-52)
53. Paul picks up on ‘unto me’ from Isa 45:23 and translates this with ‘to’ the glory of God the Father [↑](#footnote-ref-53)
54. *Contra* Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 159, who claims that Jewish believers in Paul’s day “would probably assume that Jesus reigns, not as a second God but as One who shares full equality and divinity with God”. This is wishful thinking. [↑](#footnote-ref-54)
55. Critically, for our discussion of Christological Monotheism, this doesn’t collapse the distinction of persons involved in the representative situation. [↑](#footnote-ref-55)
56. Other examples in which prophecies that refer to Yahweh have their fulfilment with Christ include Rom 9:33 (Isa 8:14; 28:16). [↑](#footnote-ref-56)
57. The declaration ‘As I live’ tends to go with ‘Lord Yahweh’ e.g. Ezek 5:11; 14:16-20; 16:48; 18:3; 20:33; 33:11; but Num 14:28; Isa 49:18; Jer 22:24 have ‘Yhwh’. [↑](#footnote-ref-57)
58. On speech act theory see J. Searle, *Speech Acts* (Cambridge: Cambridge University Press, 1969). The point here is that conventionally we associate quotation with textual material, but Isaiah reports an act of swearing, where Romans is a speech act of swearing (written down). [↑](#footnote-ref-58)
59. Capes, “YHWH texts and Monotheism in Paul’s Christology”, 129, interprets *kyrios* as referring to Christ in Rom 14:11, so that it is Christ who says ‘As I live’ (reflecting the fact of his resurrection). This exegesis fails to see that ‘As I live’ is an act of swearing by oneself and not an affirmation of being alive, which Jesus would make as one raised from the dead: ‘I am alive for evermore’ (Rev 1:18). [↑](#footnote-ref-59)
60. For the justification of this translation see B. Albrektson, “On the Syntax of ’*ehyeh* ’*asher* ’*ehyeh* in Exodus 3:14” in *Words and Meanings* (eds., P. R. Ackroyd and B. Lindars; Cambridge: Cambridge University Press, 1968), 15-28; and A. Perry, “The Translation of Exodus 3:14a” *CeJBI* 3/4 (2009): 39-64; (Available on www.academia.edu). [↑](#footnote-ref-60)
61. Adey, “One God: The Shema in Old and New Testaments”, 31. S. B. Nicholson, “Dynamic oneness: The significance and flexibility of Paul’s one-God language”, comments “If the identity of the One God may include anyone who participates in the mighty acts, then what is to prevent more than Jesus and the Holy Spirit from being described as part of Yahweh’s deity?” (p. 15). Quite. [↑](#footnote-ref-61)
62. Hence, it is not enough to aver that does things in person, because this doesn’t distinguish the theologies of incarnation and manifestation; see Wright, *The Paul Debate*, 33. [↑](#footnote-ref-62)
63. Dummett, *Frege: Philosophy of Language*, 74-76, distinguishes criteria of identity and criteria of application. [↑](#footnote-ref-63)
64. Fletcher-Louis, *Jesus Monotheism*, 14. [↑](#footnote-ref-64)
65. *Contra* Fletcher-Louis, *Jesus Monotheism*, 14, who reverts to the normal device of ‘mystery’ when he comments, “the prayer in 1 Thess 3:11…nicely illustrates the conscious ambiguity of a God who is *one*, yet now, for Paul and his fellow Christians, mysteriously *two*.” [↑](#footnote-ref-65)
66. W. J. Perschbacher, *New Testament Greek Syntax* (Chicago: Moody Press, 1995), 41, comments, “Two articular subjects joined with a singular verb indicate a special unity, the nature of which is determined by context.” D. B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1986), 482, states, “There may be some significance in the use of a singular verb with this compound subject.” One of his suggestions is that “the optative is uniting the Father and the Son in terms of purpose”. Both grammarians don’t take into account the ‘himself’ and the ‘even’ in tying the verb more closely to the singular subject of the Father. They are correct to see a unity – it is a unity that allows a substitution of subject from a parenthesis to go with the verb. Obviously, it is no objection to say that Greek does not have brackets, since parentheses are a function of sense. [↑](#footnote-ref-66)
67. Fletcher-Louis, *Jesus Monotheism*, 14. [↑](#footnote-ref-67)
68. *Contra* Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 155, but with J. D. G. Dunn, “2 Corinthians 3:17 ‘The Lord is the Spirit’” makes the same identification of *kyrios* with Yahweh in his *The Christ and the Spirit, Volume 1, Christology* (Grand Rapids: Eerdmans, 1998), 115-125 (122); however, he fails to make the intertextual link with the ‘turning’ of the children of Israel. [↑](#footnote-ref-68)
69. Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 156, fails to see that the identity is typological and thus argues that *kyrios* in v. 16 refers to Christ. Dunn, “2 Corinthians 3:17 ‘The Lord is the Spirit’”, 119, says that identifying *kyrios* with Yahweh has been a minority opinion amongst commentators. However, he doesn’t express it as a ‘typological’ identity. [↑](#footnote-ref-69)
70. Another example of typological identity is 1 Cor 10:4 (‘the rock was Christ’). Here the typological identity is with Yahweh (Deut 32:3-4); Bauckham, *Jesus and the God of Israel*, 100, doesn’t distinguish the typological basis of the identity. [↑](#footnote-ref-70)
71. Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 157, is not sufficiently precise in his exegesis to distinguish the reference of ‘the glory of the Lord’ (which is Christ) from the reference of ‘the Lord’ in this expression (which is Yahweh). [↑](#footnote-ref-71)
72. Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 157. [↑](#footnote-ref-72)
73. Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 119; also 127, 128. [↑](#footnote-ref-73)
74. This is why it should not be seen as a general expression for prayer. [↑](#footnote-ref-74)
75. Josephus, *War* 2.294 also uses the pattern. [↑](#footnote-ref-75)
76. *Contra* Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 120, who says, “Evidently, it indicates that Paul thought believers should offer prayers to the Lord Jesus who would respond by bestowing on them divine riches.” Fletcher-Louis, *Jesus Monotheism*, 10, makes the use of Joel 2:32 his main example of a ‘Yhwh-kyrios’ text being applied to Christ. [↑](#footnote-ref-76)
77. Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 134, who cites scholarship following our interpretation; Fletcher-Louis, *Jesus Monotheism*, 10, follows Capes. [↑](#footnote-ref-77)
78. See Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 135-136. [↑](#footnote-ref-78)
79. This word is in the LXX of Isaiah, which Paul is conventionally taken to cite, but as R. R. Ottley observes, Paul’s use of Isaiah is sometimes closer to the Hebrew and sometimes the LXX—*The Book of Isaiah according to the Septuagint* (2 vols; Cambridge: Cambridge University Press, 1906), 2:298. We also need to be aware of the possibility that agreement between the NT and the LXX may be due to harmonization carried out by Christian scribes, and take note of the Greek versions of Aquila and Symmachus which render the Hebrew literally. Given Paul’s knowledge of Greek and Hebrew, the interesting question is how his quotation relates to the Hebrew original (as we have it in the MT) rather than any Greek translation. For a discussion see, R. T. McLay, *The Use of the Septuagint in New Testament Research* (Grand Rapids: Eerdmans, 2003), 150-152; K. H. Jobes and M. Silva, *Invitation to the Septuagint* (Grand Rapids: Baker Academic, 2000), 198. [↑](#footnote-ref-79)
80. *Contra* Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 136-140, who claims, “Paul took Isa 40:13, an Old Testament Yahweh text, and applied it to Jesus as ku,rioj” (139). [↑](#footnote-ref-80)
81. Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 144. [↑](#footnote-ref-81)
82. Bauckham, *Jesus and the God of Israel*, 100. [↑](#footnote-ref-82)
83. Capes, *Old Testament Yahweh Texts in Paul’s Christology*, 144, 149-150, makes the claim, as does Bauckham, ibid. [↑](#footnote-ref-83)
84. The implied verb need not be static, though this is the usual choice. Murphy-O’Conner, *Keys to First Corinthians: Revisiting the Major Issues*, 73, argues for ‘through whom all things came’. Waaler *The Shema and the First Commandment in First Corinthians*, 412-413, disagrees. [↑](#footnote-ref-84)
85. Fletcher-Louis, *Jesus Monotheism*, 12, “Paul ascribes to the Lord Jesus Christ a role in creation.”; Hurtado, *One God, One Lord*, 21, on which see J. Murphy-O’Conner, *Keys to First Corinthians: Revisiting the Major Issues* (Oxford: Oxford University Press, 2009), 58-75, in which he updates an older *Revue Biblique paper* of his arguing for a soteriological reading and critiquing the cosmological reading. [↑](#footnote-ref-85)
86. Murphy-O’Conner, *Keys to First Corinthians: Revisiting the Major Issues*, 68. [↑](#footnote-ref-86)
87. Hurtado, *One God, One Lord*, 98, 162. [↑](#footnote-ref-87)
88. The ‘things’ (eivdwloqu,twn) offered to idols are not the ‘things’ of 1 Cor 8:6; *contra* Dunn, *Christology in the Making*, 180. [↑](#footnote-ref-88)
89. Murphy-O’Conner, *Keys to First Corinthians: Revisiting the Major Issues*, 74. [↑](#footnote-ref-89)
90. *Contra* Waaler, *The Shema and the First Commandment in First Corinthians*, 415-416. He offers five reasons for the difficulty of the soteriological reading (which we have addressed at various points in this essay), but he doesn’t rebut the intertextual argument we present. [↑](#footnote-ref-90)
91. Hurtado, *One God, One Lord*, 98, 162. [↑](#footnote-ref-91)
92. Wright, *The Climax of the Covenant*, 130, “Jesus, in this newly coined formula…takes the place of ku,rioj within the *Shema*, and also takes the place of sofi,a within the hypothetical Hellenistic Judaism.” [↑](#footnote-ref-92)
93. Wright, *The Climax of the Covenant*, 131, “pre-existent activity, mediating the creation”. Instead, we partly agree with Dunn, *Christology in the Making*, 181, “Paul is not making a statement about the act of creation in the *past*, but rather about creation as believers see it *now*”. We would qualify Dunn by saying that Paul is making a statement about the new creation in which believers experience spiritual things. [↑](#footnote-ref-93)
94. Dunn, *Christology in the Making*, 182, (his italics). [↑](#footnote-ref-94)
95. J.A.T. Robinson, *Redating The New Testament*, (London: SCM Press, 1976), 118-139. The whole chapter on the epistle of James merits careful consideration; this excellent work should be on every serious scholar’s bookshelf. [ED AP: Agreed]. [↑](#footnote-ref-95)
