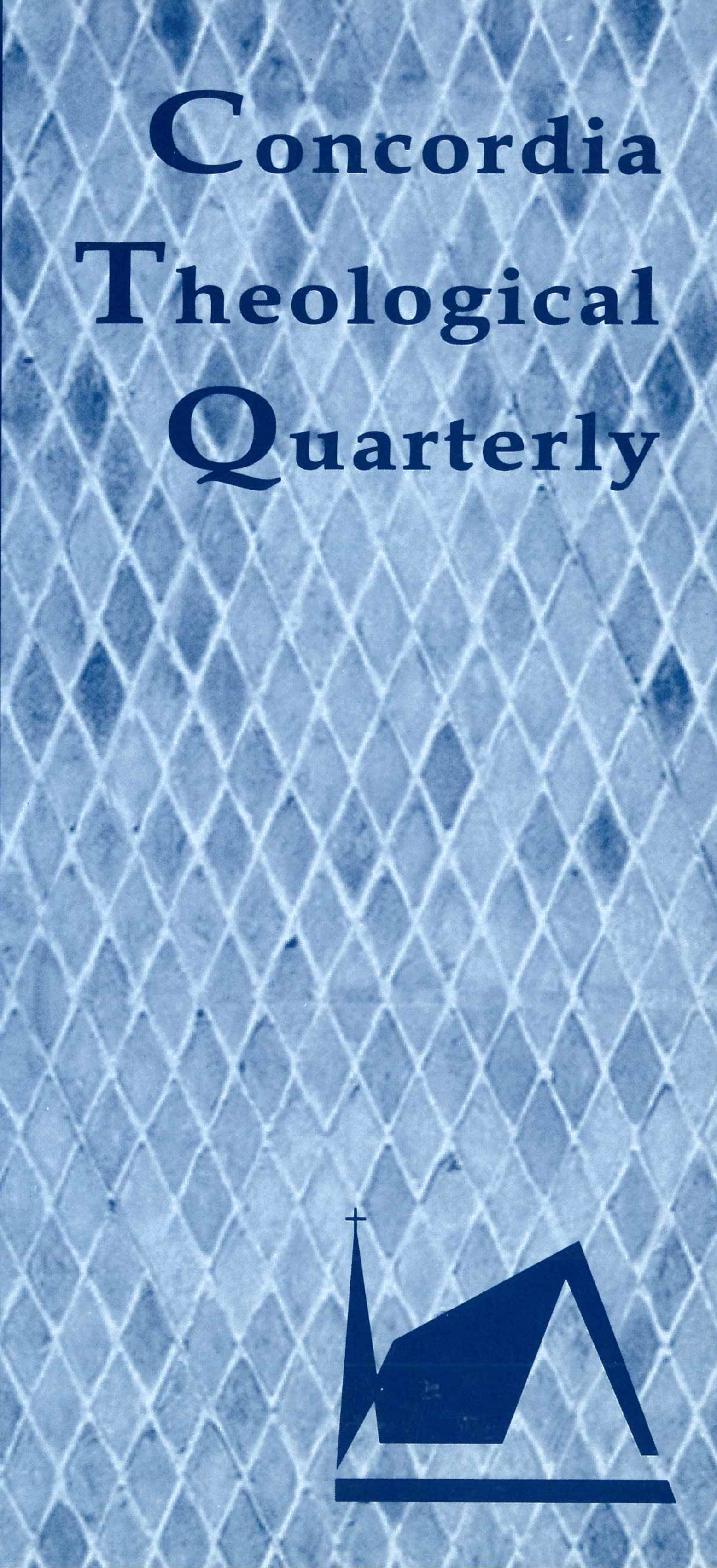
Concordia Theological Quarterly

CTQ

Vol. 61 No. 3
July 1997



CONCORDIA THEOLOGICAL QUARTERLY

Concordia Theological Quarterly, a continuation of *The Springfielder*, is a theological journal of the Lutheran Church—Missouri Synod, published for its ministerium by the faculty of Concordia Theological Seminary, Fort Wayne, Indiana.

Editor: Heino O. Kadai

Associate Editor: Douglas McC. L. Judisch

Assistant Editor: Lawrence R. Rast, Jr.

Book Review Editor: William C. Weinrich

Members of the Editorial Committee: Daniel L. Gard, Gregory J. Lockwood, Richard E. Muller, Dean O. Wenthe

Editorial Assistant: Jeanne Wilman

The Faculty: James G. Bollhagen, Eugene W. Bunkowske, Lane A. Burgland, Daniel L. Gard, Charles A. Gieschen, Douglas McC. L. Judisch, Arthur A. Just, Jr., Heino O. Kadai, Gregory J. Lockwood, Cameron A. MacKenzie, Walter A. Maier, Walter A. Maier III, Kurt E. Marquart, Richard E. Muller, Robert D. Newton, Lawrence R. Rast, Jr., Daniel G. Reuning, Robert V. Roethemeyer, John W. Saleska, David P. Scaer, Randall A. Schroeder, William C. Weinrich, Dean O. Wenthe, Harold H. Zietlow, Melvin L. Zilz. *Emeriti in Residence*: Harold H. Buls, G. Waldemar Degner, Eugene F. Klug, Raymond F. Surburg, Howard W. Tepker.

Concordia Theological Quarterly is indexed in *Religion Index One: Periodicals* and abstracted in *Old Testament Abstracts* and *New Testament Abstracts*. Its website is at http://www.ctsfw.edu/ctq/index.html

Manuscripts should conform to the *Chicago Manual of Style*, and are subject to peer review and editorial modification. Please accompany manuscripts with a computer disk version, preferably in WordPerfect. Unsolicited submissions should be original unpublished works and will *not* be returned unless accompanied by self-addressed envelopes and sufficient return postage.

Concordia Theological Quarterly is published in January, April, July, and October. The annual subscription rate is $10.00 within the United States, $15.00 U.S. in Canada, and $20.00 U.S. elsewhere ($30.00 if dispatch by airmail is desired). All changes of address (including clergymen of the Missouri Synod), subscription payments, and other correspondence concerning business matters should be sent to *Concordia Theological Quarterly*, Concordia Theological Seminary, 6600 North Clinton Street, Fort Wayne, Indiana 46825.

© 1997 Concordia Theological Seminary • ISSN 0038-8610

CONCORDIA THEOLOGICAL QUARTERLY

Concordia Theological Seminary
Fort Wayne • Indiana
+A+D+ 1846

Volume 61: Number 3 **July 1997**

Table of Contents

Eschatological Tension and Existential *Angst:* "Now" and "Not Yet" in Romans 7:14-25 and 1QS11 (Community Rule, Manual of Discipline)
Lane A. Burgland 163

The Healing of Naaman in Missiological Perspective
Walter A. Maier III 177

A Chapel Sermon on Exodus 20:1-17
James G. Bollhagen 197

Communicating the Gospel Without Theological Jargon
Andrew Steinman 201

Book Reviews 215

Salvation in Christ: A Lutheran-Orthodox Dialogue.
Edited with an Introduction by John Meyendorff
and Robert Tobias . . . . Ulrich Asendorf

A History of the Bible as Literature. By David Norton.
. . . . Cameron A. MacKenzie

Ministry in the New Testament. By David L. Bartlett
. . . . Thomas M. Winger

The Justification of the Gentiles: Paul's Letters to the Galatians and Romans. By Hendrikus Boers . . . . Charles A. Gieschen

Christianity and Christendom in the Middle Ages: The Relations Between Religion, Church, and Society. By Adriaan H. Bredero . . . . Karl F. Fabrizius

The Mystery and the Passion: A Homiletic Reading of the Gospel Traditions. By David G. Buttrick . . . . . . Carl C. Fickenscher II

Christ in Christian Tradition. By Aloys Grillmeier with Theresia Hainthaler . . . . William C. Weinrich

Theological Ethics of the New Testament. By Eduard Lohse . . . . H. Armin Moellering

Paul's Narrative Thought World: The Tapestry of Tragedy and Triumph. By Ben Witherington . . . . Charles A. Gieschen

Galileo, Bellarmine, and the Bible. By Richard J. Blackwell. . . . . Cameron A. MacKenzie

Teaching Law and Gospel. By William Fischer . . . Erik J. Rottmann

Books Received 238

Eschatological Tension and Existential *Angst*: "Now" and "Not Yet" in Romans 7:14-25 and 1QS 11 (Community Rule, Manual of Discipline)

Lane A. Burgland

In a recent article, D. B. Garlington enumerated five different approaches to Romans 7:14-25.[1] Paul refers to: (1) man under the law, prior to salvation; (2) the normative condition of the Christian;[2] (3) the Christian who tries to do the law without the full aid of the Spirit; (4) the person who is in the process of becoming a Christian and is frustrated, caught "in between" belief and unbelief; (5) the experience of any man, regardless of faith in Christ, who tries to do good.[3] A careful reading will lead to the conclusion that Romans 7:14-25 desribes the normative condition of the Christian. In Romans 7 Paul defends the law as good even though it seems to be an ally of sin (Romans 6:14-7:7), a view confirmed by its effect on the Christian, a member of two separate and distinct ages. One may then ask whether this eschatological tension and the resulting existential *Angst* (anxiety created by the mere fact of existence) is unique to Paul or whether it is also reflected in the Qumran documents. This study will examine Romans 7 with particular attention to the eschatology reflected by Paul in verses 14-25. The Community Rule (1QS 11), a Qumran document that contains similar statements, will then be compared with Romans 7.

Romans 7:7-13

> (7) What therefore shall we say? Is the law sin? Of course not! But I did not know sin except through law; for I would

---

[1] D. B. Garlington, "Romans 7:14-25 and the Creation Theology of Paul," *Trinity Journal*, n.s., 11 (1990): 197-235.

[2] J. D. G. Dunn (*Romans 1-8* [Waco: Word Books, 1988], 398) depicts this section as representing the Christian in two epochs.

[3] Garlington, "Romans 7:14-25," 199.

Dr. Lane A. Burgland is Assistant Professor of Exegetical Theology (New Testament) at Concordia Theological Seminary, Fort Wayne, Indiana.

