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| Christadelphian EJournal |
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| Of Biblical Interpretation |

**Vol. 6, No. 4, Oct 2012**

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**Editorial**

This issue concludes another year of quarterly issues. It has been six years and at the end of year three we included a survey for readers to get some feedback and ideas for taking the EJournal forward. Since the last survey, subscribers have doubled to well over 400 and the EJournal has sponsored a multi-authored book of essays called *Reasons* which sets out reasons for belief in the God of the Bible. We have also increased the pool of editors and added columnists so as to vary the writing between pure exegesis and apologetics, and between the academic and non-academic. At the end of every year the editors take stock and decide if the EJournal should continue for another year. We have decided, God-willing to commit for another year, but we hope that the return of Christ will be soon.

We welcome a new columnist in Bro. R. Dargie who takes over the ‘Intertextuality’ brief which has been vacant. And we say goodbye to our Gender columnist, Sis. G. Horwood, with our thanks for her contributions. We are now on the look-out for a new Gender columnist (perhaps a husband and wife team). We would also highlight our tri-annual survey in this issue and ask readers to complete it and send it back to us so that we can take stock of how we are doing.

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The presence of tradition in a faithful community has a stabilizing influence as it preserves the basic teachings of Scripture. The Apostle Paul encourages the church to, “stand fast and hold the traditions which you were taught, whether by word or our epistle” (2 Thess 2:15). Tradition forms the bedrock of the community’s self-identity, but with tradition comes the danger of inflexibility and rigidity. Tradition can reduce the nuance and interpretation of Scripture through singular dogmatic formulas. In so doing, it ‘fixes’ the canon and dictates how a certain passage should be understood, thus ruling out new insights.

Tradition, when misapplied, can also lead to false teaching and false practices: “And in vain they worship me, teaching *as* doctrines the commandments of men” (Matt 15:19). The Jews did this when they used the Law as a vehicle for establishing their own righteousness. It led to numerous traditions which had nothing to do with the Law. An example of this is the eating of kosher food where meat and milk products are strictly separated and even prepared in separate utensils (or separate kitchens). This practice is derived from Exod 23:19: “You shall not boil a young goat in its mother’s milk”. The accumulation of man-made traditions is virtually always due to either misinterpretation of Scripture, or a desire to follow the letter, rather than the Spirit of the Law (Scripture).

Tradition is beneficial when it preserves that which is good; however, when it institutionalizes and systematizes faith it makes the Word of God of no effect. I have heard it said (with pride) that we have done this practice/understood this passage/prophecy/book like this for the last forty years. This can be a good thing but it can also close any re-examination of issues. The Word of God is not a static, dead thing, it is living and dynamic, and it behooves us to search the Scriptures with fresh eyes. God is not bound by our understanding, or by our interpretation of Scripture, God is free to interpret and apply his Word in ways that are unique and radically different to what we might expect. The Jews found this out to their chagrin; the NT interpreted the OT in radically new directions from the Jews’ point of view – offering new and unexpected ways in which God expanded his purpose with mankind – including the acceptance of the Gentiles. New wine cannot be put in old wine-skins but we must be careful not to construct our own old wine-skins.

Tradition must be balanced with adaptability. The danger of stability and tradition lies in its closure to a new understanding. The wrong application of tradition makes the Word of God dead and closes it to new insights, as it did with the Samaritans, who only accepted the Pentateuch, or the Pharisees, who were so zealous for the Law that they missed the point of Jesus’ ministry. The interpretation of God’s word naturally forms tradition and tradition then ‘shapes’ interpretation. How then to avoid tradition becoming a self-limiting force, rather than a force for good? The only way is to prayerfully study Scripture, discuss Scripture, and apply Scripture with an open mind, in the realization that God has revealed himself in radical new ways and we are limited creatures who look through a glass but darkly.

**PW**

**Arbela**

**A. Perry**

**Introduction**

To what does the expression ‘new heavens and a new earth’ refer in Isa 65:17? This is not a difficult question both in the terms of Isaiah’s day or in relation to the future kingdom of God. This article shows that it implies apostasy and renewal in both cases. So, if we are looking for a **proof** that there will be religious apostasy about the things concerning the name of Jesus Christ and the kingdom of God before the Return, then Isa 65:17 is such a text. Obviously, there would be no need for a ‘new heavens’ if the old heavens were sound. As we look around the world today then, we should see expect to see evidence that both Judaism and Christianity is in an apostate state. This is a different view on things to the one that says that those who hold fast to the faith left behind by the apostles are basically the same as those who profess either the Jewish or orthodox Christian faith in synagogue and church.

**Arbela**[[1]](#footnote-1)

The Assyrian empire had four principal cities (regional capitals), of which Arbela was one. Associated with each city there were particular gods and the god of Arbela was Ištar. The city in the Near East was the dwelling place of the god or gods which gave protection and succor to the people; the city contained the temples of the principal god and other gods. It was here that the divine world and the human world intersected. This theology is illustrated in the **Hymn to the City of Arbela**.

Arbela, O Arbela!

Heaven without equal, Arbela! City of merry-making, Arbela!

City of festivals, Arbela! City of the temple of jubilation, Arbela!

Shrine of Arbela, lofty hostel, broad temple, sanctuary of delights!

Gate of Arbela, the pinnacle of *holy to[wns]*!

City of exultation, Arbela! Abode of jubilation, Arbela!

Arbela, temple of reason and counsel! Bond of the lands, Arbela!

Establisher of profound rites, Arbela!

Arbela is as lofty as heaven. Its foundations are as firm as the heavens.

The pinnacles of Arbela are lofty, it vies with […]

Its likeness is Babylon, it compares with Assur.

O lofty sanctuary, shrine of fates, gate of heaven!

Tribute from the lands enters into it.

Ištar dwells there, Nanaya, the […] daughter of Sin.

Irnina, the foremost of the gods, the first-born goddess […][[2]](#footnote-2)

There are a number of points of interest in this hymn. The text dates from the seventh century, Neo-Assyrian Empire and the reign of Esarhaddon. It reflects Assyrian theology in the times of Isaiah regarding cites, gods and heaven.

(1) Our first note of comparison is that the city of Arbela is ‘heaven’ because it has the dwelling place of the god Ištar. This is contemporary evidence of the use of ‘heaven(s)’ for a city viewed as a space where a god dwells. It is a religious understanding, but the religious and the political were closely intertwined. The idea of a modern secular state was unknown.

Isaiah speaks of Jerusalem as ‘heaven(s)’ and it is the religious aspect that he has in view. Here are three examples,

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| **Text** | **Comment** |
| Sing, O heavens; and be joyful, O earth; and break forth into singing… Isa 49:13 | The choirs and singers attached to the temple in Jerusalem are exhorted to sing along with those who have come as pilgrims from the cities and villages (the ‘earth’/land).  |
| Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Isa 51:6 | The heavens (the Jerusalem religious establishment) will be replaced like the smoke of a sacrifice; the corrupt governors in the land will ‘wax old’ like their official garments.  |
| And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people. Isa 51:16 | There is a ‘new heavens’ to be planted like the garden of Eden; a new Jerusalem – a cleansing of the temple. Such heavens are a foundation[[3]](#footnote-3) for the ‘earth’ because such heavens administer the ‘earth’ (the land).  |

Once we have made the equation between a capital city and ‘heaven’ other texts become illuminated. The often wrested text, Isa 14:13, becomes clear,

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north… Isa 14:13 (KJV)

This is an address to the Assyrian king of Babylon (vv. 4, 25) who had thought he could ascend to the Jerusalem ‘heaven’. However, the only point we are making is that a ‘**new** heavens’ implies a cleansing of the Jerusalem religious establishment and this happened in a partial way after 701 –

For, behold, I am creating new heavens and a new earth: and the former shall not be remembered, nor come into mind. Isa 65:17 (KJV revised); cf. 66:22

This text uses a participle and a command to ‘look’ at that time: ‘For, look, I am creating a new heavens and a new earth’ (KJV revised). This means that God was creating new heavens in Isaiah’s day in the aftermath of the Assyrian invasion. However, even with Hezekiah on the throne, the conversion of the people and the religious reform needed was not fully realised.

(2) Our second note of comparison is with the idea of ‘lofty’—Arbela was a ‘lofty sanctuary’ and as ‘lofty as heaven’, a ‘gate of heaven’. Mountains were viewed as ‘high and lofty’ not just because of their height but because they were associated with altars, sacrifice to the gods and ‘heaven’ (2 Kgs 17:10; Isa 57:7).

For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. Isa 26:5 (KJV)

Cities were deemed ‘lofty’ if they were associated with a god and possessed his/her principal temple.

(3) The city of Arbela is described in language similar to that of Jerusalem: its foundations were as firm as the heavens; Jerusalem would have foundations (Isa 54:11). Arbela as a whole was a temple of reason and counsel and counsel was a principal function of the temple in Jerusalem (Isa 28:29; 30:1; cf. Ps 107:11). Tribute from the lands flowed into Arbela and this would be the future for Jerusalem (Isa 60:11; 61:6).

**Modern Times**

The application of the ‘new heavens’ prophecies in the first century are to the removal of the Jerusalem temple and the destruction of the city (Heb 1:11; 8:13). Hence Peter says, using the ‘look’ of Isa 65:17,

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Pet 3:13 (KJV)

In the first century this is an expression of hope for Jerusalem, that they would be a ‘new heavens’. The aspect of the ‘dwelling’ of righteousness is picking up on the dwelling of Yahweh in the temple, the One who is Righteousness. This is a typological application of prophecy so that readers see in the expression of hope for Isaiah’s day a new application for such hope in the Jewish War of AD66-73.

If we now roll the clock forwards, we can see that Jerusalem needs a similar cleansing. The city is a ‘heaven’, but it is a ‘heaven’ like Arbela; there is established religion (and counsel) in the form of apostate Judaism, Islam and Christianity. The people look to those heavens and are unaware of the need for a ‘new heavens’. We can make a similar typological application of Isa 65:17 in our own day guided now also by that of Peter in his day.

**Conclusion**

That there would be apostasy in the last days is shown by the prophecy about the need for a new heavens and a new earth, but this is not a general remark about worldwide Christendom or Jewry but about the presence of apostasy in the various temples and churches of Jerusalem.

**The Baptismal Formula(s)**

**T. Gaston**

**Introduction**

In Matt 28:19 we find the commission given by Jesus to “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”. Whilst the textual witness to Matt 28:19 in the NT manuscripts is impeccable, there are a few textual witnesses dissenting. Eusebius attests to a short form,[[4]](#footnote-4) as does a 14th century Hebrew version of Matthew.[[5]](#footnote-5) The presence of the formula in earlier witnesses (Irenaeus, *Against Heresie*s 3.17.1; cf. Justin, *1 Apol*. 61) tells against these dissenting witnesses. The scholarly consensus is that Eusebius omitted the threefold formula as it was not topical.[[6]](#footnote-6) Neither the triadic structure of the formula nor its uniqueness in the NT are strong indicators of interpolation[[7]](#footnote-7) given the parallel witness of the *Didache* and subsequent baptismal practice. This is the only occasion in *Matthew¸* and one of the few occasions in the NT,where any instructions for baptismal practice are given, so the uniqueness of the baptismal formula in Matt 28:19 is not necessarily unexpected. However, throughout the NT there seem to be apparent references or allusions to another baptismal formula, namely, ‘into the name of Christ’. In this short article, I will examine the function of both phrases in the NT.

**The Baptismal Formulas**

In Matt 28:19 Jesus is commissioning his closest followers to go and make further disciples. The participle ‘baptizing’ is dependent on the main verb ‘make disciples of’, indicating that this baptism was seen as an initiation into discipleship.[[8]](#footnote-8) We shall return to the meaning of the phrase ‘into the name of’ but it is important to establish the function of this phrase. Conceivably, this could be primarily descriptive, either defining the type of baptism or giving its theological significance. Alternatively, the phrase could be a formula for baptismal liturgy. J. N. D. Kelly writes that this “conjecture is abundantly borne out by the Church’s practice in regard to the formula in succeeding generations”.[[9]](#footnote-9) Throughout subsequent generations, a threefold liturgy was used during the baptismal ceremony, either as a simple formula (*Didache;* Justin) or as a threefold interrogation into the beliefs of the candidate (Hippolytus; Tertullian).

Elsewhere in the NT, there is scant detail regarding the baptismal ceremony. In Rom 6:3-4 Paul explains baptism as a participation in the death and resurrection of Christ.[[10]](#footnote-10) A variant of Acts 8:37 includes the declaration “I believe that Jesus Christ is the Son of God”; P. F. Bradshaw writes, “we do not know whether this was the precise wording of an actual liturgical formula, nor, if it was, where it might have been in use, but it certainly implies that something like it was part of the living tradition of at least one Christian community through which a Greek manuscript of the Acts of the Apostles was transmitted”.[[11]](#footnote-11) M. E. Johnson assumes that NT baptism was preceded by a period of instruction and a profession of faith, but acknowledges that neither of these is explicitly mentioned.[[12]](#footnote-12)

Throughout the NT there seem to be apparent references or allusions to another baptismal formula, namely, ‘into the name of Christ’. However, it is questionable to what extent this phrase was used as a part of baptismal liturgy. For example, whilst ‘in the name of Paul’ (1 Cor 1:13) is an allusion to the phrase ‘in the name of the Lord Jesus’ (Acts 8:16; 19:5), the fact that being baptised by Paul might be construed as being baptised into the name of Paul (cf. 1 Cor 1:14-15) might imply that no formula was used or, at least, that the phrase ‘in the name of the Lord Jesus’ was used descriptively—just as one might be baptised ‘in Christ’ (Rom 6:3; Gal 3:27), one might also be baptised ‘unto Moses’ (1 Cor 10:2) and ‘unto John’s baptism’ (Acts 19:3).[[13]](#footnote-13)

In 1 Cor 6:11, the conjunction of ‘in the name of the Lord Jesus’ with ‘by the Spirit of our God’ indicates that the former was used to descriptively of the method of salvation. Since ‘the name of Jesus Christ’ is used to describe the content of pre-baptismal instruction (Acts 8:12), it is possible that baptism ‘in the name of the Lord Jesus’ (cf. 8:16) may describe the baptism of one who has received such instruction. The variety of forms (cf. ‘in the name of Jesus Christ’ Acts 2:38; ‘in the name of the Lord’ 10:48; ‘in the name of the Lord Jesus’ 19:5) might possibly reflect a variety of baptismal traditions[[14]](#footnote-14) but might also indicate that this phrase was not formulaic but only descriptive. We cannot rule out a liturgical use of such a formula but there is no indisputable liturgical use recorded in the NT. Acts 22:16 mentions the use of an invocation associated with baptism, but it is not obvious this formed part of an established baptismal ceremony rather than Paul’s own conversion.

The phrase εις (τό) όνομα (‘in the name’) is uncommon in Greek literature. W. Heitmüller noted its use in Greek banking, where it had the meaning ‘paid into the account of’, and so interpreted baptism as making the candidate the property of Jesus.[[15]](#footnote-15) This explanation seems improbable as it entails the early Christian community repurposing banking terminology for theological purposes. Billerbeck and Bietenhard (TDNT) sought for an alternative explanation in the Hebrew *leshem* (lit. “into [somebody’s] name”), though their exposition of this phrase yielded similar results to Heitmüller.[[16]](#footnote-16) This has led to the common interpretation of εις (τό) όνομα as denoting identity and ownership.[[17]](#footnote-17)

L. Hartman, criticising Billerbeck and Bietenhard for distinguishing too sharply between the final and causal meanings of the phrase, believes his survey of the uses of *leshem* in rabbinic literature proves the “inadequacy of the dedicatory interpretation ... but also gives us some idea of how widely the expression could be used”.[[18]](#footnote-18) He focuses on ritual uses of the phrases *leshem-leshum* (which he believes to have a technical ritual usage)*,* saying it is used to “introduce the type, reason or purpose of the rite as well as its intention”. [[19]](#footnote-19) Therefore the phrase εις (τό) όνομα with regard to baptism characterised the ritual and distinguished it from other rites (i.e. Jesus-baptism, as opposed to John-baptism).[[20]](#footnote-20)

Despite noting the wide usage of the *leshem*, later Hartman decided that the ritualistic use of the phrase had a more definite meaning: “The rites are performed ‘into the name’ of the god, to whose cult the rite belongs or who is otherwise associated with the rite in question. This god is the fundamental referent of the rite ... who thus makes it meaningful”.[[21]](#footnote-21) Therefore he interprets the threefold baptismal formula as accompanying a rite whose referent is a triune God.[[22]](#footnote-22) However, this conclusion seems questionable given the counter-examples already noted by Hartman (cf. *m.Zeb* 4.6).[[23]](#footnote-23) U. Luz rejects Hartman’s conclusion, arguing that the rabbinic expression *leshem* had wide range of uses, “contains no concrete reference to a name” and means “for the purpose of”. [[24]](#footnote-24) The translation of εις (τό) όνομα as ‘for the sake of’ or ‘with reference to’ seems supported by the use of the phrase elsewhere in the NT (Matt 10:42; 18:20; cf. Heb 6:10).[[25]](#footnote-25)

If we accept the translation ‘baptizing them *for the sake of* the Father and of the Son and of the Holy Spirit’, we still have not established the meaning of the formula. B. M. Newman and P. C. Stine’s suggestion, “by the authority of”, [[26]](#footnote-26) seems speculative. In Matt 28:19 it is Christ who is commissioning baptism; whilst the authorisation of God and the Spirit might be implied, this is not stated. W. C. Allen’s suggestion that the formula implies that baptism confers fellowship with Father, Son and Spirit[[27]](#footnote-27) seems equally conjectural. Luz suggests that the formula implies that baptism is “constitutive of the new identity”.[[28]](#footnote-28) Whilst this may seem intuitive given baptism was the Christian rite of initiation, comparison with the uses of εις (τό) όνομα do not bear out this idea. One was not baptized ‘in the name of John’ (cf. Acts 19:3) or ‘in the name of Moses’ (cf. 1 Cor 10:2). The hypothetical baptism ‘in the name of Paul’ would not have identified one as a follower of Paul but constituted usurpation of the role properly ascribed to Christ (1 Cor 1:13). The only viable comparator we have is baptism ‘in the name of the Lord Jesus’ (Acts 8:16; 19:5).[[29]](#footnote-29)

Following the narrative of Acts 19, Paul expected the disciples at Ephesus to be baptised ‘into’ (εις) something. They were previously baptised ‘into John’s baptism’ and latterly baptised ‘into the name of the Lord Jesus’. Paul distinguishes the former as the baptism of repentance from the latter as characterised by belief in Jesus (Acts 19:4). If ‘the name of Jesus Christ’ in Acts 8:12 may be read as the content of pre-baptismal teaching then it is significant that the initiates believed this teaching. That a profession of belief preceded baptism should not be surprising (cf. Mark 16:16; Acts 8:13, 8:37, 18:8) and that the content of that belief was Jesus is also unsurprising.

**Conclusion**

If the phrase ‘into the name of’ is summary description or characterisation of the faith commitments of the initiate then all forms of the phrase in reference to baptism are explicable. The short form, ‘into the name of the Lord Jesus’, is a suitable characterisation of Christian faith, which entails faith in Jesus Christ. The longer form, ‘into the name of the Father, the Son and the Holy Spirit’, is a fuller expression of the Christian faith, which for the first century Christian involved an intimate relationship with God as a loving father, allegiance to Jesus as both teacher and saviour, and the new experience of the Holy Spirit received following baptism. It seems likely that only the latter phrase was the liturgical formula, whilst the former was used descriptively.

**Survey**

The EJournal has evolved in its six years so that its material is broader now than when it first started. This has come about as a result of the increase of regular writers that contribute as editors, columnists, or those submitting articles. There is a more even balance now of academic material and non-academic; apologetics mixes with pure exegesis along with some academically engaged theology as well as church history. The practical principle upon which the EJournal is based is that it is a vehicle for deeper and more technical material that would not otherwise be handled by the more popular magazines in the community. However, the EJournal does seek to balance this kind of writing with more introductory material, whether this is in the areas of apologetics, intertextual exegesis, theology or church history. The following table is a questionnaire on how the EJournal is doing and what direction it should take in the future. It can be cut and pasted into an email and returned (answers done). We will collate the answers and publish the results in the next issue, God-willing. Any comments can be made and sent with the completed questionnaire. We appreciate feedback. The old survey from October 2009 had a similar set of questions and the results are in the Jan 2010 issue, if you want to see what was said at that time.

The completed survey should be emailed to andrew.perry@christadelphian-ejbi.org **no later than the 30th November**. The best thing to do is to do it immediately upon reading this and then it is done and not forgotten. We will collate the responses and publish them in the next issue unless, of course, the consensus is that the EJournal is not needed, in which case we will circulate the questionnaire results and bow out.

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| a) Too complicated? |   |   |   |
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| c) Too easy? |  |   |  |
| d) Too narrow? |  |   |   |
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| b) Analysis of past ecclesial controversies like the atonement? |  |  |  |
| c) Ancient Near East? |  |  |  |
| d) Inter-textual exegesis? |  |  |  |
| e) Engagement of scholars? |  |  |  |
| f) Origins of church doctrines? |  |  |  |
| g) Deeper treatment of doctrine? |  |  |  |
| h) Latter day prophecies and Revelation? |  |  |  |
| Should articles be shorter - longer? Issues bigger - smaller? | Bigger | Smaller | Same |
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| How often do you look at the website in a year? | Few Times | Often | Never |

**Consensus**

**A. Perry and P. Wyns**

**Introduction**

In this article we will explore the idea of consensus both from a scholarly perspective and an ecclesial point of view. How much weight does scholarly consensus carry in the field of Biblical Studies and how should we use the consensus from the Biblical Studies context within the ecclesia?

**Philosophy**

A recent introductory book for undergraduates in Philosophy offers readers four ‘Philosophical Virtues’ as follows,

1. Think for yourself and allow your views to be guided by critically assessing the range of genuine arguments for and against them, and by learning from what others have said who have thought deeply about the issues.

2. Be prepared to question views even when they seem obvious, are believed by many others, have been believed for a long time, or are beliefs that you hold dear or through habit.

3. Keep a truly open mind by being willing to change your views according to the merits of the arguments and don’t be driven into a corner in defending a position dogmatically even when you feel the argument is running against you.