96. R. P. Martin lists many of the themes common to the two books. For example: rejoicing in trials (Matt 5:12; Jas 1:2); perfection (Matt 5:48; Jas 1:4); meekness (Matt 5:3, 5, 9; Jas 3:13, 17-18); anger (Matt 5:22; Jas 1:20); the poor (Matt 5:3, 25:35; Jas 2:5, 16). See R. P. Martin, James (WBC 48; Waco: Word, 1988), lxxv-lxxvi. [↑](#footnote-ref-96)
97. Preliminary stylistic analysis indicates similarity with the Synoptic Gospels suggesting James belongs to the earliest strata of the NT and the lack of dependence points to independent oral tradition or a first-hand audition. This does not necessarily rule out James the brother of Jesus, but his siblings’ early hostile attitude towards his preaching makes it unlikely. [↑](#footnote-ref-97)
98. [ED AP]: We would argue that Paul has Low Christology, but the contrast is scholarly. [↑](#footnote-ref-98)
99. Robinson, ibid, p.125. [↑](#footnote-ref-99)
100. ‘Father of Lights’ – the ‘lights’ are mentioned in Gen 1: 16. For James, these two ‘lights’ were John the Baptist and Jesus (cf. John 1:7-9). See the interesting observations by Peter J. Leithart, “Creation Symbolism in the Epistle of James” (Biblical Horizons Newsletter No. 41, 1992):

     http://www.biblicalhorizons.com/biblical-horizons/no-41-creation-symbolism-in-the-epistle-of-james [Retrieved 24 April 2016.] [↑](#footnote-ref-100)
101. According to Johannine tradition, the first followers of Jesus were Andrew and another unnamed disciple (likely the apostle John). Andrew brought his brother Simon Peter to Jesus. (Peter, Andrew, James and John were business partners in the fishing industry). [↑](#footnote-ref-101)
102. D. G. McCartney, “The Wisdom of James the Just”, 52, [Online at www.academia.edu, Retrieved 24 April 2016]. [↑](#footnote-ref-102)
103. evpiske,ptomai is also used by **James the brother** of the Lord in Acts 15:14 for God’s ‘visiting’ the Gentiles. The 230 word circular letter issued by the apostolic council in Acts 15 has many points of contact with the epistle and many scholars accept this as evidence that “James the Just” is the author of the epistle. The style is consistent with this, but it is impossible to regard it as proved, since the epistle uses words common to others in similar circumstances. Furthermore, Paul had gone to Jerusalem to clarify the position regarding the Gentiles and the Mosaic Law, not because he required apostolic authority, but because the added apostolic support would counteract the inroads made by the Judaizers. This element in the church was using the Epistle of James (the earliest apostolic epistle) to bolster their arguments regarding the keeping of the Law (the necessity of ‘works’). It was never James’ (the brother of John) intention to become an advocate of “Law keeping,” after all he speaks of the “perfect law of liberty.” It is certainly possible then that the “other James” (James the brother of Christ) and John (the other son of Zebedee) had the epistle in mind when they framed their circular – and either deliberately or subconsciously peppered it with allusions to the epistle – which was being abused by Paul’s opponents. D. B. Wallace, “James: Introduction, Outline, and Argument” (Published June 28th 2004 on https://bible.org/seriespage/20-james-introduction-outline-and-argument [Retrieved 24 April 2016]. [↑](#footnote-ref-103)
104. Compare John 3: 27, “A man can receive nothing except it be given him from heaven.” [↑](#footnote-ref-104)
105. L. Ginzberg, *The Legends of the Jews* (4 vols; 1909), 3:481. [↑](#footnote-ref-105)
106. Hillel Neumann, Department of Jewish History [Bar-Ilan University] Retrieved on 24 April 2016. http://www.biu.ac.il/JH/Parasha/eng/behaalot/Neumann.html [↑](#footnote-ref-106)
107. [ED AP]: This is also demonstrated in studies of Assyrian Prophecy. However, it is true only of the initial application of prophecy, rather than secondary and future fulfilment. [↑](#footnote-ref-107)
108. According to most commentaries Eldad in the Hebrew means ‘God loves’, and Medad means ‘object of love’. The Westminster Bible Dictionary [1944, p. 386] renders Medad as [beloved or friend] this is close to ‘the disciple whom Jesus loved’ of John’s Gospel. H. A. Whittaker suggests “friend of God” (Eldad) and “more than a friend” (Medad), *7 Short Epistles* (Cannock: Biblia, 1991), 110. [↑](#footnote-ref-108)
109. Michael Vogelsang, Faith And Works in the Epistle of James http://biblecentre.org/content.php?mode=7&item=410. [Retrieved 24 April 2016]. [↑](#footnote-ref-109)
110. This has implications for the dating of Revelation. The letter to the seven churches was probably in circulation very early before the main body of Revelation was received. Although the message is addressed to the church at Smyrna it reflects the collective experience of the Diaspora Jews who had fled the persecution of Saul. The “ten days” tribulation is taken from Daniel, where the faithful refused the king’s meat but ate pulses instead: “And at the end of ten days **their countenances appeared fairer** and fatter in flesh than all the children which did eat the portion of the king’s meat…..God gave them knowledge and skill in all learning and **wisdom**: and Daniel had understanding in all visions and dreams.” (Dan 1:15,17) This is obviously all with reference to Stephen: “And they were not able to resist the **wisdom and the spirit** by which he spake…And all that sat in the council, looking stedfastly on him, saw **his face as it had been the face of an angel**” (Acts 6:10, 15). Note also the servant (Eunuch for the kingdom’s sake) in danger of decapitationfor supporting Daniel and his friends (Dan 1: 10) – John the Baptist? [↑](#footnote-ref-110)