> not have known covetousness except the law said, "you will not covet." (8) But sin, taking opportunity through the command, produced in me every (kind of) covetousness; for without law sin (is) dead. (9) Then I was living apart from law, but having come by the command, sin revivified, (10) and I died and the command which was (intended) for life, was found in me (to produce) death. (11) For this sin, taking opportunity through the command, deceived me and through it killed (me). (12) So thus the law, on the one hand (is) holy and the command (is) holy and right and good. (13) Has the good therefore become for me death? Of course not! But this sin, so that it may be manifestly sin, through the good to me has been working death, so that the sin might be utterly sinful through the command.[4]

Paul makes a number of remarks about the law up to this point that could be misconstrued by the reader. The believer dies both to sin (6:2) and to the law (7:4). The believer is therefore freed from both sin (6:18) and the law (7:3). He is "justified from sin" (6:7) and "discharged from the law" (7:6). The Christian walks in newness of life (6:4) and serves in the new way of the Spirit (7:6).[5] The reader could very well conclude that the law and sin are one and the same. Paul therefore defends the law, first by pointing out that sin is the real culprit (in verses 7-13) and then by placing blame where it belongs: not on the law (which is good) but on sinful human nature (in verses 14-25).[6]

Paul shows that before he was converted, his attitude towards the law differed significantly. He had excelled in law-performance beyond any of his contemporaries (Galatians 1:14). But now, as a Christian, he recognizes that in his zeal to fulfill the law he actually had been "a blasphemer and a persecutor and a hubristic man" (1 Timothy 1:13) because he was ignorant of the true nature of the law in which he was an expert. His ignorance was unbelief (1 Timothy 1:13) and in his unbelief he was deceived. Instead of achieving a righteous status before God, he became the "chief" of sinners (1 Timothy 1:15).

---

[4] All translations are the author's unless otherwise indicated.

[5] Noted by Leon Morris, *The Epistle to the Romans* (Grand Rapids: Inter-Varsity, 1988), 270.

[6] One may see Dunn, *Romans 1-8*, 376. He suggests a further division in verses 18-20 regarding the divided "I" and in verses 21-23 concerning the divided law. It is not necessary to divide the law inasmuch as the problem is rooted in the fact that the believer "lives in two worlds."

One might suggest, therefore, that Paul refers to his own experience under the law before conversion in Romans 7:7-13 as he now, a Christian, evaluates it.[7] He can identify with Adam because both are "first" or "foremost" sinners: Adam by chronology and Paul by degree. The rest of humanity (excepting Jesus Christ) falls within the same category, although coming later than Adam and sinning less than Paul. One may then paraphrase Paul's comments in 7:7-13, particularly 7:9-10, as Michael Middendorf has done:

> I was alive, that is, I possessed physical life and thought I possessed spiritual life. However, I was actually living an existence under the lordship of the Law (7:1), the end of which was death (7:5). I was being deceived by sin into a mistaken apprehension of the purpose and function of the Law's commandment. When my full understanding of sin and the Law came, when I realized the actual effect of God's Law upon me as a sinful man, "I died" (ἐγώ ἀπέθανον; 10a).[8]

Verse thirteen serves as a "hinge" verse to summarize the previous six verses and introduce the second defense of the law, 7:14-25. When Paul defends the law in chapter 7, he recognizes the close connection between it and God Himself. It is therefore impossible to equate the law with sin, in spite of the effect the law has on sinners.

Paul's personal experience parallels that of Adam and holds true for all people. Only as a Christian can he look back and see clearly the nature of the law and its purpose. And it is as a Christian, a believer buried with Christ Jesus in His death through baptism and raised with Christ into newness of life (one may compare Romans 6:4) that he writes verses 14-25.

---

[7] Michael Middendorf makes this point, "The 'I' in the Storm: Paul's Use of the First Person Singular in Romans 7," unpublished Th.D. dissertation (St. Louis: Concordia Seminary, 1990), 271-72.

[8] Middendorf, "The 'I' in the Storm," 273.

Romans 7:14-25

> (14) For we know that the law is spiritual, but I, I am fleshly, having been sold under sin. (15) For that which I work out I do not know; for that which I do not want, this I do, but that which I hate, this I am doing. (16) And if that which I do not want, this I am doing, I agree with the law that (it is) good. (17) But (it is) no longer I, I am working out this but the sin dwelling in me.
>
> (18) For I know that good does not live in me, that is in my flesh; for to want lies close at hand, but to work out the good does not. (19) For although I want to do good, the evil I do not want (is) what I am doing. (20) And if that which I do not want, this I do, no longer (is it) I working it out but the sin dwelling in me. (21) Wherefore I find the law, by which I want to do the good, that evil lies close at hand. (22) For I joyfully agree with the law of God according to the inner man, (23) but I see another law in my members at war with the law of my mind and taking me captive by the law of sin which is in my members. (24) Wretched man I! Who will rescue me from this body of death? (25) But thanks to God through Jesus Christ our Lord! Therefore, on the one hand, I serve the law of God and yet, on the other hand, by the flesh (I serve) the law of sin.

Paul speaks in these verses as a Christian. Yet as a Christian, baptized into Christ's death and raised to a new life in Him, how is it possible that Paul can represent himself as still "sold under sin" and admit that he still serves "the law of sin?" Paul established in verses 7-13 that the problem does not lie in the law, because it is good and its commandment is holy and righteous and good. Further, he adds in verse 14, the law is spiritual (πνευματικός). Dunn explains that this means "it derives from the Spirit (given by inspiration), embodies the Spirit, manifests the Spirit, was intended to address at the level of the Spirit. . . ."[9] Contrasted to this "spirituality" of the law is the "fleshy" nature of human existence. The adjective Paul employs here as an antonym for πνευματικός is σάρκινος, a word which appears only four times in the New Testament. Here and in 1 Corinthians 3:1 it is set in opposition to πνευματικός and seems to be quite negative. In 2 Corinthians 3:3 and in Hebrews 7:16, however, the authors use it without those negative overtones.[10] When Paul sets the two terms πνευματικός and σάρκινος in contrast to each other, he has in mind the difference between the next age (following the resurrection) and the present age (prior to the resurrection). One may see this most clearly in his treatment of the resurrection in 1 Corinthians 15.

---

[9] Dunn, *Romans 1-8*, 387. He refers the reader to Paul's use of πνευματικός in Romans 1:11; 1 Corinthians 2:13; 10:3-4; 12:1; 15:44, 46; Colossians 1:9; 3:16.

Paul uses the adjective σάρκινος to represent the human being in the age of Adam, created a "living soul" from the dust of the earth. The significant change in Adam and his descendants that occurs in Genesis 3 is reflected in Paul's use of σάρξ at many points in his writings where man as *sinful* man is in view.[11] Paul, therefore, says that man is "by nature" sinful (φύσει, Ephesians 2:4) and under God's wrath. Commenting on Romans 7:14 and specifically on the phrase "but I am fleshy, having been sold under sin," Dunn writes: "in short, the phrase speaks of the individual in his belongingness to the epoch of Adam, which is ruled by sin and death."[12]

When an individual is brought into Christ by means of baptism (Romans 6:1-4; Galatians 3:26-28) he is literally a "new creation" (2 Corinthians 5:17). As Robin Scroggs writes:

> Paul does not use the term 'new creation' as a metaphor. Man in Christ will be, indeed already is, a truly new creature. The literal reference of Paul's language here has often been noticed, but it needs to be reiterated to avoid any

---

[10] In 2 Corinthians 3:3, Paul talks about how the Corinthian believers are living letters of Christ through Paul's ministry, "written by the Spirit of the living God, not on stone tablets but on tablets of fleshy hearts." In Hebrews 7:16, the author defends the high priesthood of Christ Jesus as not being "according to the fleshy command but according to the power of indestructible life."

[11] For example, Romans 8:3 (Jesus came in the "likeness of sinful flesh"), 8:4, 5, 6, 8, 9, 12, 13; 9:8.

[12] Dunn, *Romans 1-8*, 388.

> suggestion that Paul is speaking simply of some emotional, intellectual, or decisional experience of the natural man. Paul's language implies further that the reality of this new nature is nothing more nor less than a restoration to that truly human reality, God has always desired for man.[13]

The decisive event in this epoch is the birth, life, death and resurrection of Jesus Christ. The reader of Romans has seen Gentiles condemned by the law in 1:18-32. He has witnessed the condemnation of Jews by the law in 2:1-28. He has read of the law's condemnation of all people together in 3:1-20 and may recall Paul's harsh words that "by works of the law all flesh will not be justified before [God] because through the law comes recognition of sin" (3:20).

"But *now*!" opened 3:21 and in 3:21-26 Paul treats the cross of Christ and the effect Jesus' crucifixion has on humanity's plight. In the "now time" (ἐν τῷ νῦν καιρῷ, 3:26), God's righteousness has been displayed in the crucifixion of Himself in the Person of His Son. The believing man is restored in Christ Jesus the Image of God (Colossians 1:15; 2 Corinthians 4:4), and the next age has dawned already. The Holy Spirit Himself is the ἀρραβών, the Guarantee, of our present participation in the coming age (Ephesians 1:14; 2 Corinthians 5:5). Garlington observes the role this plays in Romans 5-8:

> As an outgrowth of an objection raised and answered in 7:7-12, 7:13-25 articulates the overlap of these two creations, with its resultant tension in the believer's inward being. Chap. 8, finally, predicts the glories of the consummated new creation. The sub-structure of Romans 5-8 therefore can be viewed as the passing away of the old creation and the advent of the new. This is what accounts for the conspicuous time-element in these chapters. Echoing 3:21, the "eschatological νῦν" is present in 5:10; 6:21; 7:6, 17; 8:1; and even when the "now" of salvation is not expressly mentioned, it is nonetheless just beneath the surface of all

---

[13] Robin Scroggs, *The Last Adam: A Study in Pauline Anthropology* (Philadelphia: Fortress, 1966), 63-64.

> those passages that speak of the definitive break with the old age.[14]

On this side of the resurrection such restoration is partial[15] but it is real already (Romans 8:28-30).[16] Paul, as every believer, has obtained the forgiveness of sins and eternal life (Romans 5:17-21; 6:22-23; 8:2, 28-39). Yet he can say to the Philippians that he has not already received the goal of the Christian life nor has he already been perfected, but that he diligently pursues "the prize of the upward call of God in Christ Jesus" (Philippians 3:9-14). He is sure of his salvation, presently possessed (Romans 8:38-39) but warns fellow believers in Corinth of the danger of falling away from the faith (1 Corinthians 10:1-13). Using verbs in the present tense, Paul describes the effect that this eschatological tension produces in the life of someone who lives in two epochs, still a member of the old eon of fallen human nature and yet, in Christ Jesus, a resident of the age to come. Paul expresses the subjective effect of this objective truth in Romans 7:14-25 as he defends the law.[17] Dunn observes:

---

[14] Garlington, "Romans 7:14-25," 204.

[15] Garlington comments ("Romans 7:14-25," 234-35): "God, then, is in the process of making his people what Adam, as his image, should have been. But until the process is complete, the Christian, like Christ himself, must labor and persevere amidst circumstances which are far from favorable. It is, in consequence, precisely because he anticipates better things that the believer cannot be content with his present attainments in grace. In view of what he longs to be hereafter, he can only cry out with the apostle Paul, 'Wretched man that I am.' Yet the bottom line, from which our truest comfort in this life is taken, is the one drawn from Paul by Luther. As those who live in the era of overlapping and conflicting creations, we are *simul iustus et peccator.*"

[16] John, quoting Jesus, phrases this distinction in terms of life and death. One may compare John 5:24-29 where the dead are hearing and possessing eternal life during the earthly ministry of Jesus while those in the grave await the resurrection. Revelation 20:1-10 makes the same point (those who have a share in the first resurrection, baptism, will not taste the second death, hell). The point is that Paul is not saying something that other New Testament writers and Jesus Himself have not also expressed or implied.