4. Acknowledge that an intelligent and honest person may hold views different or opposed to yours.[[30]](#footnote-30)

There is useful and pithy advice here but a qualification is needed for those who hold to the faith of the ‘apostles and prophets’. The qualification is that, having believed the faith, we should hold to it and advocate it with conviction. This virtue means that we are not ‘open’ to change on the fundamentals of the faith; it qualifies the ‘complete openness of mind’ advocated in these four philosophical virtues. Having said this, the four virtues are salutatory and an expression of the counsel to ‘try the spirits’. In particular, they focus on the primacy of argument in establishing what we should believe as opposed to merely accepting authority. This is relevant to our topic of ‘consensus’, since the second virtue counsels that we should be prepared to question beliefs even if they are held by many others whilst still, according to the first virtue, learning from others. The mind-set might here might appear to be just a cliché, but it is specifically philosophical in the sense that it is taught in the philosophical academy.

The nature of learning in undergraduate philosophy courses is different to that in Biblical Studies courses and this is not just because the subject matter is different. The difference we are noting is reflected by the four virtues: they are integral to the method in which the subject matter of Philosophy is approached. The learning is not ‘authority-driven’ but ‘argument-driven’. Biblical Studies is somewhat different with authorities and consensus playing a greater part in the learning process for the student. We might wonder about the reasons for this difference, but for those who have gone through the system in both academic disciplines, the difference will be apparent. A trivial but telling illustration of the difference can be seen in the quantity of footnotes in typical journal articles for each discipline. Philosophy articles will have substantially less references to past or contemporary thinkers than a Biblical Studies paper. This is because a much greater proportion of the Philosophy paper is about argument, making and creating new arguments about a problem. Biblical Studies papers will be a lot more about what has been said on a text by scholarship past and present and, maybe also—the church fathers and the theologians before the rise of Biblical Criticism in the German Enlightenment. In terms of the culture of Biblical Studies, the student is handling ‘what people have said’ to a far greater extent than in Philosophy. The upshot of this is that there is engendered a greater respect for authorities in scholarship. The student is directed by his/her teachers far more to what the leading figures past and present say than to the business of assessing argument. In Philosophy, the mind-set is reversed: the student is challenged far more to rebut what the ‘greats’ have said on a topic.

**Scholarly Consensus**

An appeal to the ‘scholarly consensus’ is often used to influence or settle the outcome of a particular line of inquiry. Leaving aside the question of how the consensus was reached (who was included/excluded), and who contributed to the consensus (specialists, etc.), the field of Biblical Studies is littered with hypotheses that were the generally accepted consensus but later overturned when a ‘paradigm shift’ in thinking occurred—usually when the *status quo* was challenged by an individual who refused to accept the norm. Scholarship follows trends in the same way that some follow fashion, and professional tenure and career progression are often linked with reflecting an institutional view or a fashion.[[31]](#footnote-31) We might think here of German scholarship and the Tübingen school of F. C. Baur of the early 19th century that read the NT through the eyes of Hegelian historical analysis;[[32]](#footnote-32) or the Wellhausen documentary hypothesis which no longer dominates the debate about the origins of the Pentateuch as it did for the first two thirds of the 20th century;[[33]](#footnote-33) or, more recently, the centuries old consensus on Paul’s perspective on the Torah and his understanding of ‘justification by faith’ which was overturned in 1977 by E. Sander’s Paul and Palestinian Judaism;[[34]](#footnote-34) or again, in Isaianic study, the consensus has moved away from tri-partite authorship towards more eclectic models of composition.[[35]](#footnote-35) These are just a few examples of a shift in the consensus view; many others could be added by simply reviewing the ‘histories of research’ written by academics. As M. Goodacre has noted, the appeal to consensus is often motivated by a refusal to think for oneself:

As someone standing outside the consensus on one major issue (the Synoptic Problem), I have found it frustrating to see appeals to consensus used as an excuse for a refusal to think. Indeed, I have argued that the repetition of the consensus view simply because it is the consensus view is one of the things that has contributed to the dominance of that view.[[36]](#footnote-36)

A factor that leads to Goodacre’s problem is the specialization of research. As students increasingly specialize, they cannot challenge ‘results’ and the ‘consensus’ in neighbouring areas of study, and so reproduce this in their own work. On the largest scale, this is seen in the work of NT scholars who regularly use and cite OT scholars for their opinions and understanding. For example, it is not uncommon to see the terminology of OT scholarship innocently attributed to NT writers as their understanding, for instance, that Luke quotes from ‘Second Isaiah’ (when, of course, Luke would have had no knowledge of such a hypothetical individual).

**When to use scholarly consensus?**

Scholarly consensus has usefulness. It informs as to what a majority thinks at a given time, but it cannot guarantee an insight to truth. It gives a starting point. It can, for example, be useful to point out that there is ‘no consensus’ in a certain area (i.e., on **the question of Johannine knowledge of the Synoptics) or, that if a certain area has a reached a scholarly consensus, then that view deserves serious consideration. However, a ‘consensus’ view does not thereby legitimize itself or rule out minority objections—nevertheless, it does mean that substantial arguments must be brought to bear to overturn a consensus.**

**When identifying the ‘consensus’ on a topic, it is worth bearing in mind that ‘specialists’ disagree amongst themselves, and that a consensus view is a filtered and oversimplified version of the facts, with the ‘specialists’ admitting to the proverbial truth, ‘the more you know, the more you realise how little you know’. This is an important point and it is illustrated in at least two ways. First, academic work is simplified and often given a consensus appearance in introductory texts for the general public. Secondly, in the research journals, matters are presented as more complicated and hedged about with qualifications and caveats. This will certainly be seen in oral presentations, forums and conference exchanges, as well as in private conversations between scholars. A consensus view is a helpful guideline for a general reader, but the truth of the matter could lie elsewhere.**

Goodacre (quoting Herd) notes:

In my opinion, academics should immediately abandon the practice of using phrases like “It is generally agreed …” as if those were arguments in favor of what follows. Sentences in the form “It is generally accepted that P,” if they are true, serve at best as useful “tag lines” to a summary description of the state of scholarship on a particular topic (or public opinion, or whatever is under discussion). However, sentences like “It is generally accepted that P” **can never prove the truth of P, because the number of people who agree that P is true is actually irrelevant to the question of whether or not P is true**. Besides that, it seems to me that statements like “It is generally accepted that P” are quite often not true as they stand—by which I mean that P is often not as “generally accepted” as the statement claims.[[37]](#footnote-37)

Goodacre is describing the ‘genetic fallacy’—a fallacy in argument that tries to prove a conclusion by citing authority rather than constructing premises that go towards establishing the truth of a conclusion. Hence, the philosophical virtues that we cited first in this article need to be borne in mind.

**Conclusion**

A consensus in biblical scholarship is important information, as are the credentials of a professional academic being consulted,[[38]](#footnote-38) but it is not always true that the majority is right, and a consensus view of itself should not settle a question. Only assessment of arguments can settle a question.

**A Survey of Schürer’s Challenges to the Lukan Census**

**C. Matthiesen**

**Introduction**

The 19th century theologian Emil Schürer outlined five challenges[[39]](#footnote-39) to the historicity of the Lukan census which still stand as representative[[40]](#footnote-40) of the ongoing controversy surrounding Luke 2:1-5.

1. There is currently no historical evidence of an empire-wide census by Augustus.
2. Joseph would not have been obligated to travel to Bethlehem for a Roman census.
3. Judaea, as a vassal kingdom, would not have been subject to a Roman census
4. Josephus doesn’t mention any census before 6 CE.
5. Quirinius was not governor of Syria during the time of Jesus’ birth or Herod’s reign.

This article will briefly examine scholarly treatment of these challenges.[[41]](#footnote-41)

**The Five Challenges**

1. **An Empire-wide Census?**

Schürer interprets Luke 2:1 as describing a single, empire-wide Roman census ordered by Augustus around 6 BCE. There is currently no historical evidence of any such imperial edict.

Critical scholarship agrees, however, that Augustus did conduct numerous and varied census activities throughout the empire and its provinces.[[42]](#footnote-42) Because of this, scholars on both sides of the discussion suggest Luke was not referring to a general, imperial census as Schürer posits, but to a currently unidentified registration activity[[43]](#footnote-43) that affected Judaea in some way.

Luke’s words may intend no more than to express simply the fact that the census in Palestine took place **as part of a coordinated empire-wide policy of Augustus**.[[44]](#footnote-44)

Luke’s description (2:1) that such an edict is empire-wide **may simply reflect the ongoing census process of this period**.[[45]](#footnote-45)

The biblical scholar R. E. Brown, a noted critic of the Lukan Census, accepts this position.

Did Augustus ever issue an edict that the whole world, i.e., the Roman Empire, be enrolled in a census? Certainly not in the sense in which a modern reader might interpret the Lucan statement! In the reign of Augustus there was no single census covering the Empire; and granted the different legal statuses of provinces and client kingdoms, a sweeping universal edict seems most unlikely. **But Luke may not have meant a single census.** […] what Luke may be telling us in an **oversimplified statement** is that the census conducted (in Judea) by Quirinius as governor of Syria was **in obedience to Augustus’ policy of getting accurate population statistics for the whole Empire**.[[46]](#footnote-46)

1. **Did Joseph have to go to Bethlehem?**

Schürer here argues that Roman censuses did not require travel for registration purposes, pointing out that Rome would have considered such activities ‘troublesome’ and ‘inconvenient’, as well as outside the normal structure of a Roman census.[[47]](#footnote-47)

There is evidence, however, that Rome did adapt its governance to local customs of vassal states, to include allowing the continuation of former regime administrative practices.[[48]](#footnote-48) These adaptive practices extended to census activities, as we have come to know from papyri discovered (c. 1905) documenting an Egyptian provincial census conducted in 104 CE. that required travel to familial homes.[[49]](#footnote-49) Scholars cite this as favorable for Luke, removing the logistical impracticability posed by Schürer.[[50]](#footnote-50)

**Ever since the discovery of papyri** recording house-to-house censuses at fourteen-year intervals in Egypt...**we can be sure that a hard core of historical fact lies behind the passage from Luke**, even if we cannot reconcile the time of the census with the traditional date of Jesus’ birth.[[51]](#footnote-51)

**2a. Did Mary have to go to Bethlehem?**

Schürer contends that Roman censuses would not have required Mary to travel with Joseph, suggesting that women were not required to personally register,[[52]](#footnote-52) though he does concede that in some parts of the empire women were liable for the poll-tax.[[53]](#footnote-53) However, recent discoveries[[54]](#footnote-54) of registration documents from an early second century CE Arabian provincial census detail a woman traveling to her administrative district to personally register her property.[[55]](#footnote-55) While some details differ between the Arabian registration and Luke 2:5, this new evidence provides a historical context for Mary’s travel.[[56]](#footnote-56)

1. **A Roman Census in Judea?**

Schürer notes that a Roman census with the purpose of imposing a Roman tax would not have occurred in Judaea. For Schürer, the sovereignty extended to client kings precluded direct Roman intervention over administrative matters. [[57]](#footnote-57) [[58]](#footnote-58) However, a number of scholars question Schürer, pointing out that evidence from Josephus strongly suggests Augustus exercised considerable control over Judaea, displaying a personal interest in Herod’s affairs and interceding when he was displeased, or concerned, about Herod’s actions.[[59]](#footnote-59) For Rome, client kingdoms were clearly meant to temporarily serve as such. Primarily occupying Rome’s borders in order to buffer against frontier lawlessness, once sufficiently ‘Romanized’ these client kingdoms were to be annexed into the Empire.[[60]](#footnote-60)

While scholars are still undecided over Schürer’s third challenge, conservative scholarship finds it difficult to dismiss that Rome exercised a much more restricted governance of its client kingdoms than Schürer allows.

1. **Josephus doesn’t mention a Roman Census before 6 CE**

Schürer, in his fourth challenge, rightly observes that Josephus does not mention a Roman census during Herod’s reign. Moreover, Schürer points out that Josephus referred to the Quirinian census of 6-7 CE as a “new and previously unheard of” event in Judea.[[61]](#footnote-61)

Some scholars suggest that Herod did conduct censuses, but according to Jewish models[[62]](#footnote-62)—not Roman—to avoid upsetting Jewish religious and traditional sensibilities.[[63]](#footnote-63) The elaborate taxation system under Herod is often referenced as support here.[[64]](#footnote-64) [[65]](#footnote-65) Also of interest is the annual per capita (i.e. poll) tax imposed during Archelaus’ reign,[[66]](#footnote-66) which strongly indicates census activities under a Herodian ruler in pre-provincial Judea. It is currently unknown whether Archelaus’ poll-tax was a continuation from his father’s reign. The New Testament scholar, Armand Puig i Tàrrech, believes this to be the case, further arguing this poll-tax may have had its origin as far back as the Ptolemies.[[67]](#footnote-67)

One last point of interest is the frequency of such Herodian censuses, if they did occur. Opinions range from six, seven, or fourteen years,[[68]](#footnote-68) with some commentators pointing to Josephus’ references of Herodian tax amnesties and required oaths as possible census dates.[[69]](#footnote-69) While Josephus does not refer to these events as censuses, it is possible that the two oaths, at a minimum, were in some way linked to census activities because of the need for personal inscriptions from the populace.[[70]](#footnote-70)

**4a. What did Josephus mean by “new and previously unheard of”?**

The second part of Schürer’s fourth challenge argues that Josephus, in calling the Quirinian census “new and previously unheard of”, was referring specifically to the assessment of a Roman tax in Judaea.[[71]](#footnote-71) This makes the Lukan census—which Schürer insists was a Roman one—suspect, since it would render the Quirinian census only 12 years later neither “new” nor “previously unheard of”.[[72]](#footnote-72) As noted already, Schürer’s insistence on the registration in Luke 2:1 being of Roman design and administration is unnecessary.

Some scholars alternatively suggest that Josephus was not referring simply to the imposition of a Roman tax, but specifically to the introduction of the tributum soli (property tax)[[73]](#footnote-73) and/or the establishing of direct Roman rule as what was new and previously unheard of.[[74]](#footnote-74) [[75]](#footnote-75) These would have stood in stark contrast to Herod’s policy of opaque Roman rule under the guise of Jewish tradition.[[76]](#footnote-76) [[77]](#footnote-77)

Without more detail from Josephus, scholars admit they can only speculate on what exactly he meant. Also to be considered when dealing with Josephus, according to scholars, is the underlying motivation for his historical perspective.[[78]](#footnote-78)

1. **Quirinius was not the Governor of Syria during Herod the Great’s Reign**

Schürer’s fifth challenge is the most difficult within the current discussion.

A census held under Quirinius could not have occurred in the time of Herod, for Quirinius was never governor of Syria during the lifetime of Herod.[[79]](#footnote-79)

History knows of a single legateship of Quirinius over the province of Syria, and that in c. 6 CE. His arrival in Syria coincided with the census of Judaea mentioned by Josephus.[[80]](#footnote-80) It is precisely this dating that presents the problem, since 6 CE is too late for the nativity.[[81]](#footnote-81)

Over the centuries, many attempts have been made to reconcile Luke’s perceived discrepancy.[[82]](#footnote-82) Conservative biblical scholarship of the last 150 years has focused on a select few of the more robust explanations that do not sacrifice Luke’s accuracy. The two most often discussed are

1. Two Legateships of Quirinius over Syria
2. An alternate reading of Luke 2:2, “this was the first registration…”

**5a Quirinius governed Syria twice?**

This position argues that Quirinius held some type of governorship[[83]](#footnote-83) over Syria on two separate occasions; the accepted date of 6/7 CE as well as an earlier date (either c. 3-2 or c. 9-5 BCE).[[84]](#footnote-84) [[85]](#footnote-85) W. M. Ramsey *et.al*, forcefully argue this position, appealing to historical records, the Lapis Tiburtinus inscription[[86]](#footnote-86) and supposition, in an effort to place Quirinius in Syria prior to 6 CE.[[87]](#footnote-87)

The reasons for the date of 3-2 BCE centres on scholarship’s current uncertainty as to who held the Syrian legateship at this time.[[88]](#footnote-88)

|  |  |
| --- | --- |
| 23-13 BCE | M. Agrippa |
| c. 10 BCE | M. Titius |
| 9-6 BCE | S. Sentius Saturnius |
| 6-4 BCE, or later | Quintilius Varus |
| 3-1 BCE | ? |
| 1 BCE to c. 4 CE | Gaius Caesar |
| 4-5 CE | L. Volusius Saturnius |
| 6-7 CE, or later | P. Sulpicius Quirinius |

As one can imagine, this has prompted much debate over Quirinius as a possibility, which would seemingly solve the dilemma presented by Schürer.[[89]](#footnote-89) However, Schürer, who is familiar with the suggestion, dismisses this dating as deficient,[[90]](#footnote-90) observing that these dates conflict with the accepted dates of Herod’s death (5/4 BCE).[[91]](#footnote-91) [[92]](#footnote-92) Ramsey rejects the late dating for the same reason.[[93]](#footnote-93) For Ramsey, earlier dates (c. 9-5 BCE) are more appropriate.[[94]](#footnote-94) Additionally, Ramsey finds that an early dating coincides nicely with the known census decree by Augustus in 8 BCE.[[95]](#footnote-95) [[96]](#footnote-96)

While a popular view early on, current scholarship considers the possibility of Quirinius holding two legateships in Syria historically untenable.[[97]](#footnote-97) While some discussion continues, the overall consensus has shelved it until better evidence can be presented.

5b The Census ‘Before’ Quirinius

Setting aside the assumption that Quirinius served twice as legate of Syria (thus assigning him the single legateship in 6 C.E.) allows us to explore another possible solution to Schürer’s fifth challenge. Briefly, that there is a possible alternate reading of Luke 2:2, from this:

This was the first registration, taken when Quirinius was governor of Syria.

To this:

This was the first registration, *before the one* when Quirinius was governor of Syria.

Or variants thereof.

This alternate translation, supported by a number of scholars,[[98]](#footnote-98) places the Lukan Census prior to the infamous census of 6-7 CE, with which Luke is also familiar (Acts 5:37). Certainly this is not a new argument; Schürer comments on it, going so far as to express its plausibility:

That this translation in case of need might be justifiable may be admitted (John 1:15, 30).[[99]](#footnote-99)

But then goes on to say:

It is indeed absolutely inconceivable for what purpose Luke should have made the idle remark, that this taxing took place before Quirinius was governor of Syria. Why would he not rather name the governor under whom it did take place?[[100]](#footnote-100)

Setting aside Schürer’s incredulity, scholarship remains cautious, keenly aware that this position has grammatical challenges.[[101]](#footnote-101)

The form of the sentence is in any case odd, since it is hard to see why prw/toj was introduced without any object of comparison, and it may be that prw/toj should be understood as a comparative with the meaning ‘before’. **Luke does write loose sentences on occasion, and this may well be an example of such.** No solution is free from difficulty, and the problem can hardly be solved without the discovery of fresh evidence.[[102]](#footnote-102)

[W]e would do better to take a plausible grammatical solution which accords with the evidence rather than to ignore the evidence on the basis of shaky grammar.[[103]](#footnote-103)

Despite the general acceptance of Luke’s abilities as a historian,[[104]](#footnote-104) Luke 2:2 in particular continues to pose problems for the student of the Bible. Critical scholarship is divided on the solution and will undoubtedly remain so until new evidence is discovered.[[105]](#footnote-105)

**Conclusion**

As the Biblical scholar I. H. Marshall observes regarding the possible solutions scholars have posed to Schürer’s challenges,

These considerations show that the character of the census described by Luke is far from impossible, and hence many recent writers are prepared to admit that Luke’s description of a census reflects historical reality. The major difficulty that remains is the date.[[106]](#footnote-106)

This article is in agreement. As Marshall, *et.al*, have suggested, extending Luke the benefit of the doubt is not unwarranted. It seems unlikely that he would have jeopardized his own credibility with descriptions of events unknown to his immediate readers. Commentators on both sides of this discussion agree.

By almost any reckoning, the Gospel [of Luke] would have been composed while some would have had at least some second-hand knowledge of events surrounding the birth of Jesus. **Such a glaring factual error as is suggested for the [census] passage would have been bound to arouse questions.** The Lukan narrative does not provide an overt theological explanation for its particular telling of the events, since the account seems to purport to be a historical account, placing specific events within the context of other events involving actual people in the ancient world, such as Augustus and Quirinius.[[107]](#footnote-107)

Even if Luke had little historical information about how the census of Quirinius had been conducted, he lived in the Roman Empire and may have undergone census enrollment himself. **It is dangerous to assume that he described a process of registration that would have been patently opposed to everything that he and his readers knew.**[[108]](#footnote-108)

Finally, even if Luke were making this up, he would sooner make something up that sounded plausible: in other words, **such procedures were probably followed in at least one census within the author's memory**, and we have no way to disprove the use of such a practice in previous provincial assessments.[[109]](#footnote-109)

**Inspired Text and Uninspired Pretext**[[110]](#footnote-110)

**John W. Adey**

**Introduction**

W. L. Bedwell advocates[[111]](#footnote-111) the Septuagint [LXX[[112]](#footnote-112)], a Greek OT translation of the Hebrew Bible, as the source for the theological vocabulary and propositions of 1 Peter. Bedwell is an advocate of the view that not only is “Peter an assiduous student of the Greek Old Testament” but that “in general [Peter] quotes from [this] Greek version of the Old Testament known as the Septuagint (LXX) rather than from the original Hebrew Scriptures”. Listing “Quotations in 1 Peter from the Septuagint” to support his view, he adds that they are “more or less direct quotations” from the LXX. Such observations, among others, determine that “Peter’s mind was saturated with the LXX...[that it] had become so much a part of his mentality that his letter was stamped with its impress”. Given Peter’s Jewish Galilean background, and the fact that the odd quotation could derive from the Hebrew Scriptures, or from either (Greek or Hebrew) OT version (e.g. Lev 11:44 in 1 Pet 1:16) he concludes that “...it is inescapable that Peter was familiar with the Old Testament in the Greek as well as in the Hebrew”.

This raises issues of fundamental concern. Foremost is how a view of verbal inspiration as expressed in a statement of faith such as the BASF could apply to, or see the NT as using, an uninspired translation. Bedwell’s[[113]](#footnote-113) article favouring (what without differentiation he calls) the LXX, and advertised as ‘Echoes of the Septuagint’, is the most obvious of recent years to uncritically import scholarly views on the use of the LXX into the community.