111. This quote only appears in Luther’s original 1522 *Preface to the New Testament*. After 1522, all the editions of Luther’s Bible dropped the “epistle of straw” comment. [↑](#footnote-ref-111)
112. The theme of “showing” or revealing is integral to the Abrahamic Genesis narrative [↑](#footnote-ref-112)
113. Douglas Moo, *James: Tyndale New Testament Commentaries*, (Grand Rapids: Eerdmans, 1985). [↑](#footnote-ref-113)
114. Peter J. Leithart, “James: Author and Setting” Biblical Horizons, No. 71 March, 1995. [↑](#footnote-ref-114)
115. This is shown in R. Stark, *The Rise of Christianity* (San Francisco: HarperSanFrancisco, 1997). [↑](#footnote-ref-115)
116. Jews ceased to be necessarily born under the Law with the death of Christ. [↑](#footnote-ref-116)
117. M. J. Harris, “Titus 2:13 and the Deity of Christ” in *Pauline Studies* (eds. D. A. Hagner and M. J. Harris; Exeter: Paternoster, 1990), 262-277. [↑](#footnote-ref-117)
118. G. B. Winer, *A Treatise on the Grammar of New Testament Greek* (2nd ed.; trans. W. F. Moulton, 8th ed.; Edinburgh: T & T Clark, 1877), 162. Winer’s reasoning is based on Paul’s doctrine – he couldn’t have called Christ ‘our great God’ – and the grammatical point that the possessive pronoun (swth/roj h`mw/n) allows two subjects. Moulton’s translator’s note cites Alford in agreement with Winer. [↑](#footnote-ref-118)
119. H. Alford, *The Greek Testament* (2nd ed.; 4 vols.; London: Rivingtons, 1861), 3:419-420. [↑](#footnote-ref-119)
120. D. B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 270. [↑](#footnote-ref-120)
121. Wallace, *Greek Grammar: Beyond the Basics*, 271; Perschbacher, *New Testament Greek Syntax*, 38-43. [↑](#footnote-ref-121)
122. An example of a text that falls outside the rule is 2 Thess 1:12. [↑](#footnote-ref-122)
123. B. D. Ehrman, *The Orthodox Corruption of Scripture* (Oxford: Oxford University Press, 1993), 276-277. [↑](#footnote-ref-123)
124. R. J. Bauckham, *Jude, 2 Peter* (WBC 50; Waco, TX: Word Books, 1983), 165. [↑](#footnote-ref-124)
125. P. W. Comfort, *New Testament Text and Translation Commentary* (Carol Stream, IL.; William Tyndale Publishers Inc., 2008), 685. [↑](#footnote-ref-125)
126. Wallace, *Greek Grammar: Beyond the Basics*, 276; N. Turner, *A Grammar of New Testament Greek, Volume 3: Syntax* (Edinburgh: T & T Clark, 1963), 181; and Turner, *Grammatical Insights into the New Testament*, 15-16. [↑](#footnote-ref-126)
127. Wallace, *Greek Grammar: Beyond the Basics*, 94, 98: “Simple apposition requires that both nouns be in the same case…while the genitive of apposition requires only the second noun to be in the genitive case.” (94). [↑](#footnote-ref-127)
128. Wallace, *Greek Grammar: Beyond the Basics*, 272. [↑](#footnote-ref-128)
129. Winer, *A Treatise on the Grammar of New Testament Greek*, 162. [↑](#footnote-ref-129)
130. Winer, *A Treatise on the Grammar of New Testament Greek*, 162. [↑](#footnote-ref-130)
131. Alford, *The Greek Testament*, 419-420; he cites Winer. [↑](#footnote-ref-131)
132. Harris, “Titus 2:13 and the Deity of Christ”, 263. [↑](#footnote-ref-132)
133. Moule, *An Idiom Book of the New Testament*, 109. [↑](#footnote-ref-133)
134. Harris, “Titus 2:13 and the Deity of Christ”, 263, 266 n. 26, notes that ‘God and saviour’ is common in first century cultic terminology; as does Turner, *Grammatical Insights into the New Testament*, 16. This counts against an epexegetical conjunction. [↑](#footnote-ref-134)
135. Harris, “Titus 2:13 and the Deity of Christ”, 268. [↑](#footnote-ref-135)
136. Cited by Moule, ibid. and in W. Lock, *The Pastoral Epistles* (ICC; Edinburgh: T & T Clark, 1924), 146, who cites three other 19c. commentators in support of Hort. Harris, “Titus 2:13 and the Deity of Christ”, 266 n. 73, notes another seven, more recent commentators. [↑](#footnote-ref-136)
137. Harris, “Titus 2:13 and the Deity of Christ”, 264, engages in special pleading at this point for allowing Paul to be innovative in making qeo,j an attribute of Christ. But he also notes that nouns in epexegetic apposition do not need to be juxtaposed – as in Col 2:2 (266). [↑](#footnote-ref-137)
138. Harris, “Titus 2:13 and the Deity of Christ”, 264. [↑](#footnote-ref-138)
139. E. Abbot, *The Authorship of the Fourth Gospel and other Critical Essays* (Boston: Ellis, 1888), 448. [↑](#footnote-ref-139)
140. ## In studies of Jewish cosmology, the category of a ‘hypostasis’ is important, but the conceptual category is vexed. The vexed nature of the debate is the result of confusion between linguistic hypostatization and attributive hypostatization. These are to be distinguished from personification, which is a more elaborate metaphoric translation than linguistic hypostatization. See Paxson, *The Poetics of Personification*, chap. 2.