[17] Garlington observes a parallel structure in verses 14-20 ("Romans 7:14-25," 211): 14 – 18a; 15a – 18b; 15b – 19; 16-17 – 20. Dunn adds his opinion that "the last two clauses of verse 21 are a compressed form of verses 18b-19. . ." (*Romans 1-8*, 392). Verses 21-25 form the summary and

> As the whole context indicates, Paul's is a salvation-history dualism or tension, not an anthropological dualism: the "I" is split not as a result of creation (or the fall), but primarily as the result of redemption; the "I" is split because the "I" of the believer belongs to, is stretched between the old epoch of sin and death (and law) and the new epoch of grace and life (and Spirit).[18]

The question that one may ask at this point is whether Paul's understanding of the two epochs and the believers membership in both at the same time is unique to the New Testament or whether other communities, such as those at Qumran, developed a similar theology. Existential *Angst* seems to be fairly common in the world. Do the Qumran people evidence this frustration? And if so, what is its origin? Two scrolls from Qumran may provide the answers to those questions.

1 QS 11, The Community Rule

Eleven reasonably well-preserved columns of a manuscript were discovered in Cave 1 and published in 1951 by Millar Burrows under the title *The Manual of Discipline (The Dead Sea Scrolls of St. Mark's Monastery* II, New Haven). One of the oldest of the scrolls, this scroll (now known as "the Community Rule") dates from 100 B.C.[19] In the eleventh column, at lines 9-10, the text reads:

> As for me,
>   I belong to wicked mankind,
>   to the company of ungodly flesh.
> My iniquities, rebellions, and sins,
>   together with the perversity of my heart,
> belong to the company of worms,
>   and to those who walk in darkness.[20]

---

conclusion.

[18] Dunn, *Romans 1-8*, 394.

[19] One may see Geza Vermes, *The Dead Sea Scrolls in English*, third edition (New York: Penguin books, 1987), 61 for examples.

[20] Vermes, *The Dead Sea Scrolls in English*, 79; Vermes' translation.

This text appears in the context of praise and confession. The author praises God for what He has done for the author and his community, particularly for joining them to the community of the angels, referred to as the "Holy Ones" and the "Sons of Heaven" in the previous lines. Parallels to this expectation exist outside of Qumran and outside of the Bible. The author(s) of *I Enoch* 104.6 (perhaps as early as the Community Rule) states: "Now fear not, righteous ones, when you see the sinners waxing strong and flourishing; do not be partners with them, but keep far away from those who lean onto their own injustice; for you are to be partners with the good-hearted people of heaven."[21] The author of *2 Baruch* (second century A.D.) expresses similar hopes:

> Miracles, however, will appear at their own time to those who are saved because of their works and for whom the Law is now a hope, and intelligence, expectations, and wisdom a trust. For they shall see that world which is now invisible to them, and they will see a time which is now hidden to them. And time will no longer make them older. For they will live in the heights of that world and they will be like angels and be equal to the stars. And they will be changed into any shape which they wish, from beauty to loveliness, and from light to the splendor of glory. . . . And the excellence of the righteous will be greater than that of the angels (2 *Baruch* 51:7-10, 12).[22]

The significant difference between *1 Enoch* and 2 *Baruch,* when compared to 1QS 11.9-10, is that the author of the Community Rule confesses his sinfulness and unworthiness to become part of the heavenly community. This has, quite naturally, led some to link the Community Rule 11 to Romans 7. Dunn, for example, says: "We find precisely the same self-confession in the Qumran literature, used by those who, very much like Paul, rejoiced in the experience of God's righteousness."[23]

---

[21] Translated by E. Isaac and included in James Charlesworth's *The Old Testament Pseudepigrapha* (Garden City: Doubleday, 1983), 1:85.

[22] Translated by A. F. J. Klijn, included in James Charlesworth's *The Old Testament Pseudepigrapha*), 1:638.

[23] Dunn, *Romans 1-8*, 389.

It appears, however, that Dunn has overstated the resemblance. The author of the Community Rule expresses his anxiety over his failure to adhere to the law's precepts. He even goes so far as to confess that "I belong to the Adam of wickedness." On the collective or corporate use of "Adam," Leaney notes:

> It is significant that besides the frequent use in 1QH [*Thanksgiving Hymns*] it is thus used eight times in CD [*Damascus Document* or *Zadokite Document*], twice in DSW [*The War Scroll* or 1QM], but in the *Rule* only at 5.17 in this way other than the six times all concentrated in this column, where the thought is so closely parallel to that of 1QH.[24]

This "Adam of wickedness" is set in parallel in 1QS11.9-10 with "the company of ungodly [or evil] flesh" and raises the question of whether this author's use of "flesh" is identical to Paul's. Certainly they are similar. Karl Kuhn describes the use of "flesh" in Qumran:

> In the Qumran texts the word "flesh" is contrasted not only to the spirit of *God* but to the "spirit of truth," which the believer possesses, in accordance with his predestination. Therefore, man as "flesh" is unworthy of God and prone to do evil, or rather, prone to succumb to the Evil One, while the spirit of the pious, as the "spirit of truth," places him in the battlefront on God's side against the Evil One. Thus "flesh" becomes a contrast to the "spirit" which rules the pious man and determines his good actions, and dwells within him; consequently "flesh" becomes the area of weakness through the natural inclinations of man; it becomes almost synonymous with evil.[25]

The rabbis had also recognized the existence of two separate impulses within man. As early as the Tannaim (first century A.D.) there had been discussions of the "evil impulse" (יצר הרע) and the

---

[24] A. R. C. Leaney, *The Rule of Qumran and its Meaning: Introduction, Translation and Commentary* (London: SCM Press, 1966), 254.

[25] Karl Georg Kuhn, "New Light on Temptation, Sin, and Flesh in the New Testament," in *The Scrolls and the New Testament*, edited by Krister Stendahl (New York: Harper & Brothers, 1957), 101.

"good impulse" (יצר הטוב; one may see *M. Berakoth* 9.5).[26] Yet this evil impulse has more to do with mankind as creature than Paul's statement in Romans 7:14 that even members of the elect community have been and still are "sold under sin" (πεπραμένος). For example, the author of the Community Rule states in 1QS11.10, "My iniquities, rebellions, and sins, together with the perversity of my heart, belong to the company of worms and to those who walk in darkness."[27] The author anchors his understanding of his unworthiness in his corporeality, in his weak creatureliness which contrasts with God's perfection and omnipotence. There is no sense in the Community Rule that the existential *Angst* is ultimately rooted in an existence within two ages, the age of Adam and the age of Messiah. For the Qumran covenanters, the age of Messiah seems to be purely future, as yet totally unrealized. The confession of unworthiness in 1QS11.9-10 resembles Paul's discussion in Romans 7:14-25, but has developed from a different understanding of eschatology.

This is evident in the way in which the author concludes the Community Rule. He asks,

> What shall one born of woman be accounted before Thee? Kneaded from dust, his abode is the nourishment of worms. He is but a shape, but moulded clay, and inclines towards dust. What shall hand-moulded clay reply? What counsel shall it understand?[28]

The author laments the creatureliness of man, corporate Adam, and ends with two rhetorical questions, set in parallel, which he leaves unanswered.[29] Leaney summarizes:

> All these passages emphasize the finitude of man and his membership of the order of this world with which is contrasted that of the new age, sometimes thought of as already existing and removed from this world not by time but by space. . . . Thus angels live in the other heavenly

---

[26] One may see Leaney, *The Rule of Qumran*, 42-43.

[27] Vermes, *The Dead Sea Scrolls in English*, 79.

[28] Vermes, *The Dead Sea Scrolls in English*, 80.

[29] Note that Paul answers the rhetorical question with which he ends Romans 7:25.

> order; but when the fulness of time comes it will be possible for finite mortal men, whose origin and life exists so far only on the biological level, to attain to the other order of life.[30]

The difference between the Community Rule and Romans 7:14-25 is that the Qumran author speaks as a human being, expressing the *Angst* that is common to humanity. The author belongs to those predestined to inherit the glory of the angels and share in their community *at some point in the (near) future* but does not yet possess it. Even if it already exists, it exists somewhere else. On the other hand, Paul speaks in Romans 7:14-25 as a Christian, one who has already experienced the eschaton through baptism into Christ's death and resurrection. Paul and all Christians, the "I" of Romans 7:14-25, are already members of the holy community, although this is "not yet" fully realized. The author of the Community Rule shares much with Paul: the use of "I" to represent a larger group, of which he is himself a member; the opposition of "flesh" to the coming age; and a confession of sinfulness and unworthiness. But these are only superficial similarities.[31] And the superficiality of the comparison is most obvious in the fact that Paul can answer his final rhetorical question and the author of the Community Rule cannot. Only as a member already possessing the next age can Paul speak as he does in Romans 7.

The contrast with Paul's theology is remarkable. The Community Rule at 4.23 reads "For God has chosen them for an everlasting Covenant and all the glory of Adam shall be theirs."[32] The context is the arrival of the eschaton, the day when God shall put an end to falsehood and truth will arise in the world forever. A man of Qumran may cry out to God and confess his unworthiness in contrast to God's holiness; he may confess to his fellows his unworthiness to be included among those predestined to eternal life. But this is not the cry of Paul in Romans 7.

---

[30] Leaney, *The Rule of Qumran*, 259.

[31] *Contra* Karl Kuhn, "New Light on Temptation," 102-09.

[32] Vermes, *The Dead Sea Scrolls in English*, 66.