My view-point is that this matter should not be left unchallenged, or dismissed as being of merely academic interest. Bedwell’s approach aligns with entrenched theological perspectives presented in commentaries, but does not benefit from intertextual insights, or caution, derived from specialised research. Since the beginning of the Brotherhood’s history brethren have made some, mostly minimal, use of the LXX;[[114]](#footnote-114) yet its spiritual relevance or textual integrity are rarely questioned or qualified. Therefore, both a spiritual disinclination towards his case, or a challenge to it based on rigorous objections are sound responses.

**Kurios**

The LXX is a work (a heterogeneous collection, now as one corpus) that embodies much wrested Scripture: ‘adding to, or taking away from’ God’s inspired original meaning. An *intertestamental translation* is hardly likely to anticipate, or align with, New Covenant meaning in its deviations from the Hebrew Bible [i.e. MT]. I would contend, therefore, with similar data, that this accounts for how some NT quotations match the LXX:[[115]](#footnote-115) post-NT editorial work interfacing with the NT created, or would relate to, what A. Rahlfs would call, “Christian additions”.[[116]](#footnote-116)  For example, the major use of *kurios* in the LXX,[[117]](#footnote-117) that is no transcription of ‘Yhwh’ (in Hebrew characters) as in Qumran OT fragments or no Greek transliterations (like IAW), has been attributed by some to revisionary work in the LXX in the light of the NT.[[118]](#footnote-118) This Judaeo-Hellenistic (ultimately ecclesiastical) product is not necessary for spiritual use; for academic interest, yes, in linguistic, theological and historical areas in relation to Judaic and later ‘Christian’ developments.

Convinced by our Scriptural ideology, resulting from using Scripture’s own proof procedure, we boldly challenge Christendom’s false doctrines, and yet some drift towards a conformist position over the claimed dependence of the NT on the LXX. However, such procedures are equally applicable to this, as to any matter. In response to this situation my selective remarks, both contend with Bedwell’s approach and have general application in this area.

**1 Peter and the LXX**

Once scholarly works are cited there is a need to reflect the range of opinion, contrary or otherwise, that might affect one’s conclusions. Bedwell’s presentation of Peter’s quotations as deriving generally from the LXX (see the listing in the table below his name) neglects certain standard works on quotation (e.g. Turpie’s, with his coding[[119]](#footnote-119) of the proximity of NT to LXX or Hebrew, etc., in the list below) and more thorough textual analysis. He does not tell us, for example, what LXX version he is using (I suspect it is just Vaticanus, as in Brenton [Bagster, 1851]; see below), nor does he range through various manuscripts, or variant readings, within the LXX tradition. Lastly, his list of ‘quotations’ (below) do not show how he has decided that they are quotations.

Turpie has identified quotations from text that are self-evidently the OT reused, or because they have some introductory formula. Below, I give the totals for each quotation type and explain what that type is. (I just use Turpie’s initial letter, e.g. ‘C’, not “C. I. r. o”, to specify quotational type.)

**NT OT Turpie Bedwell**

1Pet 1:16 Lev 19:2 **A**.d. Heb (or LXX)

1Pet 1:17 Ps 33(34):9 LXX

1Pet 1:24-25 Isa 40:6-8 **E**.I.r. LXX

1Pet 2:3 Ps 34:8(LXX 33:9) LXX

1Pet 2:4 Ps 34:5(LXX 33:5) LXX

1Pet 2:6 Isa 28:16 **E**.I.r.o.a. LXX

1Pet 2:7b Ps 118:22(LXX 117:22) **\*D**.s.I.a.LXX

1Pet 2:8 Isa 8:13, 14 LXX

1Pet 2:9a Isa 43:20, 21 **C**.I.r.o. LXX

1Pet 2:9b Exod 19:5-6; 23:22 LXX

1Pet 2:10 Hos 1:6, 9 LXX

1Pet 2:17 Prov 24:21 LXX

1Pet 2:22 Isa 53:9 **C**.I.r.a. LXX

1Pet 2:24-25 Deut 21:23; Isa 53:5-6 **E**.I.r. LXX

1Pet 3:6 Prov 3:25 LXX

1Pet 3:10-12 Ps 34:12-16 (33:13-17) **C**.I.r.o.a. LXX

1Pet 3:14-15 Isa 8:12 **E**.I.r.o.a. LXX

1Pet 4:8 Prov 10:12 **E**.I.r.

1Pet 4:18 Prov 11:31 LXX

1Pet 5:5 Prov 3:34 LXX

Number of instances per quotational type:

* one(‘A’ type) quotation which shows the NT in alignment with both the LXX and Hebrew [MT];
* three (‘C’ type) quotations where the NT does not align with LXX and MT, but where LXX and MT agree;
* one (\*’D’ type) quotation where **the LXX and NT** agree and they both differ from the Hebrew (viz.1 Pet 2:7b from Ps 118:22 (LXXPs 117:22);
* five (‘E’ type) quotations which divert from both LXX and MT, themselves not agreeing.

Note: NT aligning with MT only (‘B’ group) is not listed.

So, unlike Bedwell’s generalised approach: “Peter in general quotes from...the Septuagint (LXX) rather than the Hebrew Scriptures...[in these] more or less direct quotations” (p. 181), Turpie’s account is much more specific and contrary to Bedwell’s claim. Turpie gives just one quotation (Type ‘D’) as being in strict agreement with the LXX. Turpie’s list is typical of the problem scholars have over the NT quotations. They want to have it that the NT’s use of the LXX is one of the assured results of nineteenth century scholarship, but they are faced with the problem that the majority of quotations actually divert from the LXX and the MT.

According to Turpie’s classifying of quotations in 1 Peter, 80% of them show the NT to have diverted (lexically, grammatically, syntactically, etc.) from the OT (‘E’ 5 + ‘C’ 3 = 8). Attention to the other ‘quotations’ Bedwell gives as being from the LXX, and not covered by Turpie’s list, would equally breakdown into such differentiated categories, or options.

Bedwell adds other quotations in his main text. Some like “peace be multiplied” (1 Pet 1:2 from Dan 3:31 (4:1) and 6:25(26)) are used to reiterate that the LXX “had become so much a part of [Peter’s] mentality that his letter was stamped with its impress” (p.181). Yet had he checked the Aramaic of Daniel, (although a remark on p.180 suggests that he may not have known the original Bible languages), he would have seen that this form of words is actually in the original text. Thus, there is no necessary dependence upon the LXX. Finding this in the Aramaic might have complemented his urge to add that “Peter knew and used the Hebrew Scriptures as well”. However, he is ambiguous, or not analytically decisive, about a particular case he cites, 1 Pet 1:16: “It might have been taken from the Hebrew or the Greek, although it seems nearer the Hebrew....” Nevertheless, returning to his main emphasis, “the advantages in Peter’s knowledge of the LXX” (p.182), he asserts: “the conclusion is inescapable...Peter was familiar with the Old Testament in the Greek as well as in the Hebrew (p.181)”.

There are precedents in the Old Testament for mentioning by name books not included in the OT corpus. Similarly, in the NT, sayings of unnamed Greek poets are briefly cited,[[120]](#footnote-120) but where is there a reference to ‘the Septuagint’ (or to a Greek OT translation at all)? These poets’ words have only strategic approval in the inspired apostle’s argument; Divine inspiration did not produce their remark. Divine sanction is not conferred upon their work(s). If the LXX is not named, does it come under the heading of ‘Holy Scripture’?! How could it? First, *prove* that the NT uses LXX material then *prove* that such usage implies, or guarantees, the Spirit’s imprimatur for that use.

Commentators use NT quotations which they claim derive from ‘the LXX’ as proof that the NT uses the LXX. This is obviously circular reasoning until it is proved to be the case that the NT uses the LXX. T. S. Green (1842) was actually more cautious about the NT’s resort to the LXX being confirmed by the NT quotations:

[The NT writers’, et al] acquaintance with the Septuagint or Alexandrian version is here assumed from its high intrinsic probability. A proof drawn from the quotations made in the New Testament could hardly be conclusive, on account of the possibility of an alteration of the text of the Septuagint by Christian hands, combined with the fact of the greater agreement between the quotations and the text of the Alexandrian MS than that of the Vatican. This alteration may not have arisen from a fraudulent motive, since there would be less scruple in interfering with a translation than an original, and it might be done with a desire to improve it in particular places on the authority of inspired writers. If any proof is attempted, it should be founded on passages, which, containing allusions rather that actual quotations, give no ground for suspecting intentional alterations.[[121]](#footnote-121)

Bedwell’s simplistic embrace of the standard view of the LXX and intertextual relations does not raise such possibilities. A less narrow scan of commentaries and academic journals would reveal observations scattered throughout the literature which cumulatively give weight to Green’s view. This is not systematically addressed, however. Instead, when the possibility of NT influenced interpolation in the LXX is mentioned, the scholar concerned will foreclose (or sabotage) any enquiry by relying on the consensus view (e.g. C. Stanley, 1992[[122]](#footnote-122)).

In fact, J. Ramsey Michaels, in his commentary on 1 Peter, although taking the standard line, at least mentions that the possibility of interpolation in 1 Pet 2:6 has been proposed:

So apt in fact is *ep auto* [‘upon him’] as a reference to Christ that some (e.g., Goppelt, 148) have regarded it as a Christian interpolation in the LXX (it is lacking in the MT and in LXXB).[[123]](#footnote-123)

What role do we assign to the Holy Spirit in the production of Scripture? Is it seemingly all left to Peter, or such formative influences upon him, his mind being saturated with the LXX (as an “assiduous student” of the LXX)? Commitment to this way of representing the production of 1 Peter would not easily be dissociated from such views as: ‘Peter quotes from (his fallible) memory, or selectively from other works, this is why so many of his quotations diverge from the OT’. On the other hand, verbal inspiration understands God to be present in Peter interpretative transpositions, or to be revealing new (Christological) aspects to former expression. This is part of the concept of Biblical ‘quotation’.

The Holy Spirit given to Christ, to the NT preachers, believers (e.g. those speaking in tongues) and writers would not require use of a Hellenic translation in Greek to mediate the Spirit’s meaning in (or from) the original Hebrew. In any case, even on the natural plane, theirs was an Hebraic (or Semitic) milieu, not an exclusively Hellenistic one. Until Acts 10, Peter operated within the Jewish scope of his Lord’s ministry. Peter’s own reluctance to take the Gospel to the ‘common’ Graecised Gentiles is proof that he had not been modified by perspectives, propaganda policies, or exegesis, accepted today as present in the LXX. What evidence is there that he read the Greek LXX?

In Acts 4:13, Peter (with John) is described as “unlearned and ignorant” such that his audience “marvelled and took knowledge of [him] that [he] had been with Jesus”. In common with his Lord, he “taught with authority not as the scribes” (Matt 7:29).

The Greek word for ‘unlearned’ relates to someone who is not ‘lettered’, or not educated as a scribe would be; the scribes were learned. ‘Ignorant’ (Acts 4:13) is used of those who are uninitiated in some area of learning (1 Cor 14:23). So Peter was uninitiated in the kind of (approach to, or body of) learning which typified the lettered scribes. (Perhaps, the scribes might have encountered, or studied, the then extant form of the LXX, or Hebraizing revisions of it that some scholars now propose as possible sources for quotations which deviate from the ‘standard’ LXX). Peter through his Lord and Scripture was “taught of God” (John 6:45; cf. Isa 54:13). It would certainly be strange, therefore, if Peter had been, as Bedwell claims, “an assiduous student of the Greek Old Testament” (p.181); that it had contributed to his theological understanding.

Current research is much more cautious about assigning the name ‘Septuagint’ to a particular Greek OT translation; but this is rarely the case in theological commentaries.[[124]](#footnote-124) Manuscripts or textual forms are classified in a more differentiated way. Since we have no copies of an original archetype (or whatever view is subscribed to of Septuagintal origins), scholarly interest has centred around isolating the ‘Old Greek’ in manuscript fragments, or in hypothetical reconstructions of the LXX utilising the ‘Christian’ codices of 4th-5th centuries A.D, and early Greek OT fragments mainly from the Judean desert. It is difficult to determine just how much of the Old Greek (original ‘LXX’) is reflected in the current text of the codices assigned the name ‘‘Septuagint’. It is also not yet finally clear how much of this version was available in NT times.

Some commentators who cite what they call ‘the Septuagint’ do not seem to be aware of these matters, or if they are it does not, as it should, affect their approach or conclusions. Bedwell’s material is reminiscent of Bagster’s 1851 publication of the LXX (with Lancelot Lee Brenton’s English translation), which is essentially Vaticanus (with its missing parts, e.g. Gen 1-46:28; Ps 105:27-137:6, supplied from other manuscripts). He does not cite critical editions, like Rahlfs’ (1935), or the more recent and respected Göttingen editions, so far produced. Stanley’s following remarks are wisely considered in any approach to ‘the Septuagint’:

The Greek version known today as “the Septuagint” is best regarded not as a single translation, but rather as a collection of translations prepared over the course of perhaps two and a half centuries, whose language, style, and mode of translation vary widely from book to book.[[125]](#footnote-125)

It is said that the NT quotations claimed to derive from the Septuagint align more often with LXXA (i.e., Alexandrinus) rather than LXXB (i.e. Vaticanus 1209.) However, the 4th-5th century A.D. codices Vaticanus, Alexandrinus and Sinaiticus, often diverge from the Hebrew Bible, from each other, and often vary in OT passages quoted in the NT. The problem for scholars is not the few quotations which seem to agree with ‘the’ LXX, but the greater number which do not. Statistically, the NT diverges more from both the LXX and the MT and often when they are both in agreement.

“All Scripture” (2 Tim. 3:16) in both the Statement of Faith, or in “A Declaration” (1974) is taken implicitly to mean the Hebrew and Aramaic OT, and the Greek NT, since these ‘are’ (i.e., they represent in their present form) the Spirit’s originals. [‘Verbal’] Inspiration applies to the linguistic medium in which Divine revelation was delivered or recorded. This precludes a translation of the sacred text being inspired since those who produced it were not “moved by the Holy Spirit” to do so; God did not speak by, or in, them. *This does not, of course, rule against inspired translation occurring within a sacred text, like the NT.*[[126]](#footnote-126) So, translations of the Hebrew OT and Greek NT (like English versions KJV, RSV, NEB, etc.) are not inspired, but where they are faithful to the originals are nevertheless truth preserving.

Since we maintain that there is theological (or Christological) symmetry between the Hebrew OT, which contains the “spirit of Christ” (1 Pet 1:11; cf. Luke 24:44-48) and Jesus as “the Word (of God) made flesh”, it would be incongruous (to say the least) to identify a Greek OT translation (with all its attendant corruptions and complex transmission history) as having such symmetry with “the Spirit of Christ” or with Christ as “the Word of God”.

If our approach to the LXX is governed by our perspective (as in B.A.S.F.) on inspiration, then the LXX should be treated as one would treat any Bible translation. Its merits would be determined through comparative linguistic examination, and any theological predilection(s) of the translators advertised, or detected, taken into account. If we did not consult the Septuagint there would be no loss: after all it is only a translation. Contrariwise, if spiritual advantage is to be gained from its use, then this should be established and the current Statement of Faith modified accordingly. As is customary, scriptural passages would be required to incline us to this view about (e.g., English) translations in general, or about the LXX in particular.

Perhaps we should compare any tendency to elevate the LXX with Roman Catholic history. Final acceptance of Jerome’s Vulgate, in a politically provocative historical climate, came with the decree of the Council of Trent. In the papal statement the Septuagint continued to be ranked with inspired (original) texts:

The decree of the Council of Trent on April 8, 1546, was of epoch-making significance for the later history of the Vulgate: it declared the Vulgate, in contrast to the burgeoning variety of new versions, to be the authentic Bible of the Catholic Church “i.e., authoritative in matters of faith and morals, without any implication of rejecting or forbidding either the Septuagint or the original Hebrew text, or in the New Testament the Greek text”.[[127]](#footnote-127)

It is difficult to avoid giving some weight to the possibility that the traditional Roman Catholic view of the Septuagint has influenced the academic establishment on the use of the LXX in the NT. **Perhaps we should be alert to the possibility that this influence is more pervasive than we have hitherto realised?**

**Conclusion**

There are many other matters we might add to our discussion of inspiration, quotation and the LXX, not least about the nature of Biblical ‘quotation’. Further research is needed into how the Bible reuses itself (if I may put it that way).[[128]](#footnote-128) At this stage this essay is only a preliminary and programmatic outline of the theological consequences of following the common commentary line that NT writers such as Peter use the LXX.

**Reviews**

**The Restitution of Jesus Christ, Kermit Zarley, (600pp**; **Scottsdale, AZ; Triangle Books, 2008); available from: http://servetustheevangelical.com)**.

**Review (Part II; Part I April 2012)**

Part II of Zarley’s book is entitled ‘Messianism in the Old Testament.’ Zarley begins by describing the departure of Christianity from Judaism. In some ways this was a natural and inevitable step, but the process by which it occurred was ultimately detrimental to the faith. Rather than simply moving on from the Law of Moses while retaining the essentially Jewish character of their religion, Christians became increasingly influenced by Gentile ideology, which tainted their interpretation of OT Messianic passages. Over time, Christianity became a Gentile religion in its own right. Obscured to the point of oblivion, Christianity’s Jewish heritage was all but lost, and with it the essential foundations of a strictly Unitarian belief.

Zarley goes on to reclaim the Jewishness of Jesus by detailing various aspects of OT Messianism. He shows that the title of ‘*Kurios*’ is not equivalent to ‘*Yahweh*’, and demonstrates that the antipathy of post-apostolic Judaism towards Christianity was largely a reaction to the veneration of Jesus, then Binitarianism, and finally Trinitarianism. Zarley notes,

Contemporary Jewish writer David Klinghoffer explains that in the early centuries of the Common Era, and more so in medieval times, rabbis opposed Christianity for four reasons. He observes, in their order of importance,

The top four are the seeming reversion from monotheism to the worship of multiple deities [Father, Son, Holy Spirit]; the problem of Christianity’s abrogation of the law of the Torah; the true Messiah; and the person of Jesus himself.” Klinghoffer says of the first reason, “In Talmudic and other early rabbinic literature, the most often heard polemical theme directed against Christians has to do with the charge that the latter worshipped two gods. Not three, as in later Christian formulations – the Father, Son, and Holy Spirit – but two. In the first centuries of our [common] era, not all Christians had yet become formal Trinitarians, for the Holy Spirit had not yet joined the pantheon.[[129]](#footnote-129)

A critical breakthrough in Jewish-Christian relations came with the advent of the Enlightenment era, which brought new attitudes and new approaches to the study of Christian origins, including a renewed interest in the historical Jesus. By the 20th Century, liberal Jewish scholars had concluded that the historical Jesus was legitimately Jewish. While still rejecting him as Messiah, they nevertheless acknowledged him as an ethical teacher, knowledgeable in the Jewish Scriptures, and unfairly maligned by the religious leaders of his day.

Zarley follows up these observations with a review of Messianic terminology in the OT. He examines the meaning and use of ‘Messiah’ and the *Tetragrammaton*, Jewish reservations about the use of the divine Name, confusion arising from its mistaken conflation with *Kurios*, and the concept of an eschatological Messiah in pre-Christian Jewish thought. Drawing on expert scholarship, Zarley describes the variety of Jewish Messianic expectations during the 1st Century CE, with particular reference to the Qumran community. Zarley notes,

Oscar Cullman rightly says of that time, “Judaism had by no means a single fixed concept of the Messiah.” Most Jews believed that there would be only one eschatological Messiah, which they designated “Messiah Ben David” and is verified in the NT gospels. But many Jews also believed in other eschatological figures, e.g. that a special Moses-like prophet would appear someday, in accordance with Deut 18.15-19 (cf. Jn 1.21, 25; 6.14; 7:40). Jews had no consensus about the relation between these two figures. [[130]](#footnote-130)

Theories about the identity of Messiah included hypotheses regarding his role and origins. Jews originally expected an eschatological king-priest, but not one who exhibited the now-familiar attributes of a spiritual saviour. At some point the idea of a king-priest was lost and Jews began to entertain the idea of two separate Messiahs: one a king, and the other a warrior. Zarley quotes the Jewish scholar, Raphael Patai, as saying,

This splitting of the Messiah into two persons, which took place during the Talmudic period,[[131]](#footnote-131) achieved another purpose besides resolving the dilemma of a slain Messiah. According to an old tradition, the Messiah was perfectly prefigured in Moses. But Moses died before he could lead the Children of Israel into the Land of Promise. Consequently, for the parallel to be complete, the Messiah, too, had to die before accomplishing his great task of ultimate Redemption. Since, however, the Messiah would not be the True Redeemer of God if he did not fulfil that ultimate task, the only solution was to let one Messiah, like Moses, die, and then assign the completion of the work of Redemption to a second Messiah.[[132]](#footnote-132)

Zarley also examines Jewish speculation about a pre-existent Messiah figure. This minority view is connected with a tradition which stated that Messiah would have secret origins, remaining ‘concealed’ from his people until a seemingly miraculous appearance at the appropriate time. The primary source for an allegedly pre-existent Messiah is a section from the pseudepigraphal *Book of Enoch* which repeatedly speaks of the ‘Son of man’ and equates him with the Davidic Messiah. The passage commonly interpreted as a reference to pre-existence reads:

Therefore the Elect and the Concealed One existed in his [God’s] presence, before the world was created, and forever. *1* *Enoch* 48:6.

Zarley cites J. D. G. Dunn to show that even if the reference is to a literal, personal pre-existence, it is the first time this idea appears in Jewish thought.[[133]](#footnote-133) He concludes: “Regardless, Jews have never thought that pre-existence necessitated deity”, and “While normative Judaism never adopted any uniformity regarding the Davidic, eschatological Messiah, it certainly never subscribed to the notion that this Messiah would be God incarnate”.[[134]](#footnote-134)

Zarley takes the reader on a comprehensive tour of OT Messianism, noting key features along the way:

* *Yahweh* and the Messiah are distinguished from each other
* Messiah is *Yahweh’s* agent; *Yahweh* is Messiah’s God
* ‘Son of God’ does not imply deity, but is applied to angels and humans alike
* The *Shema* (Deut 6:4-5) unequivocally defines the OT’s explicitly Unitarian character
* The ‘Angel of the Lord’ is not a pre-existent Messiah
* The ‘Son of Man’ is a human figure elevated to the right hand of God, not a divine figure who comes down from God to humanity

He finishes this section with a critical review of common Trinitarian OT proof texts, including timeworn chestnuts such as Gen 1:26 and Isa 9:6.