     [↑](#footnote-ref-140)
141. R. E. Brown, *An Introduction to New Testament Christology* (London: Geoffrey Chapman, 1994), 180. [↑](#footnote-ref-141)
142. C. A. Gieschen, *Angelomorphic Christology: Antecedents & Early Evidence*, 78-88. [↑](#footnote-ref-142)
143. Second Temple materials, the Targums and rabbinical writings, refer to the ‘glory of the Lord’ in terms of God-manifestation. *Targum Isaiah* 6:1, 5 (1c. – 4c. CE) has Isaiah see the glory of Yahweh on the throne, the Shekinah Glory; this compares with John 12:41 *1 Enoch* 14:20-22 (2 c. BCE) has a throne-room vision and the one sitting on the throne is described as the ‘Great Glory’. [↑](#footnote-ref-143)
144. The ‘greatest God’ and ‘the greatness of God’ are common in Josephus – see H. Conzelmann and M. Dibelius, *The Pastoral Epistles* (Hermeneia; Philadelphia: Fortress, Press, 1972), 144. [↑](#footnote-ref-144)
145. ‘Saviour’ was a designation for God in Second Temple Judaism: *Ps*. *Sol*. 3:6; 8:33; 16:4; 3 Macc 6:29, 32; 7:16; Est 5:1a; Bar 4:22; Philo, *Spec*. 1.209; *Sobr*. 55; *Migr*. 124. [↑](#footnote-ref-145)
146. Harris, “Titus 2:13 and the Deity of Christ”, 266-267. [↑](#footnote-ref-146)
147. See Conzelmann and Dibelius, *The Pastoral Epistles*, 100-102 (102) “ ‘God and Saviour’ (qeo,j swth,r) became a technical term, not only in the language of the mystery religions, but also in the cult of the ruler.”; Harris, “Titus 2:13 and the Deity of Christ”, 266-267. [↑](#footnote-ref-147)
148. B. M. Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971), 520. [↑](#footnote-ref-148)
149. E. Abbot, “On the Construction of Romans ix. 5” *Journal of the Society of Biblical Literature and Exegesis* 1/2 (1881): 87-154. [↑](#footnote-ref-149)
150. Available online, [↑](#footnote-ref-150)
151. B. M. Metzger, “The Punctuation of Rom. 9: 5” in *Christ and Spirit in the New Testament* (eds. B. Lindars & S. S. Smalley; Cambridge: Cambridge University Press, 1973), 95-112. [↑](#footnote-ref-151)
152. For example, N. Turner, *Grammatical Insights into the New Testament*, (Edinburgh: T & T Clark, 1967), 15; and in commentaries, for example, G & R. Walker, *Romans in the Light of John’s Gospel* (Alsager, Stoke: The Bible Student Press, 1995), 159; and J. Carter, *Paul’s Letter to the Romans* (Birmingham: CMPA, 1931), 100. [↑](#footnote-ref-152)
153. J. D. G. Dunn, *Christology in the Making*, (London: SCM Press, 1980), 45. [↑](#footnote-ref-153)
154. P. Comfort, *New Testament Text and Translation Commentary* (Carol Stream, IL: Tyndale House Publishers, 2008), 455-456. [↑](#footnote-ref-154)
155. Metzger, “The Punctuation of Rom. 9: 5”, 100-103. [↑](#footnote-ref-155)
156. Metzger, “The Punctuation of Rom. 9: 5”, 95. [↑](#footnote-ref-156)
157. See Alford, *The Greek Testament*, 2:406, or C. K. Barrett, *The Epistle to the Romans* (London: A & C Black, 1971), 179, for criticism. [↑](#footnote-ref-157)
158. Metzger, “The Punctuation of Rom. 9: 5”, 99-100, has further objections. [↑](#footnote-ref-158)
159. Metzger, *A Textual Commentary on the Greek New Testament*, 521-522. Commentators usually pick up on at least these three possibilities, e.g. Carter, *Paul’s Letter to the Romans,* 100; W. Sanday & A. C. Headlam, *Epistle to the Romans*, (ICC; Edinburgh: T & T Clark, 1902), 233, has four; E. Abbot, “On the Construction of Romans ix. 5”, 89-90 lists seven possibilities; Metzger’s essay, “The Punctuation of Rom. 9: 5”, 95-96, has eight. A consideration of these three are enough to settle the issue. [↑](#footnote-ref-159)
160. Metzger, *A Textual Commentary on the Greek New Testament*, 522; Metzger, “The Punctuation of Rom. 9: 5”, 97-99, has a fuller discussion of the evidence, and his conclusion is that while the Uncials favour some kind of pause after ‘flesh’, we can’t know what this meant for Paul. [↑](#footnote-ref-160)
161. *Contra* Metzger, “The Punctuation of Rom. 9: 5”, 103-105, who tries to make the contrast an explicit one in Rom 9:5cd in line with a deity reading. [↑](#footnote-ref-161)
162. *Contra* one of the arguments for option (a) given by a minority of the GNT committee; Metzger, *A Textual Commentary on the Greek New Testament*, 522. [↑](#footnote-ref-162)
163. In Speech Act theory this makes the description have a *performative* function; one of the functions for ‘Amen’ is to say ‘Let it be so’. [↑](#footnote-ref-163)