Summary and Conclusions

Paul has an awareness of God's sovereignty, an appreciation of man's sinfulness, a recognition of an entirely God-dependent salvation, and the use of "I" to refer to himself and the community of which he is a member in common with those who wrote the Community Rule and the Thanksgiving Hymns. He uses "flesh" and "spirit" in ways that resemble those terms in Qumran, and both express an existential *Angst*. But the differences are greater than the similarities. W. D. Davies concludes his study of these two terms in Paul and in Qumran:

> Thus our discussion of "flesh" and "spirit" in Paul has led to the same conclusion. The Scrolls and the Pauline Epistles share these terms, but it is not their sectarian connotation that is determinative of Pauline usage. As the Epistles themselves would lead us to expect, Paul stands in the essentials of his thought on these matters more in the main stream of Old Testament and Rabbinic Judaism than in the sect. There is no reason to suppose that in other aspects of his thought the case would be different.[33]

Paul may speak of an election to salvation, but he does so only in Christ and Him crucified (Romans 8:28-30; one may compare Ephesians 1:3-14). Nowhere does Paul speak of a predestination for any individual to damnation or destruction. Rather, he affirms that God "wants all men to be saved and to come to a knowledge of the Truth." (1 Timothy 2:4) A second difference lies in the origin of the existential *Angst* both express. For Paul, this anxiety comes from the fact that a Christian lives in two ages, the age of Adam since Adam's fall, and the Coming Age, which has already begun with the life, death and resurrection of Jesus Christ (Romans 3:21-26). When a person is baptized into Christ Jesus, he enters that age, a new creation called to a new life (Romans 6:1-4; one may compare 2 Corinthians 5:17). Yet the old continues along with the new, and the battle is joined, as David Wenham describes:

---

[33] W. D. Davies, "Paul and the Dead Sea Scrolls: Flesh and Spirit," in *The Scrolls and the New Testament*, edited by Krister Stendahl (New York: Harper & Brothers, 1957), 182.

> Paul was aware that the pressures on the believer were often severe (e.g. 1 Corinthians 7:5): outside there were the principalities and powers, defeated by Christ and yet a fierce foe; inside was the flesh/the body with its constant tendency to sin and its constant tendency to reassert its enslaving power in the believer. The enemy for Paul was no paper tiger; probably in Romans 7:14-25 he was speaking from personal experience. He urges his readers not to get tired (e.g. Galatians 6:7-10), an injunction necessary because the battle is one in which it is easy to grow weary. The reality and unpleasantness of the enemy is made clear by Paul's expressions of longing for future liberation—a liberation only partially realized now and fully to be enjoyed in the future.[34]

A third distinction appears when the role of the law is observed. Nowhere in Qumran's literature does the law appear as an occasion for sin, as a springboard that sin uses to increase sins among people. Yet Paul can and does say that the law was given so that sin might be recognized as sin and so that the surpassingness of sin might be developed through the command (Romans 7:13). Finally, the similarities and differences may be summed up in how the author of the Community Rule and Paul ended their treatment of this subject. The Qumran author wrote: "What shall hand-moulded clay reply? What counsel shall it understand?" Having expressed his *Angst*, the author was left without an answer to his own question. Paul, on the other hand, cries: "Wretched man I! Who will deliver me from this body of death?" And answers from God-given faith: "Thanks be to God through Jesus Christ our Lord!"

---

[34] David Wenham, "The Christian Life: A Life of Tension? A Consideration of the Nature of Christian Experience in Paul," in *Pauline Studies: Essays Presented to Professor F. F. Bruce on His 70th Birthday*, edited by Donald A. Hagner and Murray J. Harris (Grand Rapids: Eerdmans, 1980), 89-90.

The Healing of Naaman in Missiological Perspective

Walter A. Maier III

This study analyzes the narrative of the healing of Naaman the Syrian, 2 Kings 5:1-19a. Selected verses will be treated exegetically with a particular focus on their missiological character and implications.

The pericope of Naaman's healing is actually the first part of the whole Naaman account. The second part, involving the rest of 2 Kings 5, relates the unfortunate Gehazi incident. The entire Naaman account is well known, in part because of how this history has been recorded in Scripture. As James Montgomery states, "The story is brilliant in its representation of the international manners of the age, as also in its fine sketching of the actors."[1] A. Graeme Auld correctly notes that "a remarkable amount about the character of the main participants is communicated in very few words."[2]

Further, T. R. Hobbs has observed that of all the stories associated with the great prophet Elisha, this one has the most highly developed plot and contains the largest number of characters.[3] In the first part, verses 1-19a, there are eight characters or groups of characters: Naaman, his wife, her maid, the king of Syria, the king of Israel, Elisha, Elisha's unnamed messenger, and Naaman's servants. The second part of the account, verses 19b-27, adds two more: Gehazi and the

---

[1] James A. Montgomery, *A Critical and Exegetical Commentary on the Books of Kings,* International Critical Commentary (Edinburgh: T. and T. Clark, 1951), 373.

[2] A. Graeme Auld, *I & II Kings,* The Daily Study Bible (Philadelphia: Westminster Press, 1986), 167.

[3] T. R. Hobbs, "Naaman," in *The Anchor Bible Dictionary,* edited by David Noel Freedman (New York: Doubleday, 1992), 4:968. See Hobbs' discussion in his commentary *2 Kings,* Word Biblical Commentary (Waco, Texas: Word Books, 1985), 13:58-62.

Dr. Walter A. Maier III is Associate Professor of Exegetical Theology (Old Testament) at Concordia Theological Seminary, Fort Wayne, Indiana.

unidentified servants who carry Gehazi's loot for him. These characters, how they interact with each other, and the accompanying "scene changes" make the whole Naaman account one of greater complexity than the other Elisha stories.[4] This complexity enhances the main incident in the first part of chapter 5, the encounter between Naaman and Elisha.[5]

Turning to verses 1-19a, which are the focus of this study, we note that much information is given to us about Naaman in the opening verse. He is commander of the army of Aram, or Syria, the country just to the north of the Northern Kingdom of Israel. Naaman is a great man in the eyes of the king of Syria, who regarded his general highly because he had gained victory for Syria. The relationship between Naaman and his king, described here in verse 1, will again come to the forefront in our analysis of verse 18.

The word "victory" in our English translations is a rendering of the Hebrew word תְּשׁוּעָה, which can also be "salvation," "deliverance." The victory, or deliverance accomplished by Naaman in part may have involved repulsing Assyrian aggression, but probably included defeating the Northern Kingdom in various battles. Most interesting is the precise wording of our text: "through him *Yahweh* had given victory to Aram." The Hebrew author of the text was reminding his first readers that Yahweh, the God of all the earth, can use an enemy, pagan commander to accomplish his purposes. This specific mention of Yahweh working with a Gentile sets the tone for what will transpire later on in the chapter.

Naaman has a serious skin disease, but probably not leprosy as we think of it today.[6] As a result of the witness of his wife's Israelite maid concerning the prophet in Samaria, Naaman comes down to that city with a letter from the Syrian king and meets with the king of Israel. Neither king is given a personal name in the account. Judging from the context in 2 Kings, the Israelite king was probably Joram/Jehoram, who reigned *circa* 852-841 B.C. If this is correct, the Syrian king may have been Ben-Hadad II (around 870-842 B.C.).[7] Apparently the story takes place during a rare time of peace, or at least "a certain relaxation of hostilities," between Syria and the Northern Kingdom, making Naaman's journey to Samaria possible.[8]

---

[4] Hobbs, *2 Kings*, 59, 62.

[5] One may see Hobbs, *2 Kings*, 59.

[6] One may see, for example, Auld, *I & II Kings*, 167; also Hobbs, *2 Kings*, 63; and Richard D. Patterson and Hermann J. Austel, *1, 2 Kings*, The Expositor's Bible Commentary (Grand Rapids, Michigan: Zondervan Publishing House, 1988), 4:191.

The king of Israel's response to the letter of Syria's king is both humorous and sad: humorous because we can understand his frustration at the request to heal Naaman, and sad because he does not think of the prophet Elisha. Evidently the letter makes no mention of the prophet, since the Syrian king simply assumes that his Israelite counterpart is very familiar with the prophet (even a little girl knew about his amazing works) and that he, as king, can command the prophet to heal. It is a telling commentary that the Israelite king thinks immediately of international intrigue rather than of the power of Yahweh in the ministry of his prophet Elisha. As the story continues, however, Naaman does proceed to Elisha's house. Although he goes with no command of the king directed to the prophet, Naaman has with him an enormous amount of gold and silver, plus ten sets of clothing, with which he thinks he can buy the prophet's services. Surely such wealth, Naaman presumes, will persuade Elisha in his favor.

Standing at the door of the prophet's house, Naaman is certain that Elisha will come out to meet him. From elements in the text we almost can look into Naaman's mind and see his reasoning. His confidence about Elisha's appearance seems to be based both on Naaman's attempt outwardly to honor the prophet, and on the commander's pride, of his actually feeling superior to Elisha. Concerning Naaman's honoring the prophet, Matthew Henry astutely observes how the commander deals with Elisha. He does not send for Elisha to come to him; rather, Naaman shows the prophet respect by traveling to Samaria, though he is diseased, the journey is over 120 miles, and he would be entering a country with which he was usually at war. Moreover, he honors the prophet by coming with a great retinue: with chariots, horses, and servants.[9]

---

[7] For another opinion one may see, for example, Wayne T. Pitard, "Ben-Hadad," The Anchor Bible Dictionary, edited by David Noel Freedman (New York: Doubleday, 1992), 1:663-665.

[8] Hobbs, *2 Kings*, 68.

However, Naaman's speech later in the text reveals that there is another side to his dealing with Elisha in exactly this way. Naaman is confident that because he, the commander of the army of Syria, is standing at Elisha's door, and he is there with so many horses and chariots and servants, that Elisha will be most impressed—indeed, awestruck—and will surely come out and pay homage to him, Naaman the Great. He is a Syrian, a general, his king's highly-valued right-hand man. Elisha is an Israelite, only a prophet (Naaman categorized Elisha as he did the prophets in his own land), whom the Israelite king basically has forgotten. Naaman is the man of military power, social status, and wealth, not Elisha. The prophet should consider it a privilege to serve him.

Having considered the two sides to Naaman's action and thinking—one involving honoring the prophet, the other his own pride—we understand fully why he speaks as he does in verse 11: "*To me* he will surely come out [literal translation]!" Hebrew אֵלַי, "to me," is placed first for emphasis, as noted by various scholars.[10] Likewise, the infinitive absolute is emphatic.[11] Naaman not only assumes that Elisha will come out to him, but that the prophet will cure him right then and there in a dramatic ritual involving Elisha's calling aloud on Yahweh and waving his hand over the diseased area. Or, the prophet will tell him face-to-face to carry out some heroic act, corresponding to Naaman's position and power, something which would match his, as Moore phrases it, "obsession with greatness."[12] This "great man," as verse 1 describes him, has come from Syria prepared to do, using the words of his servants in verse 13, "a great thing."

---

[9] Matthew Henry, *An Exposition of the Old and New Testament* (New York: Fleming H. Revell Co., 1896), volume 2, no page numbers given.

[10] For example, John Gray, *I & II Kings*, second edition, The Old Testament Library (Philadelphia: Westminster Press, 1970), 506; also Rick D. Moore, *God Saves: Lessons from the Elisha Stories*, Journal for the Study of the Old Testament Supplement Series, volume 95 (Sheffield, England: JSOT, 1990), 75; and Patterson and Austel, *1, 2 Kings*, 191.