Of particular interest is Zarley’s brief digression into the work of the ‘New History of Religions School.’[[135]](#footnote-135) This was a liberal scholastic movement of the late 20th Century which sought to prove that Jewish monotheism was more flexible than previously believed. Proponents of this view (including well-known figures such as R. Bauckham and L. Hurtado) typically take their arguments from angelology, resulting in what has become known as ‘angelomorphic Christology.’[[136]](#footnote-136) Zarley responds by citing contemporary Christian academics who have exposed the inherent weaknesses of angelomorphic Christology by demonstrating there was no shift from low to high Christology in the 1st Century, and that the high Christology we find in the 2nd Century was a result of post-apostolic Hellenization.[[137]](#footnote-137)

Part II is a testament to the breadth of Zarley’s research and personal understanding. It provides the perfect foundation for his study of NT Christology (Part III) while debunking common misconceptions about OT Messianic passages and addressing the latest developments in Christological theory.

**DB**

**Siew, Antonius King Wai, *The War between the Two Beasts and the Two Witnesses: A Chiastic Reading of Revelation 11.1–14.5* (Library of New Testament Studies 283; London: T&T Clark, 2005)**.

Originally the book of Revelation contained no chapter or paragraph divisions or even verse markings; they were added by translators for ease of reference. Modern readers interpret texts in a linear fashion (A, B, C, D, E, F, G) however, the Hebrew prophets and poets of the O.T. structured their texts differently, as repetitions, parallelisms and chiasms (e.g. a chiasm is the structure A, B, C, D, E, F, |G| F’, E’, D’, C’, B’, A’). Events that are often understood to be chronologically linear actually function as parallel contemporaneous events, i.e., they are aspects of the same event, occurring at the same time. This is a characteristic of O.T. Hebrew poetry and prophecy. Antonius King Wai Siew contends that the structure of Revelation follows the same literary conventions as the Hebrew O.T. The author of Revelation presents his material in a strictly ordered manner by creating a pattern of elements that he introduces one by one and that he then continues to discuss in reverse order.

Siew concentrates his efforts on Rev 11:1-14:5 which he identifies as a literary unit delineated by an *inclusio* (the measuring of the temple in 11:1 and the revelation of a temple in 14:5). Moreover, Siew argues that Revelation 11 is integral to the whole unit and it should not be treated separately from Rev 12:1-14:5 (as many scholars do). This unit (11:1-14:5) interrupts the neatly patterned and connected septets (seven letters, seals, trumpets, bowls) and the unit is located in the middle of Revelation, often regarded as providing a decisive interpretive key to the whole book.

The first section of his book is devoted to methodology. Siew discusses the literary genre of the book (prophetic rather than apocalyptic) and meticulously establishes criteria for identifying chiasms. Siew identifies the ‘war in heaven’ (Rev 12:7-12) as the pivot of the chiasm (page 76).

Both the weakness and the strength of this book is that it analyses at the micro-level (but not on the macro level). Many of the individual segments of larger chiasm are themselves micro-chiasms, which are further analysed in some detail; however, the focus on Rev 11:1-14:5 is restrictive. Siew notes in passing that the larger unit (11:1-14:5) is itself framed by Revelation 10 (esp. vv. 7, 10, 11) and Rev 14.6-7 forming an *inclusio* on the whole chiasm. Perhaps if more attention was placed on the integration of Revelation 10 and Rev 11:1-14:5 within the trumpet section, Siew would not have reached the conclusion that the central motif is ‘war’ (p. 247, i.e., war in heaven//war between the two beasts and the two witnesses). Concentration on the larger framework (chaps. 9-14) would have highlighted the importance of repentance as a motif (Rev 9:20-21; 11:13) and as the underlying reason for the prophetic competition (‘war’) between the true and the false.

|  |  |
| --- | --- |
| **A** | -11.1-2 (Temple Measured/Holy City Trampled) |
|  | **B** | -11.3-6 (The Signs of the 2 Witnesses) |
|  |  | **C** | -11.7-13 (The death, resurrection, and ascension of the 2 Witnesses) |
|  |  |  | **D** | -11.15-19 (God’s Kingdom comes) |
|  |  |  |  | **E** | -12.1-4 (The Dragon’s Conflict with the Woman) |
|  |  |  |  |  | **F** | - 12.5-6 (The Woman’s Escape & Refuge) |
|  |  |  |  |  |  | **G** | - 12.7-12 (The War in Heaven) |
|  |  |  |  |  | **F’** | - 12.13-14 (The Woman’s Escape & Refuge) |
|  |  |  |  | **E’** | -12.15-17 (The Dragon’s Conflict with the Woman) |
|  |  |  | **D’** | - 13.1-6 (The Kingdom of the Beast/Dragon) |
|  |  | **C’** | - 13.7-10 (The death of the Saints) |
|  | **B’** | - 13.11-18 (The Signs of the 2nd Beast) |
| **A’** | -14.1-5 (The Temple/Holy City Restored) |

Although Siew rejects an early date for Revelation (before 70 C.E.), he suggests that the temple in Rev 11:1-2 is a literal, physical temple—this can only be achieved if the temple cult is restored—therefore it refers to a temple that is yet to be constructed before the end time ‘tribulation’. The case for a literal reading is weak, especially as Siew rejects an early date. He fails to note the theological intent; although John is instructed to ‘measure’, it is actually the two witnesses who perform the task (through their testimony). The inner sanctum of the temple is being ‘measured’ (including the worshipers) at the same time as the outer court (court of the gentiles) is being trampled. A more likely explanation is that the witnessing mission results in a repentant remnant (Rev 11:13) during a time when Jerusalem is under gentile occupation. Moreover, the chiasm that Siew proposes parallels Rev 11:1-2 with Rev 14:1-5. However, a literal temple is not in view in Rev 14:1-5, rather it is a body of redeemed people (cf. Rev 21:2); one supposes that the ‘worshipers’ measured in Rev 11:1 are included in this multitude. Siew understands the last section of Rev 11:15-19, which announces the arrival of the kingdom, as incorporating the vial judgments of Revelation 15-16 (p. 122). This is likely as the seventh seal does not contain any prophetic message, but serves to introduce the seven trumpets, in similar fashion the seventh trumpet which heralds the kingdom, serves to introduce the seven bowls.

Despite the above criticisms, Siew’s book is an invaluable tool for serious students of Revelation. The approach that Siew adopts (supplemented with extensive scholarly references) is most certainly correct with its focus on structural and compositional patterns indicating parallel (not linear) events. This is reinforced by the fact that many events have the same chronological markers (1260 days/42 months). Reading Revelation from the perspective of a chiasm or ring composition generates new insights and builds on the work of Nils Lund and the commentary of Giblin on Revelation.

In the first century many Christians would have heard (rather than read) the texts—constant repetition and parallel patterning make sense within this oral culture. Familiarity with the text by modern readers creates its own problems, especially as we are conditioned to understand narrative as a continuous linear flow. This approach forces us to look at the text with fresh eyes and to place the text in a Biblical context (Hebrew poetic/prophetic literary conventions). The interpretive benefits gained by such an approach are huge and Siew’s book represents an important step in discovering new hermeneutics for the book of Revelation.

**PW**

**Columnists**

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**Analysis**

**J. Davies**

In this column we will examine the key words used in 1 Cor 1:17-3:23, highlight how the preaching of the cross was received by the wise and foolish of the world (1 Cor 1:17-31) and consider why a quotation is made from Jeremiah 9.

**Key Words**

In 1 Cor 1:17-3:23, the following words have a high concentration of usage which helps identify the key themes of the text.

* **‘wise’/‘wisdom’** (1:17,19,20,21(2),24,25,26,27,30; 2:1,4,5,6(2),7,13; 3:19)
* **‘foolish’/‘foolishness’** (1:18,20,21,23,25,27; 2:14; 3:19)
* **‘world’** (1:20,21,27(2),28; 2:12; 3:19,22)
* **‘preach’/‘preaching’** (1:17,18,21,23; 2:4)
* **‘spiritually’/‘spirit’** (2:4,10,11,13,14)

The inspired apostle discusses how his **preaching** is received by the **wise** and **foolish** of the **world** (1:17-31). The Spirit goes on to detail that the **wisdom** Paul speaks has been revealed by the **Spirit** of God, and will be understood by **spiritual** individuals (2:1-16).

**The Preaching of the Cross**

At the outset of the section, Paul[[138]](#footnote-138) explains that he had not been sent to baptise but to **preach** (1 Cor 1:18). Whilst the Jews wanted a sign, as they did with the Lord (*cf.* Matt 12:38-39[[139]](#footnote-139)) and the Gentiles wanted worldly wisdom; God chose ‘preaching’ as the method by which he would ‘save’ (1 Cor 1:21, 22).

In 1:26-31, Paul goes on to relate this to the demography that God had called and chosen. By choosing the foolishness of preaching ‘not many’[[140]](#footnote-140) wise of the world had been called. By contrast, God had called and chosen the foolish,[[141]](#footnote-141) weak, base and despised things of the world to confound the wise and mighty (*cf.* 1:26 and Jms 2:5). The five-fold repetition in 1:27-28 highlights this:

|  |
| --- |
| **1 Corinthians 1:27-28 Structure** |
| ‘God hath chosen’ | ‘the **foolish** things of the world’ | ‘to confound’ | ‘the wise’ |
| ‘God hath chosen’ | ‘the **weak** things of the world’ | ‘to confound’ | ‘the things which are mighty’ |
| ‘hath God chosen’ | ‘**base** things of the world, and things which are **despised**... and things which **are not**’  | ‘to bring to nought’ | ‘things that are’ |

The Spirit through Paul highlights that God chooses the base things of the world so ‘that no flesh should **glory** in his presence’ (1 Cor 1:29[[142]](#footnote-142)). To illustrate this point, the Spirit ‘quotes’ from another scripture to show what we should ‘glory’ in:

That according as it is written, “He that glorieth, let him glory in the Lord”. 1 Cor 1:31[[143]](#footnote-143)

On this occasion, the Spirit chooses to quote a short passage from Jeremiah 9:

But **let him that glorieth glory** in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord’ Jer 9:24

Before going on to see both *a)* the depth of connection between these two passages and *b)* why Jeremiah 9 is quoted in this context, it is worth noting that the inspired apostle *changes* the end of the quotation by summarising ‘in this, that he understandeth...’ (Jer 9:24) to ‘in **the Lord**’ (1 Cor 1:31). [[144]](#footnote-144), [[145]](#footnote-145),[[146]](#footnote-146)

The apostle brings Jeremiah 9 as evidence for that in which we should **glory**. Jeremiah also states what men should not **glory** in:

Thus saith the Lord, Let not the wise *man* **glory** in his wisdom (cf. 1 Cor 1:26 ‘wise men’), neither let the mighty *man* **glory** in his might (cf. 1 Cor 1:26 ‘not many mighty’), let not the rich *man* **glory** in his riches:But let him that **glorieth glory** in this (cf. 1 Cor 1:31 ‘he that glorieth), that he understandeth and knoweth me, that I *am* the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the Lord.

Jeremiah is condemning the **wise**, the **mighty** and the rich for glorying in their wisdom, might and riches, two of the three elements picked up by the Spirit in 1 Cor 1:26[[147]](#footnote-147). When we examine the extended context of this quotation, more connections can be highlighted.

In Jeremiah 8-9, God is castigating the nation on a number of levels (the verbal connections are tabulated below):

|  |  |
| --- | --- |
| Jeremiah 8-9  | 1 Corinthians 1 & 2 |
| “we are wise...the pen of the scribes is in vain...what wisdom is in them” (8:8-9) | “the **wisdom** of the **wise**...the **scribe**” (1:20) |
| “are ashamed” (8:9) | “to **shame** the wise” (1:27 NASB, NET) |
| “know not me” (9:3)“refuse to know me” (9:6) | “**knew not** God” (1:21) |
| “who is the wise man?” (9:12) | “where is **the wise**” (1:20) |
| “let not the wise man glory in his wisdom” (9:23) | “**wise men** after the flesh” (1:26) |
| “neither let the mighty man glory in his might” (9:23) | “not many **mighty**” (1:26) |
| “righteousness” (9:24) | “**righteousness**” (1:30) |
| “let him that glorieth glory in this” (9:24) | “**he that glorieth, let him glory in** the Lord” (1:31) |

* God challenges the ‘wise men’, the scribes, and questions whether they actually have wisdom (Jer 8:8-9; cf. 1 Cor 1:20) and explains that the wise men will be put to ‘shame’ (Jer 8:9; cf. 1 Cor 1:27).
* Yahweh explains that the nation refuses to ‘know’ him (Jer 9:3,6; cf. 1 Cor 1:21) and queries whether there is a ‘wise man’ who can understand (Jer 9:12; cf. 1 Cor 1:20).
* Lastly, God challenges the wise, mighty and rich not to glory in their wisdom, might or riches (Jer 9:23; cf. 1 Cor 1:26), but to glory in understanding and knowing God (Jer 9:24; 1 Cor 1:31).

Jeremiah 9 is cited to sharpen our focus on that in which we should glory. Israel, and the Corinthian ecclesia, had to learn that contrary to popular opinion, the scribes did not have any true wisdom and they would be put to shame (Jer 8:8-9). They were not to **glory** in the wisdom of the world or the riches and might of man but rather to **glory** in understanding and knowing God: ‘He that glorieth, let him glory in the Lord’.

**Conclusions**

The simple declaration of ‘Jesus Christ and him crucified’ (2:2) was the method God chose to preach in the 1st century. Likewise we should not be ashamed of the ‘foolishness of preaching’, which is the power of God unto salvation (Rom 1:16).

God does not want us to glory in the wisdom of the world, in our might or our riches, He wants us to glory in understanding and knowing Him (Jer 9:24). In our next column, we will examine how we come to *know* ‘the things of God’ (1 Cor 2:11-12).

**Gender Issues**

**G. Horwood**

**“A Help Meet”**

And the Lord God said, “It is not good that the man should be alone – I will make a help meet for him. Gen 2:18 (KJV)

Like other aspects of Genesis 2 relating to gender, the woman’s designation as ‘a help meet’ — *`ëzer KünegDô —* has come under much scrutiny in recent years. Traditionally this phrase has been interpreted to imply a subordinate role — an assistant.

In 1973, Phyllis Trible published the paper “De-patriarchalizing in Biblical Interpretation” in which it was argued that, whilst the English word ‘helper’ denotes an assistant or subordinate, the Hebrew word used here does not. Trible reasoned that, because God Himself is often described in the Old Testament as an *`ëzer*, this word cannot imply inferior status. Trible also argued that the phrase *KünegDô* (‘corresponding to’) connotes mutuality and equality.[[148]](#footnote-148)

Trible went on to claim in her 1978 book, *God and the Rhetoric of Sexuality*,[[149]](#footnote-149) that *`ezer* actually implies superiority, as God is superior to those he saves; however, in the woman’s case the connotation of superiority was tempered by the addition of *KünegDô*, denoting equality.

Other scholars have taken up this line of interpretation. R. D. Freedman writes thatthe Hebrew word *`ëzer* is a combination of two roots, one *`-z-r* meaning ‘to rescue’ or ‘to save’, and the other *`-z-r* meaning ‘to be strong’”. Freedman writes that originally the Hebrews observed a distinction between the two terms; however in around 1200 BC, the two roots merged into one, and with the merger of writing and pronunciation came a merger of meaning. Initially the word *`ëzer* could mean either ‘to save’ or ‘to be strong’, but with time the root *`-z-r* was always interpreted as ‘to help’, a mixture of both nuances. Freedman divides the 21 occurrences of *`ëzer* in the Old Testament into eight instances where the word should be translated as ‘saviour’, and 13 where the word should be translated as ‘strength’.[[150]](#footnote-150) Freedman also claims that the phrase *KünegDô* means ‘equal’, according to its usage in later Mishnaic Hebrew. Freedman concludes that *`ëzer KünegDô* is therefore more correctly translated as ‘a power, or strength, equal to him’.[[151]](#footnote-151)

Standard Hebrew lexicons, however, do not support this translation. DBL[[152]](#footnote-152) defines *`ëzer* as ‘an assistant, one who assists and serves another with what is needed’ and *KünegDô* as ‘a counterpart, i.e. that object which is corresponding to or like another object’. BDB[[153]](#footnote-153) defines *`ëzer* as ‘help, succour; one who helps’ and *KünegDô* as ‘according to what is in front of; corresponding to’.[[154]](#footnote-154) Standard modern translations translate the phrase *ëzer KünegDô* as ‘a helper suitable for him’ (NIV, NASB), ‘a helper fit for him’ (ESV, RSV), ‘a fitting helper’ (JPS), ‘a helper who is just right for him’ (NLT), ‘a helper comparable to him’ (NKJV) and ‘a companion who corresponds to him’ (NET).

Freedman’s theory, therefore, appears to lack mainstream scholarly support. As Freedman himself acknowledges, the traditional translation is the one almost universally adopted by lexicographers and translators.

D. J. A. Clines, in his work *What Does Eve Do to Help? – And Other Readerly Questions* criticises Trible’s interpretation and offers a defence of the traditional interpretation. Clines argues that the idea of helping is the same the world over; namely, that the person being helped has the primary role in regard to the task or problem at hand, and the person helping plays a secondary or subordinate role. Clines writes:

What I conclude, from reviewing all the occurrences in the Hebrew Bible, is that though superiors may help inferiors, strong may help weak, gods may help humans, in the act of helping they are being ‘inferior’. That is to say, they are subjecting themselves to a secondary, subordinate position. Their help may be necessary or crucial, but they are assisting some task that is already someone else’s responsibility. They are not actually doing the task themselves, or even in cooperation, for there is different language for that.[[155]](#footnote-155)

Clines therefore concludes that, whilst the word ‘helper’ itself carries no implications about the respective statuses of the helper and helpee, in the relationship constituted by the act of helping, the helper assumes an inferior role, and the helpee a superior role.[[156]](#footnote-156)

G. J. Wenham summarises the matter succinctly when he writes,

To help someone does not imply that the helper is stronger than the helped; simply that the latter’s strength is inadequate by itself. [[157]](#footnote-157)

Further, he says that the phrase *KünegDô*, literally ‘like opposite him’, seems to express the notion of complementarity rather than identity, as the more natural phrase for identity would be ‘like him’.[[158]](#footnote-158)

Eve’s help was not confined to a specific incident, for, as Paul says, the woman was created for the man (1 Cor 11:9) – the very purpose of her creation was to provide help for the man. Thus her role was to be a subordinate one.

Turning then to Clines’ question – what does Eve do to help? As Clines notes, the bearing of children was an important task of the woman. However, her help was not limited to a biological function alone. The man required help to fulfil the entire commission of Gen 1:28,

And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth”.

The Hebrew noun *`ëzer* (helper) is a derivative of the verb *`āzar* (to help), which generally indicates military assistance[[159]](#footnote-159) (cf.Isa 30:5; Ezek 12:14; Hos 13:9). The use of a military term to describe the woman’s role is notable given that Gen 1:28 also includes military terminology, with the terms ‘subdue’ and ‘have dominion’ meaning ‘to conquer’ and ‘to rule over’ respectively.[[160]](#footnote-160)

The battle which Adam was to fight, and which all sons of God are fighting, was to subdue fleshly desires, and prevent sin from gaining dominion. We do not ‘wrestle against flesh and blood’ (Eph 6:12), but ‘struggle against sin’ (Heb 12:4). Fleshly lusts ‘wage war against the soul’ (1 Pet 2:11). Paul said that within him there was ‘another law waging war against the law of my mind, and making me captive to the law of sin that dwells in my members’ (Rom 7:22-23).

The woman was created to be the man’s helper in this conflict. God said “It is not good that the man should be alone.” Ecclesiastes 4:9, 12 (NET) expands - “Two people are better than one … Although an assailant may overpower one person, two can withstand him”.

In Old Testament times women were regarded as useless for literal warfare (Isa 3:12; 19:16; Jer 50:30, 37; Nah 3:13), nonetheless, there are allusions to female warriors of a different sort. Ecclesiastes 9:18 says that *wisdom* is better than weapons of war. In Prov 31:10 (‘who can find a virtuous woman’), the word translated as ‘virtuous’ in the KJV is the Hebrew *Hayil* meaning ‘strength’, ‘valour’, ‘might’ or ‘power’. The word is used around 20 times in the Old Testament in the general sense of ‘strength’ or ‘power’, about 30 times in the sense of ‘wealth’ (as a means of power), about 85 times as an attribute of people (e.g. ‘valiant’), and over 100 times in the sense of an ‘army, host or force’. When used to describe an attribute of a man, it was most often the man’s military prowess which was being referred to (e.g. ‘mighty man of valour’).[[161]](#footnote-161)

The word *Hayil* is used three times in reference to women (Ruth 3:11; Prov 12:4; 31:10). One translation of Prov 31:10 is “Who can find a woman of valour” (JPS). The same word, conveying the idea of courage and effectiveness in battle, is used in Ps 108:12-13 – “O grant us help (cf. *`āzar*) against the foe; for vain is the salvation of man. With God we shall do valiantly (*Hayil*); it is he who will tread down our foes.”

Proverbs 31 contains other military terminology. Verse 17 says, ‘She girds herself with strength and makes her arms strong’. Compare Ps 18:39, which says, ‘For you girded me with strength (*Hayil*) for the battle’. The valiant woman’s husband safely trusts in her and he will have no lack of spoil (Prov 31:11) – meaning plunder or booty of war. The ‘spoils of war’ often consisted of a man’s own life. Jeremiah 21:9, 38:2 and 45:5 all refer to God giving men their lives as a ‘prize of war’. The ‘spoil’ or ‘prize of war’ which the woman and the man help each other to gain is eternal life (Phil 3:14). Paul refers to eternal life as a ‘crown of righteousness’ (2 Tim 4:8), or victor’s crown (cf. 1 Cor 9:25).[[162]](#footnote-162)

As the woman was joined to the man as ‘bone of my bones and flesh of my flesh’, her conduct would inevitably affect him, for good or for ill. Proverbs 12:4 (ESV) says:

An excellent (valiant) wife is the crown of her husband; but she who brings shame is like rottenness in his bones.