164. This is a logico-linguistic argument which opposes the claim of Metzger, “The Punctuation of Rom. 9: 5”, 105, who says, “Here the expression o` w'n is obviously relatival in character and equivalent to o[j evstin.” On the contrary, even it is relatival in 2 Cor 11:31, it is not *equivalent* to o[j evstin, because it has a referential independence with an adjectival expression. Metzger’s grammatical analysis needs to be informed by logico-linguistics. For an introduction to the application of logico-linguistics to Biblical languages see Gibson, *Biblical Semantic Logic*, 5-12. [↑](#footnote-ref-164)
165. Noted by Metzger, “The Punctuation of Rom. 9: 5”, 96, and ascribed to F. C. Burkitt.. [↑](#footnote-ref-165)
166. Winer, *A Treatise on the Grammar of New Testament Greek*, 167, “Participles…receive the article only where reference is made to some relation which is already known, or which is especially worthy of remark…and where consequently the participial notion is to be brought into greater prominence”; see also ibid. 690. [↑](#footnote-ref-166)
167. Abbot, “On the Construction of Romans ix. 5”, 96-97 (97), casts his net wider for article+participle constructions functioning as the subject of a sentence. He concludes, “In general, it is clear that the use of the participle with the article, as the subject of an independent sentence, instead of being exceptional in the New Testament, is far more common than its use as an attributive. Nor is this strange; for o` w'n properly signifies not ‘who is,’ but ‘he who is.’ The force of the article is not lost.” [↑](#footnote-ref-167)
168. Alford, *The Greek Testament*, 2:405; Metzger, *A Textual Commentary on the Greek New Testament*, 521. Alford directs the argument against the translation ‘God over all’ and Metzger reports that a minority of the GNT committee used the argument against ‘…he who is God over all’. [↑](#footnote-ref-168)
169. Metzger, “The Punctuation of Rom. 9: 5”, 106, in rejecting ‘God over all’ because w'n is superfluous, claims “The presence of the participle suggests the clause functions as a relative clause”, but he should consider also that the w'n is not superfluous because it contributes instead to creating a subject clause, ‘The one/He who is over all’ with ‘God’ in apposition. [↑](#footnote-ref-169)
170. This translation is noted by Metzger, “The Punctuation of Rom. 9: 5”, 95, and ascribed to C. Wordsworth. [↑](#footnote-ref-170)
171. It is the ‘Amen’ that converts his words into a blessing; *contra* Alford, *The Greek Testament*, 405-406. [↑](#footnote-ref-171)
172. This list is taken from Metzger, *A Textual Commentary on the Greek New Testament*, 522; I have added Rom 16:27. The list also includes non-Pauline texts: Heb 13:21; 1 Pet 4:11; 5:11; 2 Pet 3:18; all of which are ‘glory’ dative doxologies. [↑](#footnote-ref-172)
173. Metzger, “The Punctuation of Rom. 9: 5”, 107, thinks this is a doxology to Christ. However, there are three verbal contacts with the Lord’s Prayer (‘deliver’, ‘evil’, ‘kingdom’). [↑](#footnote-ref-173)
174. Metzger, *A Textual Commentary on the Greek New Testament*, 522, also notes that some of the GNT committee were impressed by the argument that Pauline doxologies were asyndetic, as too Metzger, “The Punctuation of Rom. 9: 5”, 106. However, they and Metzger mix up ‘glory’ doxologies and ‘blessing’ doxologies and fail to see the more varied pattern for Paul’s ellipsis styled ‘blessing’ doxologies. [↑](#footnote-ref-174)
175. This addresses the argument that a Pauline ‘blessing’ doxology would have the verb or verbal adjective precede the referring expression and therefore Rom 9:5cd is not a doxology. See Metzger, *A Textual Commentary on the Greek New Testament*, 522; Alford, *The Greek Testament*, 2:405; Metzger, “The Punctuation of Rom. 9: 5”, 106-107, for statements of the argument. [↑](#footnote-ref-175)
176. M. V. Fox, *Proverbs 10-31, A New Translation with Introduction and Commentary* (New Haven: Yale University Press, 2009), 903-904. [↑](#footnote-ref-176)
177. A. Wolters, “Proverbs XXXI 10-31 as Heroic Hymn: A Form-Critical Analysis” *Vetus Testamentum* 38/4 (1988):446-457. [↑](#footnote-ref-177)
178. K. Hanson, (1984) ‘Alphabetic Acrostics: A Form-Critical Study’(unpublished PhD dissertation, Claremont Graduate School, 1984), 315-335. [↑](#footnote-ref-178)
179. Wolters, ibid. [↑](#footnote-ref-179)