[11] Although the infinitive absolute follows, it can still carry the sense of "surely," "indeed," "certainly." See, for example, Thomas O. Lambdin, *Introduction to Biblical Hebrew* (New York: Charles Scribner's Sons, 1971), 158; and Choon L. Seow, *A Grammar for Biblical Hebrew* (Nashville: Abingdon Press, 1987), 182. One may also see Mordechai Cogan and Hayim Tadmor, *II Kings*, The Anchor Bible (New York: Doubleday, 1988), 11:64. Gray comments: "The infinitive absolute . . . also emphasizes the fact that Naaman regarded it the duty of Elisha, whom he regarded as his social inferior, to come out to him" (506).

Therefore Naaman is surprised and reacts angrily when Elisha does not come to meet him, but merely sends a messenger, and tells him simply to wash seven times in the unimpressive Jordan River. Naaman feels insulted, humiliated, the prophet seemingly not paying any attention whatsoever to the respect Naaman was paying him, and especially to Naaman's high position. Patterson and Austel write:

> Naaman was incensed. Here was a person whom he considered to be both ethnically and socially inferior to himself who failed to receive him. Furthermore he certainly was not acting like any of the "prophets" Naaman knew.[13]

This Israelite prophet, Naaman realized, will carry out no dramatic display on his behalf, he will assign the general no daring, challenging task. Naaman, bitter, holds up two rivers of Syria as better than all the waters of Israel. Moore comments:

> The rivers of Israel and Aram provide him with a convenient opportunity to strike back without having blatantly to expose his own egocentricity. In declaring the superiority of Aram's rivers, he can subtly assert the superiority of Aram over Israel and his own superiority over an Israelite prophet.[14]

Elisha, of course, has crucial reasons for not coming out to Naaman. As Henry points out, the prophet does not want to seem overly pleased with the honor being shown him.[15] At the same time, Elisha does not want to seem overly impressed with Naaman and his retinue. Further, Elisha sees the need to humble the general in his pride, for his own good. The prophet also wants to teach Naaman that his cure would be due not to any power of Elisha, not to any ritual he would perform, or incantation he would utter, not to any magic touch of the prophet. On the other hand, Naaman would understand that his healing came about not because of any heroic effort on his own part, or any great accomplishment, not because of anything he did to earn the cure. He would see that wealth, status, prestige, pomp, influence of royalty, human might, and human effort avail nothing with regard to his healing.

---

[12] Moore, *God Saves*, 76.
[13] Patterson and Austel, *1, 2 Kings*, 191.
[14] Moore, *God Saves*, 76.

Naaman reacts angrily to his treatment by the prophet; but his servants, with simple yet powerful reasoning, convince him to go to the Jordan. As he travels to the river, Naaman has time to cool down somewhat from his anger and think. His healing, if it occurs, will not be due to Elisha, who, in effect, has distanced himself from the miracle, nor to Naaman's own riches or any achievement on his part. So who does get the credit? Why does the miracle come about? It will not happen because of the Jordan, as if that river had some special, magical property or power—otherwise, as J. Lumby points out, there would have been no lepers in Israel.[16] No—Naaman would remember that Israel, after all, has a god. As his speech in verse 15 reveals, Naaman believes that Yahweh is the god in this land (one may compare verse 11). Further, Elisha is the prophet of Yahweh, his spokesman. Therefore, if the healing takes place, this would be due to Yahweh, to his power, to his unearned kindness.[17]

---

[15] Henry, *Exposition*.

[16] J. Lumby, *The Second Book of the Kings*, The Cambridge Bible for Schools and Colleges (Cambridge: Cambridge University, 1892), 51.

[17] Naaman does not think that his getting himself wet in the Jordan would be a contribution to, or a matter of his earning, his healing. The general's only thought must have been that this action with the water would be, as my colleague James Bollhagen phrased it, "too little" a thing to have any credit given to Naaman. He would be healed only because of Yahweh's grace. My colleague Douglas Judisch has reminded me that the sacraments provide interesting analogies to this relationship between human action and God's

Naaman apparently travels to the Jordan with no great resolution, as Henry observes.[18] Whereas Elisha told him to wash (רָחַץ) seven times in the river, Naaman merely dips (טָבַל) himself in the water as many times, as lightly as he is able. Nevertheless, the miracle occurs. A wonderful change comes about, which involves more than the restoration of Naaman's skin. Naaman shows himself changed internally by his actions and his words.

First, instead of returning immediately to Syria from the Jordan, Naaman, as G. Rawlinson has noted, goes out of his way and makes the trip back with all his retinue to Elisha.[19] Now the prophet grants him a face-to-face meeting. Immediately Naaman—one can almost sense his eagerness—confesses: "Now I know that there is no God in all the earth but in Israel." The gods of Syria, supposedly superior to Yahweh, could not heal Naaman; thus he sees that what he has been taught, and what he has believed about these gods, is false. They are false gods, they are not really gods at all. They are in fact non-existent, and, if such is the case for Syria's gods, that certainly holds for the gods of other nations. Yahweh cured him; Yahweh exists; indeed Yahweh is the only God in all the earth.

Naaman, then, believes in Yahweh, and he indicates in verse 17 that he will worship only Yahweh. However, does he have saving faith? Does Naaman, converted to monotheism, knowing that Yahweh alone is God, believe in the Messiah? None of the scholars this author examined dealt with this question. Jesus says in John 17, "Now this is eternal life: that they may know you, the only true God, *and* Jesus Christ, whom you have sent." Saving faith was the same in the Old Testament era as it is in the New, namely, faith in the Savior (the coming One for Old Testament believers, the One who has come for New Testament believers). If Naaman lacks knowledge of the Messiah, the faith he did have

---

grace. Parents, bringing their infant son to baptism, are not earning salvation for him; and a believer, coming to the Lord's Supper and kneeling at the rail, is not meriting the forgiveness of sins.

[18] Henry, *Exposition*.

[19] G. Rawlinson, *II Kings*, The Pulpit Commentary (McLean, Virginia: MacDonald, n.d.), 5:95.

would not save him, and Elisha's farewell to Naaman in verse 19—"Go in peace"—rings hollow.

This study contends that Naaman believed in the Messiah, because the Messianic hope was alive in Israel and just as much a part of the faith of Israelites as the doctrine that Yahweh is One, the only God. The significance of Genesis 3:15—the first promise of the Savior—cannot be overemphasized. The *protevangelium* defines that which follows in Scripture. It makes clear the importance of God's relationship with Shem as spelled out in Genesis 9; the reason God called Abram, and why he said to him, "In you all the families of the earth will be blessed"; what the blessing of Judah means in Genesis 49, and the promise concerning Shiloh. Thus the explanation for the Exodus, the covenant at Sinai, the entrance into the Promised Land goes back to Genesis 3:15. A true Israelite believed that there was one God, Yahweh, and that He chose Israel for a special purpose: from this nation would come the Savior promised in Genesis 3:15. To believe in Yahweh meant believing in the Messiah; to proclaim "The Lord our God is one Lord" (Deuteronomy 6:4) was to confess faith in the coming Savior. Genesis 3:15 told the Israelites what the sacrificing of lambs foreshadowed. That verse was the defining background for the promise of *the* prophet in Deuteronomy 18, God's covenant with David in 2 Samuel 7, the Messianic Psalms, for all the Messianic prophecies recorded by the time of Elisha and Naaman.

Consider Abraham in Genesis 15: in verse 5 God promises him numerous off spring, and verse 6 says that Abraham "believed Yahweh" [or, "he believed *in* Yahweh"] and Yahweh credited this faith of Abraham to him as righteousness. In other words, Abraham's faith in Yahweh in verse 6 was saving faith, as Paul makes abundantly clear in Romans 4. Abraham's believing in Yahweh meant he believed Yahweh's promise to grant him many descendants, it meant he believed all Yahweh's promises, including the one in Genesis 3:15 of the coming Savior.

Consider Rahab, the Canaanite woman of Jericho, a prostitute. In Joshua 2 she declares to the Israelite spies whom she hides in her house: "Yahweh your God is God in heaven above and on the earth below." This was saving faith, according to the author of

Hebrews, who includes Rahab in his list of exemplars of faith in chapter 11 (verse 31). James indicates that Rahab had saving faith, because from this true, genuine faith came good works (2:25). Rahab's confession, "Yahweh is God," included a confession of the coming Savior. To believe in Yahweh meant to believe in his Messiah.

Consider the showdown scene on Mount Carmel involving Elijah, the prophets of Baal, the Israelites, and the question, "Who is God? Yahweh or Baal?" In the end, the Israelites proclaimed the confession Elijah wanted to hear, "Yahweh—He is God!" Elijah, zealous that his countrymen have true, genuine faith, would not have been satisfied if the people believed only that Yahweh was God, and not Baal. To confess Yahweh was to confess his Messiah.

Again, the position of this study is that the confession of Naaman in verse 15 means that he believes in the coming Savior, something which Elisha understands with his prophet's insight. As to how Naaman came to know about the Messiah can only be imagined. Although the religious situation in the Northern Kingdom was not good, genuine believers were still there. Naaman could have come into contact with one of these through the business of diplomacy, or through commerce, or through warfare. We recall that apparently a believer was in his own household, his wife's Israelite maid. Further, if the Israelites became familiar with Canaanite religion, and if Ahaziah had become familiar with the religion of the Philistines (2 Kings 1:2), why could not Naaman become familiar with Israelite religion? As commander of the army of Syria he would want to learn about his southern neighbors, the Israelites, who were often his enemies. Perhaps Naaman was willing to come to Israel in the first place because he knew about some of the miracles which were part of Israelite tradition. General Naaman would have done his homework, which included studying the belief system of the Israelites. Indeed, in our narrative Naaman is the first one to mention the name "Yahweh" (verse 11). In verse 11, and in verse 15, after his healing and conversion, Naaman, as does the Old Testament, uses the plural noun "Elohim" to refer to the one

God of Israel.[20] He goes on to speak about making "whole burnt offerings" (עֹלָה) for Yahweh (verse 17). Finally, Elisha told Naaman to wash in the Jordan seven times. Why seven? Did Elisha perceive, with his prophet's insight, that Naaman, due to a familiarity he had with Israelite religion, would remember that seven was a sacred number to the Hebrews, stamping a work as that of Yahweh?

Naaman, healed and changed, "stands before" Elisha as a servant, just as the prophet says in verse 16 that he "stands before" Yahweh, also as a servant. The mighty Syrian general, properly humbled, calls himself "your servant"five times when speaking to Elisha.[21]

Moreover, he urges the prophet to accept a gift, not because he thinks Elisha is a sorcerer who requires payment, but in sincere gratitude to Elisha as the spokesman of Yahweh. There was nothing wrong with bringing a gift to a prophet of God (1 Samuel 9:7-8; 1 Kings 14:3). Nor would Elisha, who enjoyed the hospitality of the rich Shunamite woman (2 Kings 4:8-11), have been wrong in accepting a gift from Naaman. Elisha could have used this gift for the benefit of the company of prophets who assisted him or for other poor people (2 Kings 4:42). However, in this particular situation, Elisha wants to avoid any possibility of a misunderstanding, of clouding the truth which Naaman has come to grasp. The prophet earnestly desires to keep matters clear in the new convert's head. Elisha refuses to accept any gift so that Naaman will continue to understand without any uncertainty that Elisha was not like the false prophets, who selfishly sought financial gain from their work; that Yahweh, not Elisha, healed Naaman; that the blessings of Yahweh cannot be bought; that Yahweh deals with people in grace.