The reference to the crown here is figurative of honour, glory or authority. The removal of a crown was figurative of loss of glory, shame or disgrace (Job 19:9; Lam 5:16). The contrast of the crown of honour with the pain of humiliation is reminiscent of the language of victory or defeat in battle. In Ps 132:18 it is said of David, “His enemies I will clothe with shame, but on him his crown will shine”.

As the betrothal of a man and a woman is typical of the betrothal of Jesus Christ to the ecclesia (2 Cor 11:2); and as the wedding of a man and woman is typical of the marriage supper of the Lamb to his Bride (Rev 19:7); so the help that a wife provides to her husband is typical of the help that the saints will provide to Jesus Christ following their marriage supper.

The heavenly army of saints will follow Christ as he goes forth to wage war upon the nations (Rev 19:11-14). Christ’s army will be made up of volunteers, not conscripts. In Ps 110:2-3 (NET) David prophesies of Christ:

The Lord extends your dominion from Zion. Rule (have dominion) in the midst of your enemies! Your people willingly follow you when you go into battle.

Both Jesus Christ (Rev 19:15) and the saints (Ps 149:6) will wield sharp two-edged swords with which to execute judgement. The saints will rule the nations alongside Christ (Rev 2:26-27), reigning as a kingdom of priests (Rev 5:10).

The woman’s role in marriage then is a glimpse of the role of the saints in the future age. The woman willingly follows her husband into battle each day as his helper or ally (cf. Prov 31:13 – ‘she works with willing hands’). Together a husband and wife take up the sword of the spirit, which is the word of God (Eph 6:17), in order to combat the forces of evil, maintain dominion over sin and raise a godly seed.



**Intertextuality**

**R. Dargie**

**Psalm 68 - David’s “Enigmatic” Psalm**

**Introduction**

There is no doubt that Psalm 68 presents a stern challenge for the would-be expositor; the exegete A. Clarke[[163]](#footnote-163) was moved to state “I know not how to undertake a comment on this Psalm: it is the most difficult in the whole Psalter”. When we look elsewhere to classical commentaries such as Speakers Commentary, we find an equally unsure view: “Many interpretations of passages in it, as of vv. 14, 15, 30, must be looked upon as scarcely more than conjectures. Throughout it is most obscure; and 13 words in it occur nowhere else”.[[164]](#footnote-164) Even some Christadelphian expositors acknowledge difficulty, “It is not an easy task to analyse the contents of Psalm 68 to determine its structure”. [[165]](#footnote-165)

We will look into this Psalm (in summary) and examine whether it is as impenetrable as commentators suggest, we will also propose a basic theme for this Psalm. We shall also look specifically at verse 18 and comment on the phrase “leading captivity captive”and the corresponding references of Jud 5:12, and Eph 4:18*.*

**The Rich Intertextuality and General Theme of Psalm 68**

Within the 35 verses contained in this Psalm there are many interesting intertextual strands - too many for us to consider within this article, so we shall concentrate on some key verses. The main elements of Scripture quoted in Psalm 68 comprise Num 10:35 (Moses begins the journey to Zion with the ark from Sinai), and Judges 5 (Deborah and Barak’s battle with Jabin/Sisera) and Deuteronomy 33. For brevity we shall look at the Numbers and Judges references only. These are set out in the table below for ease of reference.

The Psalm is in 2 parts. Verses 1-19 recount God’s past triumphs, whilst the language of verses 20-35 suggests his greatness and triumphs in the future. Opinions from commentators vary, some suggest this Psalm is Maccabean[[166]](#footnote-166), or it is 16 short liturgical songs[[167]](#footnote-167), or again 30 beginnings of poems[[168]](#footnote-168). We suggest that if the Psalm is read through a number of times then it becomes apparent that the central theme is *theophanic* i.e. it is about God and how he has revealed himself to his people Israel. Indeed, the majestic and militaristic language in the first part should not be too overdone within our own consciousness. The scope is much broader than just military prowess and the imagery is robbed of its focal point (the entrance of God into his sanctuary in Zion) if the Psalm is interpreted merely as a hymn of praise concerning a military victory.

From verse 29 we would suggest that David’s words actually envisioned the future Temple to be built by his son Solomon, although it is accepted the Hebrew can mean either Tabernacle or Temple. In any event, we follow the suggestion that this Psalm was written after the events of 2 Samuel 7, when God had confirmed to David that his house (i.e. his lineage) would ever serve before God culminating, of course, in the Kingship of Jesus Christ.

We therefore identify this as a Psalm of David, written after or, more correctly, as a result of the events of 2 Samuel 7, with the subject matter being a majestic hymn of praise to God himself and him alone. The Psalm considers the revelation of God to his people by his mighty acts, as he ascends to his throne in Zion with all the pomp and circumstance that such an occasion would demand. This psalm therefore is a theophany.

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| **Numbers 10** | **Psalm 68** |
| “And it came to pass, when the ark set forward, that Moses said, Rise up, Lord and let thine enemies be scattered; and let them that hate thee flee before thee” v. 35 | Let God arise, let his enemies be scattered: let them also that hate him flee before him” v. 1 |
| **Judges 5** | **Psalm 68** |
| “The mountains melted from before the Lord” v. 5 | “As smoke is driven away so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God” v. 2 |
| “Lord when thou wentest out of Seir, when thou marchedst out of the field of Edom” v. 4 | “O God when thou wentest forth before thy people, when thou didst march through the wilderness” v. 7 |
| ” the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel” v. 4  | “The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel” v. 8 |
| “Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of hearts v. 16 | “Will ye lie among the sheepfolds? v. 13 (RV mg.) |
| “Awake, awake, Deborah: awake, awake, utter a song: Arise Barak and lead thy captivity captive, thou son of Abinoam” v. 12 | “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea for the rebellious also, that the lord God might dwell among them” v. 18 |

 **Table of Main Textual Sources for Psalm 68**

**The Textual Evidence from Numbers 10:35**

The opening verse of the Psalm is clearly a reference from Num 10:35 which in turn comprise events concerning the commencement of Israel’s march from Sinai to the Promised Land with the tribes in processional order gathered around the Ark of the Covenant. However, the ark is not mentioned as such – warning us perhaps that the focus in this Psalm is on God himself rather than the accoutrements of his worship.

In choosing to select the statement of Moses’, “let God arise”,we can deduce that David was almost certainly (i) contemplating God’s ability to deliver from oppression (Israel from Egypt, David from the Philistines etc.); (ii) reminded of the Exodus and conscious of God manifestation and the visible hand of God in his life by the clear use of divine power to assist in his military campaigns;[[169]](#footnote-169) (iii) and lastly, (by implication), believing that God had settled and established him in the land of promise,[[170]](#footnote-170) since he was now King, residing in the capital Jerusalem, at rest from his enemies, with the Ark now recently placed on Mount Zion.

In our view, the opening verse sets the tone for all that is to follow and as we have already stated, it is about God’s visible manifestation to men in power (i.e. Theophany).

**The Textual Evidence from Judges 5**

Following on from verse 1, it might be expected that David would have cited examples of God exercising his divine power in support of his own military conquests; but David chooses not to do this. Rather than speaking of his own struggles with the Philistines etc., David chooses to focus on the struggle between Deborah and Barak with Jabin and Sisera—an occurrence which took place some 200 years previously. This is an interesting development and prompts us to ask the question: Why did David choose to write about Deborah and Barak rather than offer some experience of his own?

We suggest that the events of Judges 4 & 5, (from which David utilises 4 quotations) were events of a particular and significant magnitude on a national scale, the size and nature of which were considered by David to be matters of greater import than any of the redemptive military miracles which God performed later in his own rise to power. This is because in the days of Barak, Israel was in an abject state, without a glimmer of hope that it could ever save itself, i.e. there was *no humanly possible way for deliverance or redemption* to be realised other than by a very visible and extraordinary act of God.[[171]](#footnote-171) Therefore, under the Jabin oppression, the deliverance wrought by God through Deborah and Barak, and particularly Barak in Jud 5:12 (as a basis for Ps 68:18 and Eph 4:8), would in itself form a Biblical type of the future redemptive and atoning work of Jesus Christ for humanity as a whole.

**Leading Captivity Captive**

In some respects, the key to understanding Psalm 68 is contained in verse 18, and the fact that Paul quotes it in Eph 4:8 would seem to confirm that this verse is significant.

We set out below the quotations from Jud 5:12, Ps 68:18 and Eph 4:8 to show how the original words in Judges are incrementally added to by the successive ‘interpretations’ of David and Paul which successively add and incorporate spiritual dimensions to the original text in Jud 5:12.

Awake, awake, Deborah: awake, awake, utter a song: arise Barak and lead thy captivity captive, thou son of Abinoam. Jud 5:12 (KJV)

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the lord God might dwell *among them.* Ps 68:18 (KJV)

Wherefore he saith, When he ascended up on high, he lead captivity captive, and gave gifts onto men. Eph 4:8 (KJV)

If we commence our review with the Judges’ passage, the meaning is very clear. Barak is being exhorted to take captive, i.e. take power over (gain military supremacy over), that which currently held him captive, i.e. the oppressive government of Jabin with Sisera’s 900 hundred chariots of iron. With the deployment of the miraculous power of God he did just that.

We can now note that in Ps 68:18 David adds to the basic premise of Jud 5:12 three additional features,

* Ascending on high,
* The receipt of gifts for men including rebellious men, and
* That God will dwell among men.

Whilst the words of Jud 5:12 clearly were addressed to Barak, the context and language which David uses makes it clear that in Ps 68:18 the words *are being addressed directly to God*.

God is spoken of by David as ascending on high, which has a number of levels of potential meaning. It could for instance mean that having concluded his work of salvation with Israel he returns to the heavens, or it could mean in the context of David’s reign that the “Shekinah”glory had now ascended to the heights of Mount Zion in the form of the reconstituted tabernacle under David.

Moving on from this last point, the reference by David to the “receipt of gifts for men, even rebellious men” at first seems quite a difficult expression to understand. In what way would God receive gifts of men? The clue to the correct exposition of verse 18 (and incidentally to Eph 4:8) is in the closing words of verse 18*,* “that Yah Elohim might dwell among them”, since this is a quote from Num 35:34. This directs our attention to the Numbers record, and this helps us to condition and contextualise the enigmatic phrase, “Thou hast received gifts for men” in Ps 68:18, for earlier in Num 18:6 we find that God speaks of receiving a gift and giving a gift—the gift was the tribe of Levi, whom God takes as his firstborn from the people of Israel, since he hallowed the firstborn of Israel to himself on the night in which the destroying 10th plague killed the firstborn of Egypt.

Numbers 8:6, 14 confirms that the Levites were taken from among the sons of Israel (‘Take the Levites from among the children of Israel’; ‘The Levites shall be mine’). We would suggest that the purpose for which the Levites were ‘captured’ was ‘that they might be able to perform the service of the Lord’ (Num 8:19) and ‘to make atonement on behalf of the sons of Israel’ (Num 8:19); all of this because, as far as the Lord was concerned, the imperative was: “Defile not the therefore the land which ye shall inhabit wherein I dwell: for I the Lord dwell among the children of Israel” (Num 35:34).

So, in Ps 68:18, with the gift of the Levites **to God** and from him **to Aaron**, God having ascended on high, effectively dwelt among his people through his Levitical gift to Aaron. The corollary of this is that when Israel rebelled against the Lord (the rebellious)and the people and the priest no longer attended to the provisions of the sanctuary for forgiveness, then God without his ‘Levitical’ presence could no longer ‘dwell’ in the land—so he departed from his dwelling place (2 Chron 7:19-20), the ‘Shekinah’glory eventually departing with him (Ezek 10:18).

As already stated, this exposition is based on the fact that the Levites are spoken of as gifts. “And behold, I have taken your brethren the Levites from among the children of Israel: to you they are given **as a gift for the Lord**, to do the service of the tabernacle of the congregation”(Num 18:6). We suggest the captives are then are the Levites who are taken and then given back to the people of Israel by God. The Levites in effect rule with God as King from his throne and are an extension of the presence of God (or should have been) dwelling among his people.

If this exposition is correct, it means that David (under inspiration) has radically transformed the meaning of the phrase “thou hast lead captivity captive”*.* Whilst Barak was clearly a one-time captive of Sisera and Jabin (and his own human nature), God of course is never a captive in any dimension or dynamic—so the meaning of leading his captivity captive has to be interpreted from God’s position as supreme being with the captives of men as we have explained earlier, i.e. the Levites—the gift to him which he in turn gifted to Aaron.

We can now consider Eph 4:8, and looking at the context in Eph 4:1 we note straightaway that Paul refers to himself as “the prisoner of the Lord,”so there is no doubt that Paul is cognisant of the meaning in Ps 68:18, and is now counting himself as one of the “captives” to a new order of Holy servants being lead captive by the resurrected Lord Jesus, and imbued with the Holy Spirit. Clearly this new order would be replacing the old Levitical order which had shown itself to be worthless and counterfeit. The salt had “lost its savour” so to speak, and would soon “be trodden underfoot of men” in the conflagration of 70 CE.

The context of Paul’s words in Eph 4:8 confirm beyond a doubt that he who was leading “captivity captive”was none other than the Lord Jesus Christ. And the Judges and Psalm 68 contexts now come together in a wonderful harmony. Like Barak, Jesus was a captive to sin although unlike Barak, Jesus never succumbed to his human nature in that he was sinless. As the record in Habakkuk 2 states, “the just shall live in his faith”,and Jesus rested on this great divine principle of justification following a lifetime of selfless service and dedication to God. In this sense, Jesus led that which held him captive (his own sinful nature) and destroyed it by his obedience and faith in completing the great atoning work for the sin of Adam. But Jesus can also call upon the divine aspects of the Psalm 68 context. Since Jesus, like God before him, ascended on high, this time to the sanctuary in the heavens, like God also he dwelt among his people in the 1st century CE by the work of his ‘captives’who were his apostolic ambassadors, confirmed as such by the giving of the Holy Spirit gifts.

**Conclusion**

We set ourselves some objectives at the outset of these remarks. We have derived a basic theme which is theophanic, with God ascending to his sanctuary with all appropriate splendour. We have discovered that although Psalm 68 is not easy, its language is majestic and the concepts conveyed are elevating to the consciousness. The second part of the Psalm is almost certainly eschatological.

In our review of the phrase “leading captivity captive”, we have seen that it commenced in the one ‘human’dimension with Barak, but then was re-interpreted in Ps 68:18 on a multi-dimensional ‘divine’basis by David concerning God himself and his ‘his dwelling with man’through the vicarious arrangement with the tribe of Levi. And lastly, and perhaps most fittingly in Eph 4:8 the ‘human’ and ‘divine’come together in the life and achievements of the Lord Jesus Christ.

**Archaeology**

**J. Burke**

The following table provides a non-exhaustive list of leading writers (referred to by their commonly used name), who comment frequently on archaeology as it relates to the Bible. The ‘minimalist’ view is that archaeology provides little or no support for the Biblical history, the ‘maximalist’ view is that archaeology overwhelmingly supports the Biblical history, and the moderate view is that archaeology substantially supports the Biblical history but that not all of the history can be supported directly from archaeology.

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| **Identifying Scholarly Views on Archaeology** |
| **Name** | **Profession** | **Position** |
| Aharoni, Yisrael | Archaeologist | Moderate |
| Ahlström, Gösta | Historian | Minimalist |
| Albright, William F | Archaeologist | Maximalist |
| Ben Tor, Amnon | Archaeologist | Moderate |
| Davies, Philip R | Biblical scholar | Minimalist |
| Day, John | Biblical scholar | Maximalist |
| Dever, William | Archaeologist | Moderate |
| Finkelstein, Israel | Archaeologist | Weak moderate |
| Freedman, David Noel | Archaeologist | Moderate |
| Garfinkel, Yosef | Archaeologist | Moderate |
| Garstang, John | Archaeologist | Maximalist |
| Gottwald, Norman | Biblical scholar | Minimalist |
| Grabbe, Lester | Historian | Minimalist |
| Halpern, Baruch | Archaeologist | Moderate |
| Hayes, John | Archaeologist | Minimalist |
| Hoffmeier, James K | Archaeologist | Maximalist |
| Kenyon, Katherine | Archaeologist | Minimalist |
| Kitchen, Kenneth | Archaeologist | Maximalist |
| Lambert, Wilfred G | Archaeologist, epigrapher | Moderate |
| Lemche, Niels | Biblical scholar | Minimalist |
| Long, V Philips | Archaeologist | Maximalist |
| Longman III, Tremper | Archaeologist | Maximalist |
| Malamat, Abraham | Biblical scholar | Moderate |
| **Identifying Scholarly Views on Archaeology** |
| **Name** | **Profession** | **Position** |
| Mazar, Eliat | Archaeologist | Moderate |
| McCarter Jr., P. Kyle | Epigrapher | Moderate |
| Millard, Alan | Linguist | Maximalist |
| Miller, James | Biblical scholar | Minimalist |
| Na’aman, Nadav | Archaeologist | Moderate |
| Provan, Iain | Biblical scholar | Maximalist |
| Redford, Donald | Archaeologist | Weak moderate |
| Rainey, Anson | Epigrapher, archaeologist | Maximalist |
| Shanks, Hershel | Archaeologist | Maximalist |
| Silberman, Neil Asher | Archaeologist | Minimalist |
| Stager, Lawrence | Archaeologist | Moderate |
| Thompson, Thomas | Biblical scholar | Minimalist |
| Whitelam, Keith | Biblical scholar | Minimalist |
| Wright, G Ernest | Archaeologist | Maximalist |
| Yadin, Yigael | Archaeologist | Maximalist |
| Yamauchi, Edwin | Biblical scholar | Maximalist |
| Younger Jr., K Lawson | Biblical scholar | Moderate |

When assessing the value of comments made by these writers, a general hierarchy of authority should be understood: Biblical archaeologists are typically most authoritative on archaeological matters; linguists and epigraphers are typically most authoritative on the topic of inscriptions and other forms of written records; Biblical scholars, (since they interact closely with the archaeological sources), are typically more authoritative than historians in their reconstruction of history from archaeology, but less authoritative than archaeologists, especially in their interpretation of archaeological data.

In addition, specializations within specific fields are also important; the views of world renowned Assyriologists such as Kenneth Kitchen and Wilfred Lambert on the subject of Assyrian history, archaeology, and texts, are of far greater weight than those of non-specialists commenting on the same subject, but Lambert’s views on Egyptian history would be of less value than Kitchen’s, since Kitchen is also a recognized authority on Egyptology. Identification of authority on the basis of specific expertise is a critical issue in the study of the archaeology and history of the Bible, and is sometimes contested hotly by experts in the relevant fields.

For example, when Biblical scholars John Rogerson and Philip Davies claimed the ‘Siloam Inscription’ dated to the Hasmonean era, Frank Cross, (Professor of Hebrew and Other Oriental Languages at Harvard University), observed that they were unqualified to make judgments on the text,[[172]](#footnote-172) and professional epigrapher P. Kyle McCarter Jr. made a similar statement.[[173]](#footnote-173)

Epigrapher, Anson Rainey, was criticized by archaeologist William Dever, who contested Rainey’s claims concerning the origin of Israel, asserting Rainy ‘is no archaeologist and has no first-hand acquaintance with pottery’.[[174]](#footnote-174) Rainey responded to Dever by citing his own archaeological competence, citing years of operating in positions of responsibility during the excavation of Tel Beersheba in the early 1970s.[[175]](#footnote-175) Such disputes demonstrate how seriously the lines of professional demarcation are drawn between specialists in closely related fields, and how even such specialists themselves may contest each other’s authority.

Additionally, these are fields in which the scholarly consensus on specific topics is often contested by specialists (due occasionally to the discovery of new evidence), and in which the scholarly consensus can shift rapidly over time. Sometimes the percentage of scholars who are of the consensus view is only slightly higher than the percentage which does not.

These difficulties are compounded by the highly emotionally, politically, and religiously charged nature of the subject in question, and claims of personal bias are frequently made by professionals against their own peers; accusations of fraudulent evidence or falsification of data, are also not uncommon, and lengthy, heated arguments in public (using deeply personal language and open insults), are frequent.[[176]](#footnote-176),[[177]](#footnote-177)

Consequently, identifying established facts, or even identifying the scholarly consensus, can be very difficult for the untrained amateur reading the professional literature in the fields of Biblical history and archaeology. An additional tension is introduced when scholarly commentary on archaeology conflicts directly and explicitly with the Biblical text.

Most mainstream archaeologists do not believe there is sufficient historical data to establish the historicity of the patriarchs, the captivity of the Hebrew people in Egypt, the Exodus, and the entry of Israel as a people, into the land of Canaan. This represents a significant challenge to Bibles students with faith in Scripture.

Nevertheless, on all of these issues there exists a minority report. For example, although there is a broad consensus that the Biblical account of the Exodus has no indisputable support from direct archaeological evidence, a significant number of highly qualified scholars make the case that there is sufficient circumstantial evidence to make the account plausible. Additionally, some scholars who dispute the Biblical account of the Exodus still acknowledge their position is largely an argument from silence, and that the account is based on certain historical events. Bible students with a faith commitment to the Biblical text can appeal to this minority report, though it should not be overstated.

Maintaining an intellectually honest and balanced view of both scholarly archaeological commentary and the Biblical text can be difficult. The following principles provide guidance.[[178]](#footnote-178)

1. Scholarly consensus should generally be accepted, except when there exists significant scholarly dissent from the consensus, or when agreement is marginal.

2. Although scholarly consensus should not be accepted without question, non-scholars should take scholarly commentary and consensus seriously, and where an overwhelming scholarly consensus exists.

3. Non-scholars wishing to dispute an existing consensus should seek a significant minority report from within the relevant scholarly literature, rather than simply contradicting it from their own personal point of view. The uninformed opinion of unqualified non-professionals on complex issues such as these is worthless, and it is intellectually dishonest to represent such opinions as valuable in comparison with scholarly commentary.

4. Bible students must be sufficiently honest either to re-assess their interpretation of the text or to acknowledge they are holding a view on the basis of personal faith rather than on demonstrable evidence.