180. R. Marcus, “Alphabetic Acrostics in the Hellenistic and Roman Periods”, *Journal of Near Eastern Studies* 6/2, (1947): 109-115 (114). [↑](#footnote-ref-180)
181. Wolters, ibid. [↑](#footnote-ref-181)
182. M. V. Fox, *Proverbs 1-9: A New Translation with Introduction and Commentary* (New York: Doubleday, 2009). [↑](#footnote-ref-182)
183. C. R. Yoder, “The Woman of Substance: A Socioeconomic Reading of Proverbs 31:10-31” *Journal Bible Literature 122/3* (2003): 427-447(428); A. Cohen, *Proverbs. Hebrew Text and English Translation with an Introduction and Commentary* (Surry: Soncino Press, 1945), xii. [↑](#footnote-ref-183)
184. Fox, *Proverbs 10-31*. [↑](#footnote-ref-184)
185. Marcus, ibid. [↑](#footnote-ref-185)
186. Cohen, ibid. [↑](#footnote-ref-186)
187. Yoder, ibid. [↑](#footnote-ref-187)
188. Wolters, ibid. [↑](#footnote-ref-188)
189. Yoder, “A Socioeconomic Reading of Proverbs 31:10-31”, 427. [↑](#footnote-ref-189)
190. Ibid, 429. [↑](#footnote-ref-190)
191. M. Hornok, “The Proverbs 31 Wife: What Constitutes Virtue?” *Journal of Dispensational Theology* Summer/Fall 2013, Vol 17 Issue 51, 143-160 (151). [↑](#footnote-ref-191)
192. Cohen, ibid. [↑](#footnote-ref-192)
193. Fox, Proverbs 10-31, 905. [↑](#footnote-ref-193)
194. M. G. DeFranza, “The Proverbs 31 Woman: An Argument for Primary-Sense Translation”, *Priscilla Papers, Winter 2011, Vol 25 Issue 1,* (2011):21-25 (21). [↑](#footnote-ref-194)
195. Ibid, 22. [↑](#footnote-ref-195)
196. Fox, *Proverbs 10-31*, 900-901. [↑](#footnote-ref-196)
197. C. L. Meyers, “Was ancient Israel a patriarchal society?” *Journal of Biblical Literature,* 133/1 (2014): 8-20. [↑](#footnote-ref-197)
198. Robert Jewett*, The Thessalonian Correspondence* (Philadelphia: Fortress Press, 1986), 8. [↑](#footnote-ref-198)
199. T. D. Still, *Conflict at Thessalonica* (JSNTSup; Sheffield: Sheffield Academic Press, 1993), and A. J. Malherbe, *The Letter to the Thessalonians* (New York: Doubleday, 2000) quoted in K. P. Donfried, “2 Thessalonians and the Cults of Thessalonica” in *Origins and Method: Towards a New Understanding of Judaism and Christianity* (ed. Bradley H. McLean; Sheffield: Sheffield Academic Press, 1993), 128-144 (132). [↑](#footnote-ref-199)
200. Jewett, *Thessalonian Correspondence*, 17. [↑](#footnote-ref-200)
201. Charles A. Wanamaker, *The Epistle to the Thessalonians: A Commentary on the Greek Text* (Grand Rapids: Eerdmans, 1990), quoted in Gordon D. Fee, *The First and Second Letters to the Thessalonians* (Grand Rapids: Eerdmans, 2009), 255. [↑](#footnote-ref-201)
202. Fee, *Thessalonians,* 4. [↑](#footnote-ref-202)
203. Fee, *Thessalonians*, 241. [↑](#footnote-ref-203)
204. Wanamaker, *The Epistle to the Thessalonians: A Commentary on the Greek Text*, 372. [↑](#footnote-ref-204)
205. Karl P. Donfried, *Paul, Thessalonica, and Early Christianity* (Grand Rapids: Eerdmans, 2002), 56. [↑](#footnote-ref-205)
206. Karl P. Donfried, I. Howard Marshall, *The Theology of the Shorter Pauline Letters* (Cambridge: Cambridge University Press,1993), 92. [↑](#footnote-ref-206)
207. F. F. Bruce, *1 & 2 Thessalonians* (Waco: Word Books, 1982), xxxvii. [↑](#footnote-ref-207)
208. Fee, *Thessalonians,* 269; Victor Paul Furnish, *1 Thessalonians, 2 Thessalonians* (Nashville: Abingdon, 2007), 154. [↑](#footnote-ref-208)
209. W. Schmithals, “Die Thessalonicherbriefe als Brief-kompositionen”, quoted in Furnish, *Thessalonians,* 154; Donfried, *Paul,* 56-57. [↑](#footnote-ref-209)
210. M. J. J. Menken, *2 Thessalonians* (London: Routledge, 2002), quoted in Furnish, *Thessalonians,* 154. [↑](#footnote-ref-210)
211. Fee, *Thessalonians,* 268 [↑](#footnote-ref-211)
212. Joseph Plevnik, “The Taking Up of the Faithful and the Resurrection of the Dead in 1 Thessalonians 4.13-18” CBQ 46 (1984) 274-283 quoted in L. Joseph Kreitzer, *Jesus and God in Paul’s Eschatology* **(**Sheffield: JSOT Press, 1987), 179. [↑](#footnote-ref-212)
213. 1 A pogrom was originally, mostly within the [‘](https://en.wikipedia.org/wiki/Pale_of_Settlement)Pale of Settlement’, in present-day Ukraine, Poland and Belarus. Internationally, it described, specifically, the excesses carried out between 1881 and 1884. In that period over 200 anti-Jewish events occurred in the Russian Empire notably in Kiev, Warsaw and Odessa. The occasion was the supposed *Jewish* assassination of Tsar Alexander II [1818 – 1881]. Alexander’s assassination, in March 1881, was the ultimate in a long succession of attempts to kill the Tsar. Alexander, a reforming tsar, unparalleled for his reforming zeal amongst modern Russian rulers, excited opposition amongst both traditionalists and right-wing groups. [↑](#footnote-ref-213)