Naaman's speech in verses 17-18 reveals three elements in his thinking. The first relates to his request to take two mule loads of Israelite soil back to Syria so that he could carry on worship of

---

[20] I would translate לֵאלֹהִים אֲחֵרִים of verse 17 as "to other gods."

[21] Adam Clarke comments (*Clarke's Commentary* [New York: Abingdon-Cokesbury Press, n.d.], 2:497): "Naaman, the leper, was more proud and dictatorial than he was when cleaned of his leprosy."

Yahweh. The pagan gentiles of the ancient Near East believed that each country had a chief deity who reigned supreme in the land. In other words, the deities were localized (one may compare 1 Kings 20:23; 2 Kings 17:26). Proper worship of a god could take place only in his land, or if it was carried on outside his territory, then *on* the god's land. That is, there could be worship of a deity in another country if the worship took place on soil from his land.

This convert, then, mixes his new Yahwism with an old pagan notion. He had confessed, "There is no God *in* all the earth but *in* Israel" (verse 15). Yahweh is the only God, yes, but Naaman does not yet comprehend that Yahweh is God *of* all the earth. He still sees Yahweh as a territorial deity: Yahweh dwells in Israel. Accordingly, Naaman deems it necessary to take Israelite soil back to Syria so that there he could properly worship Yahweh. He would build an altar on this holy soil spread out on the ground, perhaps also using some of the soil to make the altar (one may compare Exodus 20:24). He would have a sanctified place for Yahweh in a land unclean, polluted with idolatry.

The second element in Naaman's thinking relates to sacrifices. He intends to offer up "whole burnt offerings and sacrifices" to Yahweh at his shrine in Syria. The pagan Gentiles were accustomed to offering up sacrifices to their deities; Naaman naturally plans to do this for Yahweh. Perhaps, as implied earlier, the specific words Naaman uses indicate he has some familiarity with the sacrificial system outlined in the Israelite Torah. Yet we recall that these Pentateuchal guidelines also stress centralization of worship. In the Torah the one God commands that the Aaronic priests offer up his sacrifices at one place, at the central sanctuary, which was first the tabernacle, later the temple.

The third element in Naaman's thinking relates to his carrying on his life back in his idolatrous homeland as the king's right-hand man. He is of the opinion that he will not be able to avoid bowing down in the temple of Rimmon, the chief god of Syria. This Rimmon, also known as Hadad, was Baal, the ancient

Semitic storm god.[22] Now if the phrase "leaning on my hand" can be taken literally, the discussion on this point ends. Since the Syrian king, infirm perhaps from old age, literally supported himself on Naaman's hand, Naaman would have to enter Rimmon's temple when his master went to worship there, and as the king bowed down, Naaman would have to do the same. Naaman simply would be acting as a support for his master. No question on religious compromise arises.

However, in this context the phrase "leaning on my hand" probably is to be taken figuratively. As Karl Keil has explained, it most likely denotes the relationship between a king and his adjutant or second in command and the kind of service rendered to the king by this confidant.[23] Compare the usage of the same phrase in connection with the Israelite king, 2 Kings 7:2, 17. In chapter 6 that Israelite king does not appear as infirm, since he is vigorous enough to tear his robes (verse 30).

With this understanding of the phrase, a discussion of Naaman's going into the temple of Rimmon takes on a decidedly different tone. The Syrian king expects his right-hand man, who attended him, to accompany him to the temple and worship the state god with him. In other words, duty requires Naaman to go through the ceremony of Syrian worship. While Naaman's words can be translated as saying that he, Naaman, only will bow down in the temple, and not really in his heart worship Rimmon (the context favors this interpretation), he still will be going through the outer motions of obeisance to the deity. Naaman sees no way out of this dilemma.

To Naaman's speech in verses 17 and 18—his requesting Israelite soil, his indicating his intention to sacrifice to Yahweh in Syria and to continue bowing down in Rimmon's temple—Elisha responds, "Go in peace." What does the prophet's response mean? Elisha bids the Syrian farewell, wishing him peace—yes. But do his words also give approval to Naaman's way of thinking? Is the prophet basically saying to Naaman, "That's O.K."? Several Old Testament scholars argue as much.[24]

---

[22] See Walter A. Maier III, "Hadadrimmon," in *The Anchor Bible Dictionary*, edited by David Noel Freedman (New York: Doubleday, 1992), 3:13.

[23] Karl Keil, *Die Bücher der Könige*, second edition, Biblischer Commentar über die Prophetischen Geschichtsbücher des Alten Testaments (Leipzig: Dörffling und Franke, 1876), 266-267. See also James L. Crenshaw, *Story and Faith: A Guide to the Old Testament* (New York: Macmillan, 1986), 149-150, and Henry, *Exposition*.

How might one argue in support of such an interpretation of Elisha's "Go in peace"? Naaman's speech, once again, shows him to have undergone a major change. He refers to himself as Elisha's servant, and further shows his respect for the prophet by asking his permission to carry dirt back to Syria. He regards the soil of Israel as sacred, whereas before his healing he had voiced plainly his contempt of the Jordan and, by implication, of the whole land of Israel. With his desire to set up a shrine in Syria where he can worship and sacrifice to Yahweh, Naaman reveals his enthusiasm and sincerity as a worshiper of Yahweh, his devotion to the one God, and the seriousness with which he takes his new faith. Naaman demonstrates forthrightness and honesty to Elisha in requesting the soil and admitting his future activity in Rimmon's temple. Because of his conviction concerning Yahweh Naaman feels uncomfortable when he thinks ahead to his bowing to the Syrian deity.

In addition, the Israelite dirt could serve as a tangible reminder to Naaman of his experience with Elisha and his new relationship with Yahweh. Richard Nelson has compared Naaman's use of the soil to the use of icons in the Christian church.[25] Certainly the Church expresses its faith in part with sculptures, pictures and other visible means. Also, the soil, in a sense, could have served as a witness to Naaman's family, servants, and neighbors of his belief in Yahweh, the God of Israel. Moreover, if Jonah, a true prophet of Yahweh, thought he could flee from his land and so escape the Lord, how critical should one be of Naaman with his conception of Yahweh as localized in Israel?

---

[24] For example, A. S. Aglen, *Lessons in Old Testament History* (London: Edward Arnold, n.d.), 315; Crenshaw, *Story and Faith*, 149-150; and Gwilym H. Jones, *1 and 2 Kings*, 2 volumes, New Century Bible Commentary (Grand Rapids, Michigan: Williams B. Eerdmans, 1984), 2:419.

[25] Richard D. Nelson, *First and Second Kings*, Interpretation (Atlanta: John Knox Press, 1987), 182-183.

Could the fact that Naaman came from a different culture support the interpretation that Elisha voices approval in verse 19a? Naaman is not going to be living among God's covenant people. Does Elisha, so to speak, let Naaman play by a different set of rules? C. H. Kraft states that "culture is not in and of itself either an enemy or a friend to God or humans," and that "God chooses the cultural milieu in which humans are immersed as the arena of his interaction with people."[26] Paul wrote to the Corinthian Christians that their men ought not, and their women ought, to cover their heads when praying or prophesying. If the apostle had been writing to us today with our customs, he would have given a different judgment. According to Jewish culture, the Virgin Mary and Joseph were regarded as husband and wife because they were betrothed to each other. Today, in our country, engagement is not tantamount to marriage.

Finally, if Elisha is giving his consent in verse 19a, was this a matter of, to use a phrase from the New Testament era, Christian liberty? Paul, in 1 Corinthians, recognizes a certain amount of flexibility with regard to eating meat offered to idols. Concerning circumcision, he acted in two different ways on two different occasions. The apostle refused to circumcise Titus in opposition to the Judaizers, but circumcised Timothy because of certain Jews (Galatians 2; Acts 16).

Therefore, when Elisha responds, "Go in peace," is the prophet giving his approbation to Naaman's way of thinking? I think not. Despite the various arguments raised in support of the "approval" interpretation, important basic facts remain. Naaman's conception of Yahweh as localized in Israel is not merely inadequate, it is wrong. Also, God's covenant with Israel given through Moses actually expressed his will for all mankind in the Old Testament era. Yahweh formulated no separate covenant for gentile believers, for those of a culture different from Israel's. When a gentile came to faith in Yahweh, even though he lived outside of Israel he was bound to the same moral and ceremonial law as were the Israelites. How much the gentile followed the ceremonial guidelines varied from convert to convert (for example, with regard to circumcision), but he was not free, for example, to set up his own personal shrine where he sacrificed to Yahweh. In the Old Testament era the one God's will for the one, true Israel—made up of all Israelite *and* Gentile believers—was that sacrifice be carried out at the one central sanctuary. True, Samuel sacrificed at different locations in Israel, but this was an irregularity, and Samuel, a prophet, had his own inspired reasons.

---

[26] C. H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, New York: Orbis Books, 1979), 113, 114.

The Christian liberty argument does not apply here. The freedom of the Gospel gives no license to believe and practice in the wrong way. Besides, although Paul recognized some flexibility in the matter of eating idol meat, he told the Corinthian Christians not to attend the idol feasts, namely, feasts in honor of an idol in the idol's temple. Paul warns the Corinthians about having fellowship with devils. That command of the apostle has particular relevance to verse 18 of our pericope.

Concerning verse 18, Naaman, as already mentioned, shows that he is quite uncomfortable about his going into the temple of Rimmon. Naaman's discomfort derives from his recognition that his behavior will not be right. Naaman's conscience bothers him because he accurately regards his future behavior as wrong. Therefore he says, "May Yahweh *forgive* me for this." Naaman's emphatic way of speaking in verse 18 indicates his being troubled by the whole matter. He repeats both his description of what he will do in Rimmon's temple and his wish for forgiveness, and puts all of these words into a chiastic construction.

With Naaman himself judging his coming actions as contrary to God's will, how can Elisha be approving, or making concession, to such action? Elisha knew that Naaman owed allegiance to a King higher than his Syrian master; the prophet knew, as Peter would confess centuries later, that believers "must obey God rather than men" (Acts 5:29). Naaman's bowing to Rimmon because of governmental pressure contrasts badly with the heroic behavior of Shadrach, Meshach, and Abed-Nego; of Daniel; of the many Christians who suffered martyrdom because of their refusal to burn incense to the Roman emperor.