**Marginal Notes**

**![C:\Documents and Settings\User 1\Local Settings\Temporary Internet Files\Content.IE5\R9U4LTTU\MP900444315[1].jpg]()**

**Matt 5:17-19 – AP**

This text is used to argue that Christians should obey the Law and in particular the Sabbath law. Is this a correct reading?

(1) The statement is positive, ‘I have not come to abolish the Law and the Prophets’ and as such it pertains to Christ’s ministry (‘I’), but not necessarily the ministry of the Christian apostles and prophets; this needs to be established.

(2) Jesus uses the contrary expression ‘but to fulfil’ which shows that his mind is on the fulfilment of types and prophecies in the Jewish Scriptures.

(3) Jots and tittles might pass from the Law if it was ‘all’ accomplished, but the ‘all’ here ranges over what Jesus regards as to be ‘accomplished’. The Greek here is different for ‘fulfil’ (plhro,w) and ‘accomplish’ (gi,nomai).

(i) Jesus (and others) identify what it is that will be accomplished as his work of sacrifice (Luke 9:31; 24:44; Acts 3:18 plhro,w; cf. Luke 12:50; 18:31; 22:37; John 19:28 tele,w; Heb 9:6 evpitele,w; Matt 26:54, 56 gi,nomai).

(ii) The narrator identifies what else is to be accomplished in Jesus ministry (e.g. Matt 8:17; 21:4; 26:54; Mark 1:15).

(iii) In the apostolic ministry the Law was ‘fulfilled’ (Matt 12:8; Rom 8:4) and so Jesus’ statement applies both to his ministry and that of the apostles.

If the Law was fulfilled and accomplished in Jesus’ ministry, sacrifice and the apostolic ministry, **then jots and tittles can indeed pass from the Law**, i.e. Christians are not under the Law, for example the Sabbath law.

(4) ‘Whosoever shall break one of these least commandments…’ does not refer backwards to what Jesus has said about ‘the Law’; rather the demonstrative ‘these’ refers forwards to what Jesus will be saying. This is shown by the repetition of ‘whosoever’ in vv. 21, 22, 31, 32. The ‘least’ in ‘least commandments’ picks up on the lesser aspects of the Law among the greater laws that Jesus goes on to discuss.

**Correspondence**

Dear Editors,

We express our concern that the journal we have supported and which we expect to represent the highest levels of serious Bible study and scholarly interaction in our community, is failing to meet the standard to which it aspires. These are our specific concerns.

\* Articles being edited to express views other than the author’s

\* Original articles not being submitted to all editors for proper peer review

\* Articles being edited before submission to other editors

\* Article content being removed or altered on the basis of individual views

\* Editors dismissing scholarly consensus out of preference for their own personal views

We have no objection to a two stage editing process involving comment by and negotiation with an initial editor, before an article is submitted to the other editors for peer review. What we object to is the initial editor failing to pass on the original article, instead passing on an article which has been altered to meet the editor's preference.

For proper peer review to take place, all editors must see the article in its original form. It makes sense for an initial editor to append their own comments, critique, and suggestions for alteration before this takes place. However, it does not make sense for an initial editor to negotiate or enforce changes to the article, and then pass on only the edited article.

One of the key strengths of peer review is that it submits articles to examination by multiple independent points of view. This prevents editorial changes or rejections being based simply on the personal preferences or biases of an individual. If the EJournal is not adhering to proper peer review process, aimed specifically at avoiding self-motivated gate keeping by individuals, then it is not the peer reviewed journal it claims to be, and we cannot support it.

Ken Gilmore, Chris Matthieson, Rachel Madden, Dave Burke, Liz Burke, Dave Hudson, Vít Řezníček, Mark Olsen, Michel Hale, Jonathan Burke

**Reply**:

This is a useful e-mail allowing the EJournal to explain how it has done peer review in the past and how it will change its policy by adding three new protocols to the existing submissions procedure to accommodate the rights of the author. It is also a useful email in that it allows the EJournal to explain how it treats scholarship.

The email has come about because of editing done by me (AP) to an article in which I performed in-line editing of a piece and then sent it back to the author for approval (or not). The author withdrew the article and sent in the above letter with its co-signatories.

***Old Submissions Procedure***

Articles (essays) are invited in keeping with the remit of the EJournal. Articles can be sent to any editor. Articles that fall within the purview of a particular section editor’s responsibility should be sent to that editor. An article will be edited in the first instance by the receiving editor. This may involve back and forth dialogue between author and editor. Editors suggest changes for many reasons from matters of style to issues of substance. The dialogue between author and editor is part of our mutual learning in the community. The outcome then normally goes for peer review by the other editors.

***New Protocols***

(1) In the event that there is disagreement between an author and an editor over editing (this can happen), the author can ask for the original article to be sent to another editor and for the initial ‘back and forth’ editing to be carried out by a second person. If there is now a successful outcome, the article then goes for peer review among the editors.

(2) At the end of the editing process with the author, an editor will send his finished draft and the original to another editor for an assessment of the editing if there have been changes of substance.

(3) After publication, an editor on the peer review panel can request to see an original from the work-product editor, and this can be made available subject to an author’s consent.

***Rationale***

The thinking behind this procedure is both biblical and academic. Biblically, it is important for any substantive issues of disagreement to be considered by ‘two or three witnesses’. Academically, many Biblical Studies journals have both editors and editorial panels; typically, there may be one or two editors and a larger editorial panel of readers. Peer review takes place with the panel after material has been through the editors. There is normally a two stage process and this is how things are arranged with the EJournal. Our editors function as editors in the first stage and as a peer review panel in the second stage. What happens between an editor and an author—how the initial dialogue is conducted—is private and each editor will have different ways of offering comment and making suggested changes. In the second stage or peer review, the EJournal takes advantage of multiple points of view.

Protocol (1) is a right of appeal which is self-explanatory.

Protocol (2) allows the work-product editor freedom to choose the best person to assess work and it doesn’t constrain an editor on how he goes about the author-editor stage generally – he might already have involved others and done a myriad of other things to prepare material. It does however stipulate a kind of quality control designed to catch prejudicial judgment which peer review would not necessarily capture. It keeps the work process 1:1 prior to peer review which is efficient.

Protocol (3) is about there being transparency while ensuring the author’s rights to the private expression of his/her thinking are maintained.

The EJournal began with two editors and no peer review (other than that of the two); it currently has five editors (which is a measure of peer review), but it is hoped to go to seven; academic journals often have larger editorial reading panels. How the EJournal develops in the future (GW) has not been decided, but the integrity and privacy of the author-editor stage of submission followed by panel review will be maintained.

***Policy on Scholarly Consensus***

Part of the remit of the EJournal is to ‘engage standard scholarship’. Authors may or may not be critical of standard scholarship. The policy of the EJournal towards standard scholarship is to be ‘introductory’ and ‘evaluative’.

(i) In a community where there isn’t a strong tradition of scholarly engagement, many scholarly ideas are unknown. Hence, the EJournal is aware that it often needs to introduce standard scholarship; it cannot assume any knowledge. In addition, the policy of the EJournal is that standard scholarship cannot be simply assumed; it needs to have any given thesis justified. This is best practice for original work in Biblical scholarship in academia, but it is also sensible for a community that has no tradition of scholarship, lies outside the mainstream Christian churches, and has a tradition of ‘trying the spirits’. Hence, the stance of the EJournal is critical and evaluative.

(ii) Editors may have a different view of standard scholarship in any area. Consequently, we use several devices to handle scholarship. First, the initial stage of editing aims to ensure that any standard scholarship has been included in an introductory way; the audience should be taken into account. Secondly, if standard scholarship has been suitably presented, editorial disagreement with an author’s material should be handled either through editorial footnotes, endnotes, or through longer opposing articles, often presented as ‘Discussions’. Editors and/or authors can be wrong and so the principle that we follow is to include both positions.

**AP**

Dear Editors,

What is the relationship between the contexts when sisters are covered (1 Corinthians 11) and when sisters keep silence (1 Corinthians 14)? If a sister ought to pray and prophesy with her head covered, then the set of contexts in which she keeps silence does not coincide exactly with the set of contexts in which she is covered. That is, there are contexts when a sister is not ‘in ecclesia’ when she is covered.

The men who are prophets themselves when in ecclesia either speak or ‘hold their peace’ (keep silence (1 Cor 14:29-30, compare vv. 34-35)), and so parallel the men and the women altogether. The same is true for different reasons of anyone who speaks in a tongue, with or without an interpreter (vv. 27-28).

**N. Mullen**

**Reply**:

The question you pose is about reading: How do we read 1 Cor 11:5 and 14:34-35?

First, while we can say that sisters were praying and prophesying ‘in ecclesia’, this presupposition of v. 5 is not an expression of permission, obligation or approval. There is therefore an ambiguity in your “a sister **ought** to pray and prophesy with her head covered”. Is this an ‘ought’ relating to praying and prophesying or an ‘ought’ relating to the covering of the head? V. 5 is not an instruction relating to a practice; it is a critical remark about a form of behaviour. The behaviour criticized is the failure to wear a head-covering.

Second, the range of contexts in which sisters were praying and prophesying is not known from v. 5 but vv. 2-16 is about ‘in ecclesia’. The harmonization (which I have heard elsewhere) between v. 5 and 1 Cor 14:34-35 which affirms that 1 Cor 11:2-16 is not ‘in ecclesia’ while 1 Cor 14:34-35 is ‘in ecclesia’ doesn’t work for reasons laid out in the original article.

Third, there is no formal contradiction in logical terms between vv. 34-35 and v. 5; this is the case both for the logic of ‘ought’ as well as ‘is’. The implied ‘ought’ of v. 5 relates to coverings whereas the ‘ought’ of vv. 34-35 relates to speaking. We know the focus of v. 5 relates to coverings because of the arguments that follow which relate to covering rather than speaking.

Finally, as vv. 34-35 is an instruction about speaking ‘in ecclesia’ whereas v. 5 is not an instruction about speaking, your “if…then” argument doesn’t work. Not only is the “if…” clause ambiguous about what the ‘ought’ relates to, but the “then…” clause mixes an implied ‘ought’ in “keeps silence” with an ‘is’ in “when she is covered”. The question of whether the obligatory contexts coincided is different from the question of whether the actual contexts coincided. The information to affirm a “does not coincide” judgment for either type of context is not there in the text. What we have is an implied instruction for head-coverings and an explicit instruction for silence for the ‘in ecclesia’ context.

**AP**

Dear Editors,

I’m writing about Jonathan Burke’s helpful historical review of ‘The Two Books’ principle (J. Burke, “The Two Books: An Early Christadelphian Exegetical Principle”, *EJBI* (July 2012): 37-44). I believe this is an important contribution since it addresses areas that can lead to exposure of (representations of meaning in) the Bible to easy criticism due to ill-informed claims about Science. One example that comes to mind is the apparent unassailable and comprehensive range of scientific conclusions showing that planet earth is very old against the claims of *young earth creationism* that seeks to show planet earth is young. Yet the Bible does not claim, and therefore does not require belief in, a young planet earth; and within such a handling of Scripture the meanings of both of *the two books* are more easily harmonised.

It is clear from this that disciples of Christ should not high-handedly, or ignorantly, dismiss the findings of Science but rather, in the spirit of the Bereans, address challenges that scientific conclusions present to us by honest reappraisal of relevant parts of scripture. It is plain that scientific discoveries can be helpful in testing long-held scriptural interpretations and sometimes inform our understanding of God’s word.

Metaphoric reference to creation as a *book* is not only a helpful principle, it is one that is portrayed in Scripture. Psalm 19 tells us that the heavens “declare” the glory of God, that the firmament “shows” his handiwork, daily, that they “utter speech” and that by night they “show knowledge” (Ps 19:1-2); likewise, creation has a “voice” which is heard and “words” that go to the ends of the earth (Ps 19:3-4). “Declare (*spr*)” is the verb related to the noun for “book (*spr*)” (e.g. Gen 5:1); “show (*ngd*)” is used of the prophetic word of the Lord (e.g. Is 46:10); “speech (*’mr*)” is used of the Lord’s word (e.g. Ps 68:11); “show (*hwh*) [knowledge]” is employed by Elihu claiming he speaks for God (Job 36:2); “voice (*qwl*)” needs no explanation; and “word (*mlh*)” is used of the Lord’s word (e.g. 2 Sa 23:2). Thus, the spirit in David in Psalm 19 comprehensively employs the language of God’s words and speech multiple times about creation, employing this language in a metaphor for what his creation does.

But since creation is metaphorically offered as a *second book*, it is appropriate to borrow some words of the Lord regarding it: “How do you read it?” (Luke 10:26). Jesus’ question to this lawyer speaks of the prevalence of mis-reading Scripture, a problem which has persisted through the ages as evidenced by Roman Catholic and other orthodox churches, mainstream protestant churches and higher critics. It is evident from this, by analogy, that it is possible to mis-read the *second book*. As Bro. Burke himself caveats, both books are harmonious witnesses when “interpreted correctly”; as Scripture instructs, both *books* must be *rightly divided* (2 Tim 2:15) and not *handled deceitfully* (2 Cor 4:2). Especially since this *second book* is a metaphor it is appropriate to seek out its purpose and function as delimited by its author, God himself. God’s explanation of the *second book*’s purpose and function is that it shows his glory, handiwork and power; for example:

The heavens declare the glory of God; and the firmament shows his handiwork… (Ps 19:1)

…the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead… (Rom 1:20)

Many scientific discoveries from the cosmological expanse to sub-atomic matter have enhanced our ability to see God’s glory, handiwork and power in his creation. But that this is the stated purpose of the *second book* signals an inevitable shortfall of Science of which we need always to be mindful, otherwise we risk mis-reading this *second book*. Scientific explanations of that which is seen can never be exactly or fully synonymous with the *second book*’smeaning. This shortfall derives from the nature of the scientific process which excludes divine intervention as a starting premise **and** which intrinsically cannot discover God or his handiwork by its methodologies (though many scientists believe in God and his creation). Setting these limitations of scientific process alongside God’s explanation of the *second book*’s function and purpose yields the clear conclusion that scientific discoveries can only ever be an approximation, sometimes, no doubt, a close approximation but still only an approximation, of the *second book*’s true meaning; exclusion of God and his handiwork from an evaluation of scientific results by imposing solely naturalistic explanations will always lead to conclusions that are flawed to a lesser or greater extent. When the scientific process draws conclusions from observations and, as a necessary and integral part of this, excludes God and his handiwork and imposes an entirely naturalistic explanation, it is not surprising that the conclusions do not include concepts such as design or creative purpose in them. On the other hand, disciples of Christ, whether they are scientists or otherwise, should read this *second book* always seeing God’s glory, handiwork and power. We are helped in this, of course, by the *first book*: whenever Scripture describes creation, its perfection (Ps 19:7-9; 2 Tim 3:15-17) guarantees that its representation of the *second book*’s meaning is likewise perfect (though we all need to bring humility and diligent care to the *first book*’s reading lest we mistakenly presume our long-held beliefs are what the *first book* says when it is not).

By way of illustration of this point, climatologists, geographers, geologists, biologists, zoologists and others can provide persuasively convincing and scientific, and entirely naturalistic, explanations of the way the environment and topology in different localities supports life. But Psalm 104 stands out as an example of God’s description of creation that shows entirely naturalistic explanations of that which can be seen fall short. This psalm clearly speaks of God’s continuing creative activity in creation to sustain the earth and the life on it that he made. Undoubtedly, the conclusions of the foregoing scientists approximate to what is true but when entirely and solely naturalistic functions are pressed to the exclusion of God, they are ever learning but never able to come to the knowledge of the truth.

The conclusion to be drawn from these considerations is to recognise it would be a mistake to take uncritically all that peer-reviewed and accepted science says about the world as an accurate reading of the *second book*. Scientific explanations of that which can be seen which posit solely naturalistic processes to the exclusion of God’s historic and ongoing creative intervention by which creation speaks of his glory, handiwork and power falls short of the *second book*’s function and purpose. Without making the mistake of high-handedly and ignorantly dismissing Science, and rather continuing with a readiness to follow the Berean spirit when Science challenges our scriptural interpretations, it is the case that when Scripture describes the *second book* in a way that is contrary to Science, the science is wrong.

**P. Heavyside**

**News**

**New Book**

*Old Earth Creationism* (First Edition, Revision 1, ISBN 978-0-9563841-8-8, 83 pages, £4.00)

This book defends Genesis against the two main attacks on its credibility as history - the account of Creation and Noah’s Flood. First, it argues that the earth is as old as scientists say but that Genesis records a recently concluded local creation by God, but one that is part of a long history of God’s creative work with the planet. Secondly, it interprets the account of Noah’s Flood as a local Mesopotamian flood and thereby shows that it is credible history. On both counts, Bible readers are encouraged to believe in the Bible as relevant to their thinking about our origins.

**New Book**

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*Christadelphian EJournal of Biblical Interpretation 2012* (ISBN 978-0-9574460-0-7, £8.99, 313 pages)

The EJournal for 2012 continues to engage the wider field of academic biblical studies and offers analytical expositional articles within the framework of the Christadelphian faith. It contains a wide variety of articles on topics such as the ‘Thief on the Cross’, Mediatorship, The Word became Flesh, the book of Revelation, Genesis, The Role of Women in the Ecclesia, the Harlotry of Israel, the Philippians Hymn, Jewish Historiography and Luke-Acts, and many other topics. It includes all the editorials, book reviews, marginal notes and correspondence from the year’s issues.

**Postscript**

A radio programme in the U.K. called ‘Desert Island Discs’ interviews well-known people from all walks of life and invites them to talk about their lives and imagine what records they would take with them if they were stranded on a desert island. They are allowed to take 8 records, the Bible and a copy of the complete works of Shakespeare and one luxury. The point of the programme, which has been on the radio for over forty years, is to entertain the audience with a person’s life story and his or her favourite or most significant (to them) musical selections.

For this postscript, and for the next few (GW) we will run ‘Desert Island Books’ but without the life-story. Each editor (over the next few issues) will give their choice of eight books which they would take if they were stranded on a desert island and say why they have made that selection. Instead of Shakespeare, they get to take a Hebrew/Greek concordance (far more valuable than Shakespeare) along with an interlinear Bible (Greek/Hebrew and Vernacular), and their luxury is ‘a pen and an unlimited supply of paper’. The books they choose to take have to be Biblical Studies orientated books but need not be Christadelphian ones.

So, what eight books would you take? Of course, a Bible and concordance is enough, but you have eight other choices. It’s no good taking the biggest and fattest books because you have a long time on the island; you might want to take some books because they have been important in your life, as well as books you want to spend time reading for the first time. And let us hope that you will be rescued!

The first editorial list then is as follows. A good book on the Gospels would be H. A. Whittaker, *Studies in the Gospels*; it is big and comprehensive with plenty of ideas to get your head round. Equally, the best Christadelphian commentary on the Psalms should be taken: G. Booker, *Psalms Studies*; (2 vols)—another big book that is more of an aid to self-study of the Psalms than a book to be read for its own sake. It is forbidden to be able to take books that you have written yourself, so the next book I would take would be R. Alter, *The Art of Biblical Narrative* (New York: HarperCollins, 1981). This is a small book, all about how Bible stories are written and a great help in learning to appreciate the Bible as literature. A fourth book would be Murray D. Gow, *The Book of Ruth* (Leicester: Apollos, 1992); this is not so well-known, but it is all about the structure, theme and purpose of Ruth; it is first-class and reinforces the lessons in Alter’s book; both books will train a person to appreciate the literary quality of the Bible.

It seems sensible to take two ‘reference’ type books: R. K. Harrison’s *Introduction to the Old Testament* (Leicester, IVP, 1970) and W. C. K. Guthrie’s *New Testament Introduction* (Rev. ed.; Leicester: Apollos, 1990). Both volumes are old and have errors, but they are still the most useful conservative one-volume introductions to the two Testaments and they are each over a 1000 pages long. Plenty of reading!

This leaves two last choices and with a pen and paper I need two books that will help me write about a book of the Bible—a commentary on the book I am going to write about while I wait to be rescued from the island. This would be on *Isaiah*, so I should take a general-purpose commentary on Isaiah that will tell me about the text and what people have said about it in the past. Commentaries on Isaiah are full of questionable historical reconstructions that are of little value to the Bible student; however, they do have a lot of useful textual information and there are insights to be had among all the hypothetical reconstruction. So, it is better to take a commentary rather than not, and I would take J. Blenkinsopp’s *Isaiah* (3 vols; New York: Doubleday, 2001-2003); it’s probably the best critical commentary at the moment.

The final book to take will be one that challenges me by saying that what I think is just plain wrong, something subtle and well-argued, something deep and far-reaching, but nevertheless a book that I myself find fundamentally wrong and in need of ‘correction’. That will give me a second writing project while I wait for my rescue. Such a book would have to be on the doctrine of the Spirit and present an orthodox (Pentecostal/Charismatic) Christian view. I have in mind two from the last twenty years; one on Paul by Gordon Fee (*God’s Empowering Presence*) and one on Luke-Acts by Max Turner (both big books). I will take the Turner (*Power from on High* (Sheffield: Sheffield Academic Press, 1995)) because he is by far the more intelligent writer of the two.

So, those are my eight ‘desert island books’. I know I cheated in having two multi-volume works, but it will be lonely on the island as there is no computer.

**AP**

**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 other 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 communities and individuals whose statement of faith is broadly consistent with the Christadelphian common statements.