214. 2 Such attachment continues to be reflected in, for example, in the continued wearing, by *Chassids,* of warm furry garments at temperatures of 30 C +, in present-day Israel. [↑](#footnote-ref-214)
215. 3A whole ruck of titles is available, reflective of this analysis. Try, e.g.*The Jewish Almanac*, R.Siegel & C. Rheins [Eds] [New York, 1980]; *Jewish Writing and Identity in the Twentieth Century*, L. I. Yudkin [London, 1982]; *The Jewish 100*, M. Shapiro [New Jersey, 1994]. [↑](#footnote-ref-215)
216. 1 C. Russell & H. S. Lewis *The Jew in London* [London, 1900]. [↑](#footnote-ref-216)
217. 2 Churchill heard at the scene members of the crowd shouting out “Oo let ‘em in?” D. Rumbelow: *The Houndsditch Murders and the Siege of Sidney Street* [London, 1988], p.135. [↑](#footnote-ref-217)
218. 3 Jacob Peters returned to Russia, later becoming Deputy Head of the *Cheka* – the Russian Secret Police; Sara Trassjonsky was confined in Colney Hatch Lunatic Asylum – but, for the vast majority, their ultimate fate is simply unknown. [↑](#footnote-ref-218)
219. 4 Many a textbook contains pictures of the ex-Captain Dreyfus, dismayed, looking on, whilst a superior officer snapped the Jewish Captain’s sabre across his knee, to indicate both dismissal and debarment from office. [↑](#footnote-ref-219)
220. 5 This article, addressed to the French President, appeared in the liberal *L’Aurore* newspaper, in Paris, on January 13th,1898. For his bravery in writing this, Zola was tried for libel, found guilty and sentenced to a term in prison, only avoided by his flight to England. [↑](#footnote-ref-220)
221. 1 Dr. Theodore [Binyamin Ze’ev] Herzl, [1860 – 1904], writer, playwright and journalist, had already written a play, [*The Ghetto*, 1894], whilst at Vienna University. *The Ghetto* explored, and rejected, both assimilation and conversion as solutions to the problems traditionally faced by Jews in alien societies. [↑](#footnote-ref-221)
222. 2 *War Memoirs of David Lloyd George*, 2nd Edition, [London, 1938], p. 347. [↑](#footnote-ref-222)
223. 3 Lloyd-George, *op. cit.*, p. 347. [↑](#footnote-ref-223)
224. 4 Claverton Energy Group, Re: WW1 Ammunition Production & British butanol production, p. 4. [↑](#footnote-ref-224)
225. 5 Lloyd-George, *op. Cit.*, p.347. [↑](#footnote-ref-225)
226. 6 V. E. Tarrant: *The U-Boat Offensive 1914-1945* [London, 1989], pp. 10-11. [↑](#footnote-ref-226)
227. 7 Lloyd-George, *op. Cit.*, p.348. [↑](#footnote-ref-227)
228. 1 Lloyd-George, *op. Cit.*, p. 348. [↑](#footnote-ref-228)
229. 2 Lloyd-George, *op. Cit.*, p. 348. [↑](#footnote-ref-229)
230. 3 Lloyd-George, *op. Cit.*, pp. 348 – 356. [↑](#footnote-ref-230)
231. http://www.haaretz.com/st/c/prod/eng/2016/05/jeruz/01/ [↑](#footnote-ref-231)
232. The article is available in full, not behind the “pay wall” Premium Edition of Haaretz [↑](#footnote-ref-232)
233. http://www.ritmeyer.com/2016/05/25/underground-jerusalem-2/ [↑](#footnote-ref-233)
234. http://www.jewishpress.com/news/breaking-news/ancient-glass-works-prove-israel-was-world-glass-production-center/2016/04/11/ [↑](#footnote-ref-234)
235. http://popular-archaeology.com/issue/spring-2016/article/ancient-inscriptions-testify-to-widespread-literacy-in-judah-by-600-bce [↑](#footnote-ref-235)
236. http://www.huffingtonpost.com.au/ianyoungau/trying-to-discover-when-the-good-book-was-written-is-a-bad-idea\_b\_9733926.html [↑](#footnote-ref-236)
237. http://www.nytimes.com/2016/04/12/world/middleeast/new-evidence-onwhen-bible-was-written-ancient-shopping-lists.html?\_r=1 [↑](#footnote-ref-237)
238. https://templemount.wordpress.com/2016/04/19/rare-egyptian-amulet-bearing-name-of-ancient-pharaoh-found-in-earth-discarded-from-temple-mount/ [↑](#footnote-ref-238)
239. http://popular-archaeology.com/ [↑](#footnote-ref-239)
240. http://popular-archaeology.com/issue/spring-2016/article/dna-sat-nav-uncovers-ancient-ashkenaz-and-yiddish-origins [↑](#footnote-ref-240)
241. http://atlantajewishtimes.com/2016/04/ancient-shul-reveals-secrets/ [↑](#footnote-ref-241)
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