Nor can the prophet of Yahweh be giving an absolution to a man who essentially says, "What I *will* do is sin, but I am going to do it anyway." Elisha's response does not open the way for Naaman to go against his conscience.

How, then, are we to take Elisha's words, "Go in peace"? We note that nowhere in Naaman's speech in verses 17 and 18 does the Syrian actually ask Elisha to render judgment concerning his plan to prepare his own sanctuary for Yahweh, to carry out sacrifices, to keep on bowing down in the temple of Rimmon. Naaman simply indicates to the prophet what he intends to do. Another consideration is that apparently Naaman has to leave immediately for Syria; he cannot stay any longer to learn more from Elisha.

Under these circumstances and in this particular situation, Elisha, the man of God, gives the best possible response, he speaks just the right words. The prophet's "Go in peace" does not, as already explained, give approval to Naaman's way of thinking and his plan of action, but neither does Elisha's response voice his disapproval. Elisha does not say, "That's O.K." to Naaman. At the same time he refrains from telling the Syrian "Don't think or act that way! You're wrong!"

How might we understand Elisha's response? The prophet is commending Naaman to the care and guidance of God.[27] Yahweh had brought Naaman to faith through the truth the Syrian possessed. Elisha, with his prophet's insight, trusts that Yahweh, through the same truth, will grant Naaman spiritual growth and maturity. The prophet may even have been confident that Naaman would seek to add to his knowledge of God's Word.

Elisha's way of dealing with Naaman earlier in the narrative points to his earnestly desiring Naaman's salvation. The prophet had not come out to meet Naaman—that ultimately the Syrian might come to believe in Yahweh. Elisha refused to take any gift after the healing—that Naaman would keep focusing on Yahweh, and his grace. In verse 19a the prophet says "Go in peace" because he wants the flame of faith which has started in Naaman to continue burning and not be snuffed out. The flame in the new convert is still small; Elisha does not want to quench what has just begun in Naaman with a strong negative response or with instruction which, too hastily given, only would confuse and upset. He handles Naaman tenderly, as a spiritual babe. The prophet realizes that if at this moment he is too critical and makes too many demands Naaman will feel discouraged, weighed down, and "turned off" to Yahwism. Some of the Syrian's old pagan notions still cling to him, and he is not ready to give up his high position, and to experience suffering because of his faith. Obviously Naaman needs more instruction; he needs to grow and mature spiritually; his knowledge of, and wisdom from, God's Word need to increase. But again, Elisha trusts that Yahweh will grant these blessings to Naaman according to Yahweh's will, timetable, and method; He will cause the flame in Naaman to burn brighter and stronger. Yahweh had changed Naaman remarkably; Naaman gives evidence of his being a new man; Elisha commits Naaman to the continuing gracious care and guidance of the Lord. Therefore the prophet makes no comment about the soil, the sacrifices, the bowing to Rimmon, or, for that matter, the importance of circumcision, and attending the annual feasts in Jerusalem.

---

[27] One may compare the discussion of, for example, F. W. Farrar, *The Second Book of Kings,* The Expositor's Bible (London: Hodder and Stoughton, 1894), 55-56; Henry, *Exposition;* Keil, *Die Bücher der Könige,* 267; and Lumby, *The Second Book of the Kings,* 55-56.

When a person comes to faith, often not everything changes immediately in his or her life. Evangelists, missionaries, and pastors constantly pray for wisdom in dealing with recent converts.[28] A rough, partial analogy to the Elisha-Naaman situation exists in the New Testament: Paul's handling of Philemon and Onesimus. How can one Christian brother *own* another brother in Christ? However, Paul in his letter to Philemon does not order this Christian master to free his slave Onesimus. The Apostle trusts that God, through the Gospel, will lead Philemon to greater spiritual wisdom, resulting in appropriate action.

---

[28] I have had fascinating discussions on this subject with my colleagues who have served in the mission filed.

This study concludes with the following brief observations: First, the Naaman narrative is a powerful story from several different perspectives, including the missiological. This tone is set from verse 1, with the information that God had used Naaman to give victory to Syria. Such a fact, along with the rest of the narrative, must have astounded many of the first Israelite readers of 2 Kings 5. The story reaffirms that Yahweh is Lord of all nations, who had concern for all the people of the earth. God directed everything in Naaman's life—giving him power, the favor of his king, but also a skin disease that Naaman might come to faith.

Second, a key element in our story is the witness given by a little Israelite girl, a captive maiden. God can use the lowly of this world to accomplish mighty deeds, to carry out his will. We note that others who lack prestige play an important role in the narrative: the messenger who met Naaman at Elisha's door, Naaman's servants who convinced him to go to the Jordan. As Moore states, "The words of kings have come to nothing, while words from lowly persons have prevailed."[29]

Third, concerning the Israelite maiden, Henry notes that "the unhappy dispersing of the people of God has sometimes proved the happy occasion of the diffusion of the knowledge of God, Acts, 8.4."[30]

Fourth, the Naaman narrative reminds Missouri Synod Lutherans of a necessary balance in the ministry of the Word. The first, pressing need is that a person come to faith in Jesus Christ; then we work on his becoming one who holds to all the doctrines of the LC—MS. As we well know, the word takes varying amounts of time in different individuals to carry out its leavening work. But in due course, the word will produce fruit.

As Nelson has observed, "every faithful person who does not simply abandon the world is confronted by the wrenching issue of divided loyalties. There is no easy answer that works every time."[31] Evangelists, missionaries, and pastors thus operate with a certain amount of flexibility when dealing with new converts, in order that they may patiently, gently, effectively lead them, through the word, to deeper spiritual insight and a more dynamic demonstration of their faith in their lives.

---

[29] Moore, *God Saves*, 77.

[30] Henry, *Exposition*.

Fifth, Naaman certainly needs spiritual refining and growth, but he compares well to a goodly number of Israelites living in the Northern Kingdom. Although the general plans to keep on bowing down to the Syrian state god, he at least does not try to justify his action by attempting a synthesis of Yahweh and Rimmon, or Baal. Unlike Naaman, a large portion of Elisha's countrymen either were blending Yahweh together with Baal, and vice versa, or were worshiping exclusively Baal.

Remember also the "rest of the story," 2 Kings 5:19b-27. Nelson writes: "Although Naaman lost his egocentricity (verse 11) and his ethocentricity (verse 12) in his Jordan bath, these things still clung to Gehazi (verse 20)," Elisha's Israelite servant.[32]

Sixth, Jacques Ellul puts the Naaman account into this interesting perspective.

> From the political standpoint . . . the incident does not improve the situation between Israel and Syria not stop the war which will very soon break out between them afresh. We see this war developing in Chapter 6, and historians agree that the same king of Israel figures in both stories. . . . [Naaman's] conversion does not change the relation between the powers.[33]

We wonder, of course, what happened to Naaman after he returned to Syria. Samuel Schultz interprets evidence from 2 Kings 8 as implying that Naaman made known his experience with Elisha.

---

[31] Nelson, *First and Second Kings*, 183.

[32] Nelson, *First and Second Kings*, 183.

[33] Jacques Ellul, *The Politics of God and the Politics of Man*, translated and edited by Geoffrey W. Bromiley (Grand Rapids, Michigan: William B. Eerdmans, 1972), 35.

> Elisha's ministry was known not only throughout Israel but in Syria as well as in Judah and Edom. Through the healing of Naaman and the peculiar encounter of the Syrian armies with this prophet, Elisha was recognized as the "man of God" even in Damascus, the Syrian capital. Toward the end of Joram's reign . . . Elisha made a visit to Damascus (2 Kings 8:7-15). When Benhadad [King of Syria] heard of this he sent his servant, Hazael, to Elisha. With gifts impressively distributed on a caravan of forty camels . . . Hazael made inquiry of the prophet whether or not Benhadad . . . would recover from his illness.[34]

Finally, the cleansing of Naaman the "leper" foreshadows similar miracles performed by Jesus, the Savior whom Naaman grasped in faith. At the beginning of his Galilean ministry Christ, in the synagogue of Nazareth, mentions Naaman (Luke 4:27). Why? In that setting Christ was teaching the people of his hometown that the

> gifts of God's grace, in particular the works of his power, are not bestowed because of nationality or outward connection of any kind. . . . There are no claims that coerce God; he bestows the gifts of his grace and mercy freely, without human merit or worthiness . . . according to his gracious plans and designs . . .[35]

What Jesus was trying to teach those in the Nazareth synagogue, Naaman had learned. We rejoice that the God of salvation healed Naaman externally, and internally, by the same grace and almighty power through which He has given us everlasting life.

---

[34] Samuel J. Schultz, The Old Testament Speaks, third edition (San Francisco: Harper and Row, 1980), 181.

[35] R. C. H. Lenski, *The Interpretation of St. Luke's Gospel* (Minneapolis: Augsburg Publishing House, 1946), 258.

A Chapel Sermon on Exodus 20:1-17

James Bollhagen

The text for this morning is a very small subject—the Ten Commandments. Why, with the ten minute limit set for chapel sermons, I can spend a whole minute on each of the commandments.

Now, to get a handle on this subject, it would be so easy to talk generally about the broader subject matter and to wax systematic, talking, for example, about the "three uses" of the Law. But as *rule* I try to *curb* that tendency and instead try to *mirror* the text itself.

I admit it may sound rather unsystematic and in violation of systematic categories, and it may seem to be pedantic or even childish and yet at the same time bordering on unorthodoxy, but the point I want to make is: the Ten Commandments are *good*. The Ten Commandments are *right*. The Ten Commandments are the best things we can do. They are important; they count for something; they matter. They can bring to those who heed and obey them temporal blessings; things can go well with you, and you can live long on the earth. The Ten Commandments are basic to the godly life. *And*—the Ten Commandments are all of these things to the *redeemed* people of God. They are all of these things for you and me—yes, *especially* for you and me.

I feel constrained to say this because the Ten Commandments have been given a bad name, even in the church. You yourself, when you heard the Scripture reading, may have thought to yourself: "Oh, boy, the Ten Commandments! What in the world is the preacher going to do with *those* things?"

Periodically people in the church try to get rid of the third use of the Law for the sanctified life, as though the commandments are to be shunned and avoided like the plague, as though they are something ugly and hideous. And along with this, some try to dispense with the subject of sanctification altogether. We studiously avoid saying a single word about it. Ministers and

---

Dr. James Bollhagen is Associate Professor of Exegetical Theology (Old Testament) at Concordia Theological Seminary, Fort Wayne, Indiana.

students of the Word, your Word is a whole lot thinner when you eliminate the sanctified life from its pages. Even the apostle Paul is about half as thick when you eliminate sanctification material from his letters.

What usually happens is that we lump all the commandments into the one word "Law," and then we say about that one word: "I don't like it; I want only the Gospel." The result is that we never get around to looking at what the Ten Commandments actually say. In so doing we demonstrate that we are hopelessly confused about *both* Law and Gospel.