**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. M. Nissinen, “City as lofty heaven: Arbela and other Cities in Neo-Assyrian Prophecy” in Every City shall be Forsaken (JSOTSup 330; eds. L. L. Grabbe and R. D. Haak, Sheffield: Sheffield Academic Press, 2001), 172-209. [↑](#footnote-ref-1)
2. SAA 3 8:1-18; (Helsinki: Helsinki University Press). [↑](#footnote-ref-2)
3. Note the inversion: we might expect foundations to be under the earth, but it is that which is above the earth which constitutes its foundations. [↑](#footnote-ref-3)
4. G. Howard, “A Note on the Short Ending of Matthew” *The Harvard Theological Review* 81:1 (1988): 117-120 (117). [↑](#footnote-ref-4)
5. Howard, “Short Ending”, 118-120; G. Howard, *Hebrew Gospel of Matthew* (Mercer University Press, 2005), 194. [↑](#footnote-ref-5)
6. E. Ferguson, *Baptism in the Early Church* (Grand Rapids: Eerdmans, 2009), 134; K. M. Hartvigsen, “Matthew 28:9-20 and Mark 16:9-20: Different Ways of Relating Baptism to the Joint Mission of God, John the Baptist, Jesus and their Adherents” in *Ablution, Initiation and Baptism: Late Antiquity, Early Judaism and Early Christianity* (eds. D. Hellholm, T. Vegge, Ø. Norderval & C. Hellholm; Berlin: Walter de Gruyter, 2011), 655-716 (657). H. B. Green in “Matthew 28:19, Eusebius, and the *lex orandi*” in *The Making of Orthodoxy* (ed. R. Williams; Cambridge: Cambridge University Press, 2002), 124-141, has argued that Eusebius witnesses to a separate manuscript tradition that was, also, the most primitive. However his argument from internal evidence against the authenticity of the triadic formula is not strong. [↑](#footnote-ref-6)
7. Hartvigsen, “Matt 28:9-20 and Mark 16:9-20”, 657. [↑](#footnote-ref-7)
8. B. M. Newman & P. C. Stine, *A Translator’s Handbook of the Gospel of Matthew* (London; United Bible Societies, 1989), 913. [↑](#footnote-ref-8)
9. J. N. D. Kelly, *Early Christian Creeds* (London: Longman, 1972), 42. [↑](#footnote-ref-9)
10. Ferguson, Baptism in the Early Church, 156. [↑](#footnote-ref-10)
11. P. F. Bradshaw, “The Profession of Faith in Early Christian Baptism” *Ecclesia Orans* 23 (2006): 337-355 (338). [↑](#footnote-ref-11)
12. M. E. Johnson, *Rites of Christian Initiation,* (Collegeville: Liturgical Press, 2007), 23. [↑](#footnote-ref-12)
13. L. Hartman, “Usages – Some Notes on the Baptismal Name-Formulae” in *Ablution, Initiation and Baptism: Late Antiquity, Early Judaism and Early Christianity* (eds. D. Hellholm, T. Vegge, Ø. Norderval & C. Hellholm; Berlin: Walter de Gruyter, 2011), 397-413 (397). [↑](#footnote-ref-13)
14. L. Hartman, *‘Into the Name of the Lord Jesus’: Baptism in the Early Church* (Edinburgh: T & T Clark, 1997), 37. [↑](#footnote-ref-14)
15. Cf. Hartman, *Into the Name of the Lord Jesus*, 38-40. See W. Heitmüller, *Im Namen Jesu. Eine Sprach- und religiongeschichtliche Unterschung zum Neuen Testament, speziell zur altchristlichen Taufe* (FRLANT 1; Gōttingen: V&R, 1903). [↑](#footnote-ref-15)
16. L. Hartman, “‘Into the Name of Jesus’: A suggestion concerning the earliest meaning of the phrase” *New Testament Studies* 20 (1974): 432-444 (432-3); cf. Ferguson, *Baptism in the Early Church,* 135-6. [↑](#footnote-ref-16)
17. B. D. Sprinks, *Early and Medieval Rituals and Theologies of Baptism: From the New Testament to the Council of Trent* (Aldershot: Ashgate, 2006), 6. [↑](#footnote-ref-17)
18. Hartman, “Into the Name of Jesus”, 434, 438. [↑](#footnote-ref-18)
19. Hartman, “Into the Name of Jesus”, 439. [↑](#footnote-ref-19)
20. Hartman, “Into the Name of Jesus”, 439-440; cf. Hartman, *Into the Name of the Lord Jesus*,44 [↑](#footnote-ref-20)
21. Hartman, *Into the Name of the Lord Jesus*, 42. [↑](#footnote-ref-21)
22. Hartman, *Into the Name of the Lord Jesus*, 150. [↑](#footnote-ref-22)
23. Hartman, *Into the Name of the Lord Jesus*, 41, 44. [↑](#footnote-ref-23)
24. U. Luz, *Matthew 21-28,* (Minneapolis: Augsburg Press, 2005), 632 n135. [↑](#footnote-ref-24)
25. In the Johannine writings, the phrase εις (τό) όνομα is connected with belief (John 1:12; 2:23; 3:18; 1 John 5:13). If interpreted as above this would suggest the translation ‘believe because of the Son of God’, rather than ‘believe in the Son of God’. [↑](#footnote-ref-25)
26. Newman & Stine, *Matthew,* 914. [↑](#footnote-ref-26)
27. W. C. Allen, *A Critical and Exegetical Commentary on the Gospel according to St Matthew* (Edinburgh: T&T Clark, 3rd ed. 1912; repr. 1957) 306; cf. Johnson, Rites of Christian Initiation, 28. [↑](#footnote-ref-27)
28. Luz, *Matthew 21-28*, 632. [↑](#footnote-ref-28)
29. Hartman rejects the idea that we can compare the usage of εις (τό) όνομα in *Matthew* and in *Acts,* saying “it is hardly permissible to assume that Paul or Luke understood it in the same way as the Palestinians did” (Hartman, “Into the Name of Jesus”, 435). I do not know any fact that would substantiate such an assertion. Indeed it seems entirely permissible to suppose that Paul understood the Hebrew idiom *leshem* and that he received some tradition regarding baptism from the apostles at Jerusalem. [↑](#footnote-ref-29)
30. J. Shand, “Introduction” in *Central Issues of Philosophy* (ed. J. Shand; Oxford: Wiley-Blackwell, 2009), 1-9 (6). [↑](#footnote-ref-30)
31. This is true in Biblical Studies and Philosophy; patronage is also very important, as is the influence and needs of the people already in post at an institution seeking to fill vacancies. See B. Martin, “Academic Patronage” in *International Journal for Educational Integrity* 5/1 (2009): 3–19. [↑](#footnote-ref-31)
32. See S. Neill, *The Interpretation of the New Testament* (Oxford: Oxford University Press, 1966), chap. 1. [↑](#footnote-ref-32)
33. See R. E. Clements, *A Century of Old Testament Study* (London: Lutterworth Press, 1976), chap. 2; G. J. Wenham, “Pondering the Pentateuch: The Search for a New Paradigm” in *The Face of Old Testament Studies* (eds. D. W. Baker and B. T. Arnold; Grand Rapids: Baker Academic; 1999), 116-144. [↑](#footnote-ref-33)
34. E. P. Sanders, *Paul and Palestinian Judaism* (London: SCM Press, 1977). Today, as the generation of scholars who promoted this new perspective on Paul leave the academic scene, it is being challenged. [↑](#footnote-ref-34)
35. See M. A. Sweeney, “The Book of Isaiah in Recent Research” in *Recent Research on the Major Prophets* (ed. A. J. Hauser; Sheffield: Phoenix Press, 2008). [↑](#footnote-ref-35)
36. M. Goodacre’s (Duke University) academic blog, focusing on the ‘New Testament and Christian Origins’: http://ntweblog.blogspot.com.au/2005/07/less-of-consensus-on-consensus.html. [↑](#footnote-ref-36)
37. Ibid, (emphasis added). [↑](#footnote-ref-37)
38. In the academic world of biblical scholarship, the credentials that a scholar has are acquired by their teaching and writing; in theory, the rewards are recognition and advancement up the academic ladder to more prestigious positions in more prestigious institutions. Many academics have the same professional titles (or variations) such as ‘Dr.’, ‘Prof.’ or ‘Reader’, but they are not equal in their credentials. [↑](#footnote-ref-38)
39. E. Schürer, *A History of the Jewish People in the Time of Jesus Christ, First Division* (2 vols; Edinburgh: T&T Clark, 1890; repr. Hendrickson, 1994), 2:105-43. [↑](#footnote-ref-39)
40. The majority of commentators on the Lukan census since Schürer follow his listed challenges, often in the same order, even when Schürer is not named. [↑](#footnote-ref-40)
41. While this article is intended to provide a broad look at the Lukan Census discussion, I hope, God willing, to treat key points featured here to further analysis in future articles. [↑](#footnote-ref-41)
42. Scholarship is unanimous here. Schürer concurs: “The conclusion which we reach is simply this, that in the time of Augustus valuation censuses had been made in many provinces. [...] Augustus regarded it as his special task to restore matters to an orderly condition.” *History*, 2:120. [↑](#footnote-ref-42)
43. The Biblical scholar I. H. Marshall states that Luke is using avpogra,fomaiwhich refers to an enrolment—most likely for taxing purposes, but not an actual taxing activity—I. H. Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (NIGTC; Exeter: Paternoster, 1978), 98. Schürer agrees: “The verb avpogra,fein means first of all only ‘to register,’ and is therefore more general than the definite avpotiman, ‘to value.’”, *History*, 2:112. [Ed JWA]: Luke 2:2’s word avpografh. is used also in Acts 5:37 re ‘Judas of Galilee in the days of the taxing/census/registration’: evn tai/j th/j avpografh/j]. [↑](#footnote-ref-43)
44. J. Nolland, *Luke 1:1–9:20 35A* (WBC; Dallas: Word Incorporated, 2002), 99. [Emphasis in all quotes in this article is my own.] [↑](#footnote-ref-44)
45. D. Bock, *Luke Volume 1: 1:1–9:50* (BECNT; Grand Rapids, MI: Baker Academic, 1994), 903. [↑](#footnote-ref-45)
46. R. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke* (New Updated Edition; New York; London: Yale University Press, 1993), 548-9. [↑](#footnote-ref-46)
47. Schürer, *History*, 2:120. [↑](#footnote-ref-47)
48. Non-Judean examples include pre-provincial Dura and Nabataea; see H. M. Cotton, W. E. H. Cockle, and F. G. B. Millar “The Papyrology of the Roman near East: A Survey” *JRS* 85 (1995): 214–35. [↑](#footnote-ref-48)
49. “Gaius Vibius Maximus, the Prefect of Egypt, declares: The census by household having begun, it is essential that all those who are away from their nomes {A nome was an Egyptian administrative district -author} be summoned to return to their own hearths so that they may perform the customary business of registration and apply themselves to the cultivation which concerns them...” K. Hansen, “Census Edict for Egypt”, cited http://www.kchanson.com/ancdocs/greek/census.html [↑](#footnote-ref-49)
50. Even Luke’s critics agree: “We do know that censuses could have such requirements for travel, not only from papyri but also from common sense: it is a well-known fact that even Roman citizens had to enroll in one of several tribes to be counted, and getting provincials to organize according to locally-established tribal associations would be practical…”, R. Carrier, “The Date of the Nativity in Luke” cited http://www.infidels.org/library/modern/richard\_carrier/quirinius.html [3rd July 2012, no pagination]; “[O]ne cannot rule out the possibility that, **since the Romans often adapted their administration to local circumstances, a census conducted in Judea would respect the strong attachment of Jews to tribal and ancestral relationships**”, Brown, *Messiah*, 549. [↑](#footnote-ref-50)
51. H. M. Cotton, “The Roman census in the papyri from the Judaean Desert and the Egyptian katV oivki,an avpografh” in *Semitic Papyrology in Context* (ed. L. A. Schiffman; Leiden: E. J. Brill, 2003), 105-122 (105). [↑](#footnote-ref-51)
52. Schürer, *History*, 2:121. [↑](#footnote-ref-52)
53. Specifically mentioned is provincial Syria. Schürer cites the Roman jurist Ulpian here, Schürer, *History,* 2:111, fn. 13. Scholarship is divided on the interpretation of Ulpian, specifically on whether or not women were required to personally register, though the requirement of their registration is undisputed. Schürer suggests the male head of the family registered the women, though he admits basing this claim on ‘assumptions’ of earlier scholars (2:121 and fn. 51 respectively). Others are not so convinced, suggesting women personally appeared to register—A. Tàrrech, *Jesus: An Uncommon Journey: Studies on the Historical Jesus* (Tubingen: Mohr Siebeck, 2010), 77; cf. Nolland, *Luke*, 100;Marshall, *Luke*, 102. [↑](#footnote-ref-53)
54. ‘Cave of Letters’ discovery of 1960-61. [↑](#footnote-ref-54)
55. Cotton, “The Roman census in the papyri from the Judaean Desert and the Egyptian katV oivki,an avpografh.”, 112-3. [↑](#footnote-ref-55)
56. Even though Luke does not go into detail, commentators do habitually ascribe legal obligations to Mary’s travel. Not considered here, though worth mentioning, is that alternative explanations exist. For example, it may be as simple as Mary wishing to be with Joseph, perhaps specifically during the time of her delivery. R. H. Stein, *Luke* (NAC 24; Nashville: Broadman & Holman, 1992), 105. [↑](#footnote-ref-56)
57. Schürer, *History*, 2:122. [↑](#footnote-ref-57)
58. The Roman historian Dio Cassius wrote that “Augustus administered the subject territory {the province of Syria -author} according to the customs of the Romans, but permitted the allied nations to be governed in their own traditional manner…” *Roman History* (6 vols; trans., E. Cary; Loeb Classical Library; Cambridge: Harvard University Press, 1914-27), vol. 6, Book 54, 9, 1. [↑](#footnote-ref-58)
59. Schürer himself provides a good synopsis of this view, which has changed little in the last century, *History*, 2:122-7. [↑](#footnote-ref-59)
60. B. W. R. Pearson, “The Lucan Censuses, Revisited” *CBQ* 61 (1999): 262-282 (267, fn. 15; cf. E. Salmon, A *History of the Roman World from 30 B.C. to A.D. 138* (London. Routledge, 1944; repr. 2004), 104-5. [↑](#footnote-ref-60)
61. Schürer, *History*, 2:127. [↑](#footnote-ref-61)
62. See Tàrrech (*Jesus: An Uncommon Journey*, 83-8) for more on ‘Jewish models’. Tàrrech argues that evidence of censuses in Judaean history (e.g. Exod 30:12-15; Num 1, 26; Ezra 2; Nehemiah 7) emphasizes how the Jews considered the land of Israel theirs by decree of God, apportioned to them by divine command. This, according to Tàrrech, explains the Jews’ grievance over the Quirinian census (*Ant.* 18:2, 9); Schürer disagrees (*History* 2: 130)—for Tàrrech’s response, see *Jesus: An Uncommon Journey*, 88, fn. 54. [↑](#footnote-ref-62)
63. Bock suggests, “[A] previous census **patterned after Jewish models** most likely produced no reaction and **may not have been worthy of Josephus’s attention**.” *Luke*, 905; Tàrrech: “**Herod’s census and taxation system was not an exact copy of the Roman census system nor did Herod need to fit his into this system**. The Jewish sovereign had freedom to plan and act when dealing with his subjects…” *Jesus: An Uncommon Journey*, 74. Schürer agrees that Herod did in most cases attempt to respect Jewish sensibilities, though he rejects Herodian censuses (*History*, 2:42). [↑](#footnote-ref-63)
64. Pearson, “The Lucan Censuses, Revisited” 269 and Tàrrech, *Jesus: An Uncommon Journey*, 75. A good example is Josephus’ reference to Herod’s finance minister, Ptolemy, whose ability is seen in the up-to-date records he provided during Augustus’ execution of Herod’s estate. (*Ant.* 17.229) Schürer and Brown maintain that existence of such records does not have to mean censuses occurred. Pearson disagrees: “It seems implausible, therefore, to assume that Judaea had been without the practice of census taking prior to the establishment of direct Roman rule.” (“The Lucan Censuses, Revisited” 266) [↑](#footnote-ref-64)
65. Tàrrech, *Jesus: An Uncommon Journey*, 77, fn. 26. Cf. Pearson, who provides examples from Egyptian papyri of these scribes’ duties concerning censuses, “The Lucan Censuses, Revisited”, 271. Carrier rejects Pearson’s position but provides little support in his counter claim, “The Date of the Nativity in Luke”, sect. 3. [↑](#footnote-ref-65)
66. Josephus, *Ant.* 17.308. [↑](#footnote-ref-66)
67. Tàrrech, *Jesus: An Uncommon Journey*, 77. Cf. Josephus, *Ant.* 12.142. [↑](#footnote-ref-67)
68. Tàrrech, *Jesus: An Uncommon Journey*, 78. [↑](#footnote-ref-68)
69. These dates are 20/19 BCE, 14 BCE, and 8/7 BCE. The first two dates coincide with tax amnesties granted by Herod, while the first and last with required oaths to be taken by the Jews in 20 BCE (an oath of fidelity to Herod) and 8 BCE (an oath of allegiance to Herod and Augustus). Of interest is that of these three censuses, only the 8 BCE decree was solely by Augustus. The 28 and 14 BCE censuses were jointly decreed by Augustus, Agrippa and Tiberius, respectively—Tàrrech, *Jesus: An Uncommon Journey*, 80, fn. 33. How that relates to Luke 2:1 is uncertain: ‘Now in those days a decree went out from Caesar Augustus to register all the empire for taxes’. See also Tàrrech, *Jesus: An Uncommon Journey*, 78-82, who gives a detailed account—drawing on other scholars—of circumstances surrounding each of the proposed censuses by Herod. [↑](#footnote-ref-69)
70. Tàrrech, *Jesus: An Uncommon Journey*, 82. [↑](#footnote-ref-70)
71. “The offensive thing, therefore, was not the taxing of property, **or the form in which it was carried out, but the Roman taxation as such.**” *History*, 2:131. For a short critique of Schürer on this point, see Tàrrech (*Jesus: An Uncommon Journey*, 88, fn. 54). [↑](#footnote-ref-71)
72. *History*, 2:130. Schürer suggests a census—which goes hand-in-hand with a poll-tax—would have occasioned “a rebellion” as with the Quirinian census. [↑](#footnote-ref-72)
73. Tàrrech suggests the key difference between Herod’s and Roman censuses was the Roman imposition of the property tax: “[T]he key aspect to a fiscal policy that would not upset the Jewish sensibility would be the **equal application of a tributum capitis, instead of the tributum soli**. This is the essential difference between a Jewish census (such as Herod’s) and a provincial Roman census (such as Quirinius’). […] Whilst the former is based on the registration of individuals and is designed for the collection of the per capita tax, **the latter is based on the valuation of property and introduces an element, the taxable value of land, that goes against the sensibility of the Jewish religion**.” (*Studies*, 87) [↑](#footnote-ref-73)
74. Bock combines the two: “Josephus, Antiquities 18.1.1 §§3–4 speaks of taxation as the problem, but only as an indication of Israel’s absence of liberty”, *Luke*, 905, fn. 14. [↑](#footnote-ref-74)
75. Bock suggests the revolt in 6/7 CE drew Josephus’ attention because it openly displayed direct Roman sovereignty over the former kingdom: “Such a negative reaction to the A.D. 6 census should not be surprising if Roman authority was emphasized and the Roman model of census-taking was followed” (*Luke*, 906). [↑](#footnote-ref-75)
76. Tàrrech*, Jesus: An Uncommon Journey*, 87. Cf. Schürer (*History*, 1:437-8) for examples of Herod’s policy in this regard. [↑](#footnote-ref-76)
77. In other words, it is not that Roman censuses and taxation did not occur prior to Quirinius, but rather that Herod shrewdly incorporated such activities into his administration. [↑](#footnote-ref-77)
78. Not considered here is the historical reliability of Josephus, though much has been written on this topic. Witherington, citing other scholars, suggests, as a result of Josephus’ known historical inaccuracies, that he be cited critically and with close scrutiny; at least to the measure of scrutiny given to Luke. Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 1998), 237. [↑](#footnote-ref-78)
79. Schürer, *History*, 2:133. [↑](#footnote-ref-79)
80. See also Cotton (“The Roman census in the papyri from the Judaean Desert and the Egyptian katV oivki,an avpografh”, 106-7) for the Secundus inscription validating the Qurinian census in 6 CE. [↑](#footnote-ref-80)
81. Matthew and Luke agree that Jesus was born during Herod the Great’s reign, which ended with Herod’s death in 5/4 BCE. [↑](#footnote-ref-81)
82. This is seen as early as Justin Martyr (*Apol.* 1:34; 46; *Dial.* 78) and Tertullian (*Adv. Marc.* 19). [↑](#footnote-ref-82)
83. W. M. Ramsey points to Luke’s usage of the word h`gemoneu,ontoj for both legati and procurators in an effort to argue a more nuanced definition within Luke-Acts, which would relieve restrictions on Quirinius being a Legate; he could have governed in some other role, perhaps in a military capacity. W. M. Ramsey, *Was Christ Born at Bethlehem? A Study on the Credibility of St. Luke* (2nd ed.; London: Hodder and Stoughton, 1898), 245. [↑](#footnote-ref-83)
84. S. Porter, “The Reasons for the Lucan Census” in *Paul, Luke And The Graeco-Roman World, The Reasons for the Lukan Census* (ed. A. Christopherson *et al*; London: Continuum, 2003), 165-188 (168). [↑](#footnote-ref-84)
85. For an earlier treatment of this position in *CeJBI*, see A. Perry, “Quirinius” *CeJBI* 4:4 (2010): 26-9. [↑](#footnote-ref-85)
86. This inscription partially highlights the career of an unknown Roman official who served as a Roman legate twice, at least once over Syria, as well as proconsul of Asia, during Augustus’ reign. Unfortunately, the manuscript is missing the name of this Roman officer, which leaves commentators looking to other sources for clues to his identity. See Ramsey (*Bethlehem*, 273) for a treatment of the inscription, which he refers to as “The Inscription of Quirinius”. Biblical scholarship is generally unsupportive of Ramsey’s claims. [↑](#footnote-ref-86)
87. Ramsey, *Bethlehem*, 227-48. [↑](#footnote-ref-87)
88. Brown, *Messiah*, 550. Fitzmyer, Schürer, *et.al*, agree with this timeline. [↑](#footnote-ref-88)
89. Schürer, *History*, 2:133. [↑](#footnote-ref-89)
90. Schürer, *History*, 1:352. [↑](#footnote-ref-90)
91. Schürer, *History*, 2:138. [↑](#footnote-ref-91)
92. While beyond the scope of this article, there is some discussion over the dating of Herod’s death. Some suggest a later date, perhaps even to 1 CE, based on descriptions from Josephus. Problematic, among other issues, is how to address the time of Varus’ legateship in Syria, as both Josephus and Tacitus (*Histories*, 5:9) place Herod’s death during Varus’ service there. For further reading, see A. Steinmann, “When did Herod the Great Reign?” *Novum Testamentum* 51 (2009): 1-29 (29). [↑](#footnote-ref-92)
93. Ramsey, *Bethlehem*, 109-10. [↑](#footnote-ref-93)
94. Ramsey, *Bethlehem*, 227-48. [↑](#footnote-ref-94)
95. Ramsey, *Bethlehem*, 149-73. [↑](#footnote-ref-95)
96. [Ed AP]: It is the early date of 6-5 BCE favoured in the article, A. Perry, “Quirinius” *CeJBI* 4:4 (2010): 26-9. [↑](#footnote-ref-96)
97. [Ed AP]: This is a nice illustration of the question: What is scholarship (as a body of people) at any one point in time? Within the academy, there are distinctions between such bodies as ‘Catholic’, ‘Protestant’ and ‘Jewish’ scholarship; Second Temple experts would be considered a body of scholars in their own right, as would ‘Evangelical Scholarship’, ‘Critical Scholarship and ‘Conservative Scholarship’; for this Lucan problem, specialists in the secular history Roman history of the times would also be a body of scholarship, as would be linguists; we should also distinguish between ‘generalist’ and ‘specialist’ in these groups. [↑](#footnote-ref-97)
98. N. T. Wright, F. F. Bruce, N. Turner, C. Evans, B. Witherington, P. Barnett, I. H. Marshall, *et.al*. [↑](#footnote-ref-98)
99. Schürer, *History*, 2:135. [↑](#footnote-ref-99)
100. Schürer, *History*, 2:135. [↑](#footnote-ref-100)
101. Bock calls it “cumbersome at best” (*Luke*, 909); H. W. Hoehner considers it cumbersome as well in his *Chronological Aspects of the Life of Christ* (Grand Rapids: Zondervan, 1977), 21. D. Wallace is unconvinced of its validity in his “The Problem of Luke 2:2: This was the first census taken when Quirinius was governor of Syria” [Cited July 2012. Online: http://bible.org/article/problem-luke-22-ithis-was-first-census-taken-when-quirinius-was-governor-syria]. For a historical overview of this argument, see Hoehner. [↑](#footnote-ref-101)
102. Marshall, *Luke*, 104. [↑](#footnote-ref-102)
103. Pearson, “The Lucan Censuses, Revisited”, 282. [↑](#footnote-ref-103)
104. See J. Burke for a detailed review of the current consensus of Luke’s historiographical abilities (J. Burke, “The Historicity of Acts” *CeJBI* 5:3 (2011): 14-20. [↑](#footnote-ref-104)
105. [Ed AP]: Critical scholarship may continue to remain divided and part of the reason for this is that it is part of the business of critical scholarship to seek new solutions to what are perceived to be long-standing problems; but this does not mean that the solution is not already in play amongst the arguments that have already been presented. [↑](#footnote-ref-105)
106. Marshall, *Luke*, 102. [↑](#footnote-ref-106)
107. Porter, “The Reasons for the Lucan Census”, 170. [↑](#footnote-ref-107)
108. Brown, *Birth*, 549. [↑](#footnote-ref-108)
109. See Carrier, “The Date of the Nativity in Luke”. [↑](#footnote-ref-109)
110. This paper was written in 1996 and has since had only minor revisions. For a more recent complementary contribution on Septuagintal matters, see J. W. Adey “Is Hebrews 10:5’s ‘body’ Language from the Septuagint?” *CeJBI* 1/4 (Oct 2007): Supplement. [↑](#footnote-ref-110)
111. W. L. Bedwell, “Echoes of the Septuagint” *The Christadelphian* (May 1996): 179-182. [↑](#footnote-ref-111)
112. In February of 2012, Dr John A. L. Lee (Macquarie University, Sydney), gave ‘The Jeremie Septuagint Lecture 2012’ in Cambridge on “The Pentateuch Translators’ Collaboration.” (He is a former Jeremie essay prize winner and his 1970 Cambridge PhD was published as: *A Lexical Study of the Septuagint Version of the Pentateuch*, [Vol. 14 Septuagint and Cognate Studies Series](http://www.google.co.uk/search?tbo=p&tbm=bks&q=bibliogroup:%22Septuagint+and+Cognate+Studies+Series%22&source=gbs_metadata_r&cad=3), Scholars Press, 1983). He focused on his specialist and lifetime accrued lexicographer’s perspective on the LXX Pentateuchal translators’ work. His view from lexicographical analysis is that, contrary to the legend of LXX origins, which claims 72 translators (whence 70 = ‘Septuagint’) rendered the Pentateuch into Greek (ca 250 B.C.), the internal textual evidence suggests it could have been just five translators who, as well as collaborating, translated a book each. This may turn the tide towards *history* since Aristeas’ account of LXX origins, as Tessa Rajak (2009) has described it, is “somewhere between myth and history.” [↑](#footnote-ref-112)
113. The scholarly convention is to use the surname in subsequent references to a commentator; no disrespect is intended for the late Bro. Bedwell. [↑](#footnote-ref-113)
114. H. A. Whittaker, without informed qualification, propagandises it as “one of the finest helps in Bible study available today” in: *Bible Studies - An Anthology* (Cannock: Biblia, 1987): section 10.16, 222-226, “The Septuagint Version - how useful is it?” [↑](#footnote-ref-114)
115. D. McCalman Turpie, *The Old Testament in the New: A contribution to Biblical Criticism and Interpretation* (London, 1868). He gives 37 NT quotations out of 275 which show LXX and NT in exclusive alignment. Some give other figures. His work is still cited with approval for its valuable compilation of texts; see, e.g. the comments on Turpie’s contribution in: *The Illustrated Bible Dictionary* (Inter-Varsity Press 1980): 1312-1313. [↑](#footnote-ref-115)
116. A. Rahlfs, *Psalmi Cum Odis* (1931), 30-32; *Septuaginta* (Stuttgart, 1935): xxii- xxxi. Also I. L Seeligmann, *The Septuagint Version of Isaiah: A discussion of its problems* (Leiden: E. J. Brill, 1948): 24-30. C. Stanley, *Paul’s Citation Technique* (Cambridge: Cambridge University Press, 1992), 52 (see also n. 61); 87-88; 166 (see ‘B’); 185, n. 4, and 254, n.10. [↑](#footnote-ref-116)
117. The LXX calls Yahweh (or LXX uses kurios [*sic*]) ‘the devil’ (diabolos) in 2 Reigns [2 Sam.]24:1 = Para l. A. [1Chron.] 21:1. Not a version to be recommended, surely! The case of transposing the Hebrew ‘satan’ for the Greek ‘devil’ reads as a *misunderstood* application of the relation of ‘devil’ and ‘satan’ found in the NT (in which not every ‘satan’ is a/the ‘devil’). [↑](#footnote-ref-117)
118. J. A. Fitzmyer, *A Wandering Aramean: Collected Aramaic Essays* (Atlanta: JBL Monograph Series No. 25; Scholars Press, 1979), 121, “Moreover it seems clear that the widespread use of *kurios* in the so-called LXX manuscripts dating from Christian times is to be attributed to the habits of Christian scribes. Indeed, the widespread use may well have been influenced by the use of *kurios* for Yahweh in the NT itself...As far as I know, there is no earlier dated manuscript [than A.D. ±200] of the so-called LXX which uses *kurios* for *Yahweh*” (Fitzmyer’s italics); see also his n. 44 & n.51, 138-9. On this matter see J. W. Adey “Is Hebrews 10:5’s ‘body’ Language from the Septuagint?” *CeJBI* 1/4. (Oct 2007): Supplement. [↑](#footnote-ref-118)
119. See (p. 34, n. 1), above. [↑](#footnote-ref-119)
120. Acts 17:28 from Arastus, or Cleanthes; Tit 1:12 from Callimachus. Some say 1 Cor 15:33 is from Menader, but no mention is made of this being from a non-Biblical source. [↑](#footnote-ref-120)
121. T. S. Green, *A Treatise on the Grammar of New Testament Dialect* (London: Samuel Bagster & Sons, 1842), 6. [↑](#footnote-ref-121)
122. C. Stanley, *Paul’s Citation Technique* (Cambridge: Cambridge University Press, 1992): 67- 69; 109, n. 76. [↑](#footnote-ref-122)
123. J. R. Michaels, *1 Peter* (Word Biblical Commentary 49; Waco, TX: Word Books 1988), 104. [↑](#footnote-ref-123)
124. L. Greenspoon, “The use and abuse of the term ‘LXX’ and related terminology in recent scholarship,” in *BIOSCS* 20 (1987): 21-29. [↑](#footnote-ref-124)
125. Stanley, *Paul’s Citation Technique*, 49. [↑](#footnote-ref-125)
126. Translation can apply to an original text (NT) quoting an original text (MT), or to the NT representing in Greek what Jesus and others may have spoken in Hebrew. [↑](#footnote-ref-126)
127. Cited in E. Wurthwein, *The Text of the Old Testament* (London: SCM Press, 1979), 94. [↑](#footnote-ref-127)
128. For my own preliminary contribution to this area, see: J. W. Adey, “Complementary Difference: Why New Testament quotations often differ from their Old Testament source”, *Christadelphian EJournal of Biblical Interpretation* 5/1 (Jan-Mar 2011): 10-27. [↑](#footnote-ref-128)
129. Zarley, *The Restitution of Jesus Christ*, 129. [↑](#footnote-ref-129)
130. Zarley, *The Restitution of Jesus Christ*, 136. [↑](#footnote-ref-130)
131. [Ed AP]: Scholars debate the belief in ‘two messiahs’ in relation to the DSS. The principal advocate of such a view is J. J. Collins. See his *Apocalypticism in the Dead Sea Scrolls* (London: Routledge, 1997), chap. 5. [↑](#footnote-ref-131)
132. Zarley, *The Restitution of Jesus Christ*, 137. [↑](#footnote-ref-132)
133. ‘James D. G. Dunn replies, “there was no conception of a pre-existent Messiah current in pre-Christian Judaism prior to the Similitudes of Enoch.”’ Zarley, *The Restitution of Jesus Christ*, 138; cited from *Christology in the Making* (London: SCM Press, 1980), 72. [↑](#footnote-ref-133)
134. Zarley, *The Restitution of Jesus Christ*, 14. [↑](#footnote-ref-134)
135. The term was coined by L. Hurtado and named after the original ‘History of Religions School’, founded in 19th Century Germany by a group of Protestant theologians. [↑](#footnote-ref-135)
136. [Ed AP]: There are two strands of argument to the ‘movement’—‘angelomorphic Christology’ (see C. A. Gieschen, *Angelomorphic Christology: Antecedents & Early Evidence* (Leiden: E. J. Brill, 1998)); and the binatarian nature of early Christian worship. However, the influence of the movement can be seen breaking out in more recent work that seeks to ‘prove’ early Christians had a definite sense of the pre-existence of Jesus—see for example S. Gathercole, *The Pre-existent Son* (Grand Rapids: Eerdmans, 2006). [↑](#footnote-ref-136)
137. Thus, Zarley observes that ‘Harvey ends his classic book by stating, “There is no unambiguous evidence that the constraint of monotheism was effectively broken by any New Testament writer”’, Zarley, *The Restitution of Jesus Christ*, 154. [↑](#footnote-ref-137)
138. As illustrated in the first column in this series, when we refer to Paul, we assume that he is speaking ‘not...by the will of man’, but by the ‘wisdom given unto him’ (2 Pet 1:21; 3:15). [↑](#footnote-ref-138)
139. The Lord’s response to the Pharisees in Matt 12:39 implies that the Jews in Paul’s day were equally an ‘evil and adulterous generation’. [↑](#footnote-ref-139)
140. It is important to be fair to the text on this point. The text does not exclude wise, mighty and noble individuals from the calling of the gospel (cf. Dan 1:4); it simply states that they were in the minority (‘not many’ – 1:26). [↑](#footnote-ref-140)
141. This is clearly describing foolishness in a ‘wisdom of the world’ sense, not spiritual foolishness (cf. Matt 25:3)! [↑](#footnote-ref-141)
142. Phil 3:3 ‘**rejoice** in Christ Jesus, and have no confidence in the **flesh**’ provides the correct attitude to rejoicing/glorying and the flesh (it uses the same Greek terms as ‘flesh...glory’ in 1 Cor 1:29). [↑](#footnote-ref-142)
143. Also cf. 2 Cor 10:17 where Jer 9:23 is cited again by the Spirit to the Corinthians. [↑](#footnote-ref-143)
144. This is an example of ‘complementary difference’ in quotation (Adey, 2011). The inspired apostle is not citing the Masoretic Text or the LXX as both the MT and the LXX (NETS and Brenton) have ‘boast **in this**’, rather than ‘boast in the Lord’. In this regard, the author recommends A. Gibson, “Inspiration and Quotation”, *The Testimony*, 53, 204-212 and J. Adey, “Complementary Difference: Why New Testament quotations often differ from their Old Testament source”, *CeJBI* 5/1 (2011): 10-27. [↑](#footnote-ref-144)
145. Whilst ‘the Lord’ in Jeremiah is YHWH, in the context of Corinthians ‘the Lord’ is clearly being applied to the Lord Jesus Christ (1:2, 3, 7, 10; 2:8). [↑](#footnote-ref-145)
146. 1 Cor 1:30 ‘**in** [Gk: *en*] the Lord’ is further informed by 1 Cor 1:30 ‘ye **in** [Gk: *en*] Christ’. [↑](#footnote-ref-146)
147. The third term in 1 Cor 1:26 is ‘noble’ which is not the Greek equivalent of the Hebrew ‘rich’ in Jer 9:23 (sw. Isa 53:9 ‘rich’; cf. Matt 27:57 ‘rich’). That said, the Greek term translated ‘noble’ is used in connection with wealth in Luke 19:12-27. As a result of two verbal connections (‘wise...mighty’) between Jeremiah 9 and 1 Corinthians 1, do we have warrant to connect ‘rich’ with ‘noble’? [↑](#footnote-ref-147)
148. P. Trible, “Depatriarchalizing in Biblical Interpretation” *JAAR* 41 (1973): 30-48 (36), cited in D. J. A. Clines, *What Does Eve Do to Help? and Other Readerly Questions to the Old Testament*, (Sheffield: JSOT Press, 1990), 28. [↑](#footnote-ref-148)
149. P. Trible, *God and the Rhetoric of Sexuality* (Philadelphia: Fortress Press, 1978), 90, cited in Clines, *What Does Eve Do to Help?*, 29. [↑](#footnote-ref-149)
150. [Ed AP]: The texts in the KJV are: Exod 18:4; Deut 33:7, 26, 29; Ps 20:3; 33:20; 70:5; 89:19; 115:9, 10, 11; 121:1, 2; 124:8; 146:5; 30:5; Ezek 12:14; Dan 11:34; and Hos 13:9. Freedman is letting words for saving/deliverance in a context strongly dictate the meaning of *`ezer* instead of seeing the wordas giving a complementary sense in these sentences as in standard translations (e.g. KJV, RSV, and NASB). [↑](#footnote-ref-150)
151. R. D. Freedman, “Woman, A Power Equal to Man” *BAR* 09/1 (Jan/Feb 1983): 56-58. [↑](#footnote-ref-151)
152. J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (electronic ed.), Oak Harbor, Logos Research Systems Inc., 1997. [↑](#footnote-ref-152)
153. F. Brown, S. R. Driver, & C. A. Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (electronic ed.), Oak Harbor, WA, Logos Research Systems Inc., 2000. [↑](#footnote-ref-153)
154. [Ed JWA]: *KünegDô* inthis form only occurs with the ‘k’ (‘as’ or ‘according to’) prefix in Gen 2:18 & 20. Without the prefix *negDô* occurs 11 times, generally as ‘before him’: Josh 6:5, 20; 2 Sam 22:13; etc. ‘As (a) before him’ simplifies, here. [↑](#footnote-ref-154)
155. Clines, *What Does Eve Do to Help?*, 30-31. [↑](#footnote-ref-155)
156. Clines, *What Does Eve Do to Help?*, 30-31. [↑](#footnote-ref-156)
157. G. J. Wenham, *Genesis 1-15* (WBC; Waco, Texas: Word Books, 1987), 68. [↑](#footnote-ref-157)
158. Wenham, *Genesis 1-15*, 68. [↑](#footnote-ref-158)
159. R. L. Harris, G. L. Archer & B. K. Waltke, (eds.), *Theological Wordbook of the Old Testament* (electronic ed.), Moody Press, Chicago, 1999. [↑](#footnote-ref-159)
160. [Ed AP]: The use of a noun like ‘help’ or the verb ‘to help’ in a military context does not thereby make the words military terms; the use of ‘help’ in relation to the woman is evidence of this point. The same point applies to ‘subdue’ and ‘have dominion’ in relation to the earth and its creatures: the use of ‘to have dominion’ is not military in relation to animals just because it may be used in military contexts elsewhere. [↑](#footnote-ref-160)
161. Harris, Archer, & Waltke, *Theological Wordbook of the Old Testament*. [↑](#footnote-ref-161)
162. [Ed JWA]: This helpful connection means it is the effect of God’s ‘help’ in fighting the good **fight**” that ends with a **crown of righteousness**....” God’s ‘help’ is through faith and prayer. He ensures that we are ‘valiant’ (or ‘virtuous’- *Hayil*) in the fight and so gain the victory (crown). This ‘help’ is what God-manifestation is. KJV Ps 108:13 is ‘through [God]’ or other versions’ ‘with’ (as given above); actually the Hebrew is ‘in’: ‘in God’ (e.g. 1 Sam 23:16; Ps 44:8; 56:4, 4 [5, 5 MT], 10 [11 MT], [12 MT]). Paul positions this redemptive theophany in 1 Cor 15:57: “But thanks *be* to God who gives us the victory through [Gk. *dia*.] our Lord Jesus Christ.” Col 1:27-29 has “Christ in you” providing for hope’s end. What it takes to ensure the fight is finished is his working in us ‘in power’/‘in virtue’, or ‘valiantly’- evn duna,mei(cf. Hebrew *BüHayìl* – ‘in power’/‘in [military or related] force’ sense in 1 Kings 10:2; 2 Chron 13:3; Zech 4:6. Greek translations in ‘LXX’ tradition give evn duna,mei in these texts. Also relate du,namin as ‘power’/‘virtue’ in Mark 5:30; Luke 6:19; 8:46.) [↑](#footnote-ref-162)
163. A. Clarke, *Bible Commentary & Critical Notes* (8 volumes; London: 1826) Vol. 4, Section Notes on Psalm 68, para. 2. [↑](#footnote-ref-163)
164. F. C. Cook, *Holy Bible With Commentary* (Speakers Commentary; 11 vols; London: John Murray, 1892), 4:319, para. 2. [↑](#footnote-ref-164)
165. D. Fifield, *The Praises of Israel* (3 vols; Birmingham: CMPA, 2008), 1:482 – 508. ([Ed AP]: Psalm 68 was the subject of a doctoral thesis by Bro. M. Vincent (Durham University, 2000)). [↑](#footnote-ref-165)
166. P. Von Haupt, “Der Achtundsechzigste Psalm” *AJSL* 23 (1906-7): 220-40; B. Duhm, *Die Psalmen* (Tubingen 1922), 174; W. R. Taylor, *The Book of Psalms, (Interpreters Bible;* Abingdon, 1955), 354. [↑](#footnote-ref-166)
167. H. Schmidt, *Die Psalmen (Handb. Z. A. T.*;Tubingen: 1934), 125-31. [↑](#footnote-ref-167)
168. W. F. Albright, “A Catalogue of Early Hebrew Lyric Poems (Ps LXVIII)” *HUCA* XXIII (1950-51): 1-39 (7-8). [↑](#footnote-ref-168)
169. See further 2 Sam 5:17-25 and Psalm 18. [↑](#footnote-ref-169)
170. We would suggest that being settled and established in the land was the ultimate contemplation of Moses in Num 10:35. [↑](#footnote-ref-170)
171. There are clear echoes between the Deborah and Barak events and Abrahams fight with the northern confederacy of Tidal king of nations in Genesis 14. However, perhaps the most relevant ‘echo’ is with the prophetic events of Ezekiel 38 and 39, which details another northern invasion and another divine intervention. [↑](#footnote-ref-171)
172. “The list of significant features differentiating Old Hebrew from paleo-Hebrew can be extended to most, if not all, letters of the alphabet. To identify them requires an eye and memory for form, gifts that make the paleographer. **Without such gifts, a scholar is in the same straits as the tone-deaf musician who wishes to conduct an orchestra**”, F. M. Cross, “Because They Can’t See a Difference, They Assert No One Can” *Biblical Archaeology Review* 23/02 (1997). [All emphasis in quotes is mine.] [↑](#footnote-ref-172)
173. “**No epigraphist trained in the scripts of these periods** would confuse second-century B.C.E. paleo-Hebrew with sixth-century B.C.E. Hebrew, much less with eighth-century B.C.E. Hebrew”, J. McCarter Jr., “No Trained Epigraphist Would Confuse the Two”, *Biblical Archaeology Review* 23/02 (1997). [↑](#footnote-ref-173)
174. W. G. Dever, quoted by H. Shanks in “Verbal Fisticuffs over Early Israelite Origins” *Biblical Archaeology Review* 36/04 (2010). [↑](#footnote-ref-174)
175. A. F. Rainey, “Rainey Defends Archaeologist Credentials” *Biblical Archaeology Review* 36/04 (2010). [↑](#footnote-ref-175)
176. Commenting on the work of Biblical scholar P. Davies, archaeologist W. G. Dever says, “The casual, off-hand, sometimes outrageous style of Davies’ book tempts one to dismiss it as either an example of British eccentricity, or perhaps intended only as a tongue-in-cheek piece for our amusement” in *What did the Biblical Writers Know and When did they Know it?* (Grand Rapids: Eerdmans, 2001), 29. [↑](#footnote-ref-176)
177. Commenting on the work of Biblical scholar Thomas Thompson, archaeologist, K. Kitchen says, “I hardly know where to begin with all this rollicking, silly nonsense!” in *On the Reliability of the Old Testament* (Grand Rapids: Eerdmans, 2003), 456. [↑](#footnote-ref-177)
178. [Ed AP]: See the article P. Wyns and A. Perry “Consensus” in this issue of the EJournal for a statement of the view that scholarly consensus should be appraised **according to its arguments**. Different groupings within the academy constitute different kinds of consensus—conservative, critical, near-eastern archaeologists, linguistics, evangelical, etc. An individual who accepts the evidential witness of Scripture should take the challenge of a contrary critical consensus seriously and the challenge should be met with informed argument. [↑](#footnote-ref-178)