The Ten Commandments were given within the context of grace. Prior to giving them, God had already chosen Israel as his people. He had already tucked them away as his precious possession. He had chosen them by grace from the time of Abraham. Immediately after giving the commandments, God gave the people instructions for building an altar. On that altar they were to offer burnt offerings to maintain their fellowship with God through forgiveness, as well as peace offerings for the continued enjoyment of that fellowship. When Moses could not believe how God could forgive the people for making the golden calf, God showed himself to Moses as "a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness."

It is precisely *this God,* just named and described, who, with all the forcefulness the people could endure, spoke the Ten Commandments. This is his will. This is what he wants. What goes on in the life of his redeemed people before they get to heaven *matters* to him. It is important to him, important enough to name specifics—*ten* specifics; important enough to roar them; important enough that God continues in the next chapters with a host of specific applications of the commandments (all the while assuming that the Promised Land already belongs to them).

It is precisely the beauty and importance of the Ten Commandments that make our sins against them so grievous. The more we see the commandments are good and just and right, the more we will see how horribly we have missed the boat by failing to do them. Remember something that is so simple: when we confess our sins, we are not saying that we have a problem with what God wants in his commandments; we are saying that the problem is entirely with *us*. The Small Catechism says: "Here consider your station according to the Ten Commandments." There is absolutely no question about who is right and who is wrong when we make the comparison. The call to each of us is: "Examine *yourself!*" Examine yourself, not according to some generic concept of "Law," but according to each and every specific one of the Ten Commandments.

Violations of the Ten Commandments are a terrible thing. It was a problem so acute that God marshaled all the forces of heaven and earth to cure the problem. It took the Son of God himself to live the beautiful life we could not live, as he did the will of his Father. It took the Son of God himself to pour out his lifeblood on the cross—a terrible price for a beautiful righteousness.

Living in the forgiveness won on the cross, what then shall we do? The answer is seen in the scriptural aftermath of God's giving of the commandments. The very same question was asked when, much to Moses' surprise, God forgave the people for making the golden calf. God's answer? "Cut two tablets just like the first ones!" If the commandments were good and right when they were first given, they were good and right for the people now.

As the commandments were first given at Sinai to the redeemed people of God, they are given to the redeemed people of God today. They still count for something in the everyday life of God's people today. Why, with the commandments in heart and mind, the child of God might even have a "Table of Duties," as did Dr. Luther. Love is rejoicing in what is right, and love is the fulfilling of the Law, namely, the Ten Commandments.

Now—to be sure—living under the grace of God as we do, the performance of the commandments does not count for our salvation; it never did. As Israel was destined for the Promised Land long before the commandments were given, we were elected to eternal life long before we even had the chance to keep or break the commandments. By the grace of God, the safety of our own necks is never in question. That means that in thanksgiving to God we can pay all our attention to *him*. We pay attention to him by paying attention to what he wants. And what he wants is the Ten Commandments. In short, it is precisely because the commandments do not count for our salvation that they *do* count in the heart-of-hearts of the redeemed.

The problem for us (the problem is *always* with us) is that the commandments at least sound pedantic to us, as I mentioned earlier. As we remember that we are forgiven sinners, they really should not sound pedantic to us, but they do. And we treat the commandments as though they are something childish. For many Lutherans junior confirmation class will be the very last time in their entire lives that they take a serious look at each of the Ten Commandments. Like Pharisees and Pietists and Pentecostals we feel like we have graduated from the commandments and have moved beyond them to bigger and better things.

However, in moving on to more "advanced" Christian living, we have a way of violating the very fundamentals of the commandments. A stewardship program, for example, may wind up lacking any of the common decency espoused in the commandments. Or, and as much as I love our liturgy, we have to beware of rigidly insisting on bowing and kneeling in the proper way and at the proper time and all the while not giving two hoots about what the redeemed do with their bodies on Monday through Saturday. Or, we seek to create for the laypeople all sorts of church busywork that is clearly not commanded by God, and thereby we drag the people away from caring for their families, something that plainly *is* commanded.

In the confession of sins and the reception of forgiveness, we realize that the Ten Commandments are pedantic only for those who are children. Instead, we continue to pray as the redeemed children of God:

Make me walk in thy commands;
'Tis a delightful road.
Nor let my head or heart or hands
Offend against my God. Amen.

Communicating the Gospel Without Theological Jargon

Andrew Steinmann

Typical Christian clergy (both academic theologians and parish pastors) use words such as *grace, covenant, redeem, justify,* and *righteousness* almost without having to think about them or even the choice of using them. Such words are part of speaking theologically and are seemingly as natural as being a Christian. Parishioners do not seem to object. In fact, they seem to understand—they do not give the speaker puzzled looks or ask for an explanation. After all, members of nearly every Christian denomination receive instruction in the faith in some fashion, either formally (as in Lutheran, Roman Catholic, Episcopal, or Eastern Orthodox churches) or through some other means (Bible classes, Sunday schools, and preaching). Many clergymen assume that such catechized Christians are acquainted with theological terms. When Christians hear these terms or read them in their Bibles, pastors expect Christians to understand them.

In short, clergy are assuming five things. First, pastors are assuming that teaching a word's theological definition defines it for life. However, in everyday speach that word carries different meanings for most readers or hearers. Their everyday experience teaches them something different about the meaning of the word. In other words, for most readers a word will carry the meaning or meanings that it has in everyday, common English usage. Many clergy learned specialized meanings for words in the sciences or mathematics as a part of their education. How many have forgotten what those specialized meanings are? Which pastor would like to hazard a guess for the precise legal meaning of insanity, probable cause, or several hundred other terms that are familiar to every attorney and are part of every attorney's specialized vocabulary? Every discipline has jargon (words with specialized meanings often poorly understood by nonspecialists). Christian clergy need to recognize that their jargon does not consist only of Greek and Latin phrases but also of English terms.

Dr. Andrew Steinmann is Staff Pastor of Lutheran Homes at Westlake, Ohio, and Adjunct Professor of Religion at Ashland University, Ashland, Ohio.

Second, pastors are assuming that because hearers appear to accept the use of a term use, it is well-understood. This is a dangerous assumption, because it may mean that the hearers do not want to appear ignorant and, therefore, do not ask for a definition. This may be especially true for those who once learned these words and do not want to admit that they forgot what they learned. In some cases the hearer may understand something different, but not different enough to prompt a question.

Third, pastors are assuming that people are eager enough to learn the gospel and that they will come to them for an explanation. Perhaps this was never commonly the case, but in the age of electronic media, of newspapers and magazines written on a sixth grade level, and of highly visual, passive forms of communication (such as music videos) this is even less common, even when communicating with highly intelligent and highly educated people.

Fourth, pastors are assuming that those who have not learned the faith previously will learn the theological meaning of these words, especially if pastors explain these words in homiletic and instructional settings. However, can one or two hours a week in church override 166 hours a week away from church (if people are attending church every week)?

Finally, clergy are assuming that the church has the influence to change the language use of society. This may be true in a few very exceptional cases. It may have been true for past generations. However, it is not true today. Well over ninety-nine percent of the English language is unaffected by ecclesiastical innovations. The vocabulary people know is the one they learn at home, in the office, in the shopping malls, and from popular media. Whether clergy like it or not, it is this vocabulary and its meanings that people will apply to theological terms, or if they cannot apply that vocabulary, they will simply fail to understand what they are being told.

All these assumptions add up to a disastrous situation. A pastor uses words intended to communicate basic truths of the Christian faith. However, large numbers of his listeners may misunderstand or fail to understand what he is saying because they are unfamiliar with certain theological terms.

If theologians' use of theological jargon is a potentially disastrous situation, it is a fatal one for Bible translators. Translators almost never have a chance to explain the meaning of a word to the person who reads the Bible placed in a hotel room by the Gideons. Translators who are attempting to produce Bibles to be read by the general public cannot assume that the person who receives a Bible or a tract containing a Scripture quotation will ever be in church to receive a fuller explanation.

A Survey of Common Theological Terms

To determine what people are hearing when they hear or read theological jargon, God's Word To The Nations Bible Society sent requests to 890 pastors on its mailing list and asked them to administer a survey of theological terms during their Bible classes. A cover letter asked that pastors not review the terms before handing out the survey forms. The survey asked the respondents to define a number of theological terms. The entry for each word in the survey contained a check off box for "I don't know the meaning."

The Bible society received over 2400 completed survey forms. Of these, a few were single forms that the pastors completed themselves. The tabulated survey results do not include these forms. For the purposes of this survey, a correct answer is one that matches the primary meaning conveyed by the underlying Hebrew and Greek words. The category labeled "other" includes definitions that did not correspond to any meaning of the Hebrew or Greek words and was not sufficiently clear enough to correspond to an English meaning as defined in the *American Heritage Dictionary*.[1]

While the results of this survey are enlightening, the respondents were not typical. Because all the respondents attend

---

[1] *American Heritage Dictionary*, third edition, version 3.0A (Wordstar International, 1993). The *American Heritage Dictionary* (hereafter abbreviated *AHD*) was chosen because it uses descriptive lexicography. That is, its definitions attempt to define words as they are actually being used by Americans. It avoids prescribing how words ought to be used.

Bible class, the survey results should have resulted in a higher than normal number of correct answers. Nevertheless, the results for the five theological terms are disappointing. Acceptable answers ranged from a high of forty percent (for covenant) to a low of five percent (for grace).

A. Grace

The *AHD* entry for grace reads:

> **grace** *n.* **1.** Seemingly effortless beauty or charm of movement, form, or proportion. See Synonyms at **elegance. 2.** A characteristic or quality pleasing for its charm or refinement. **3.** A sense of fitness or propriety. **4.a.** A disposition to be generous or helpful; goodwill. **b.** Mercy; clemency. **5.** A favor rendered by one who need not do so; indulgence. **6.** A temporary immunity or exemption; a reprieve

Grace often translates the Greek word χάρις and occasionally translates Hebrew חֵן. χάρις can mean graciousness or attractiveness (*AHD* meanings 1 and 2, the most common English meanings), but most often, like חֵן, means favor or good will (*AHD* meanings 4a and 5).[2] The survey results yielded the following understandings of the English word grace:

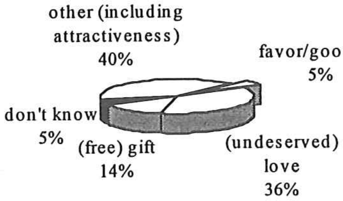


Figure 1 – Responses to *Grace*

---

[2] Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* second edition, translated by William F. Arndt and F. Wilbur Gingrich, edited by F. Wilbur Gingrich and Frederick W. Danker (Chicago: University of Chicago, 1979), 877-878 (hereafter abbreviated *BAGD*).

The survey suggests that grace is a poor choice to translate χάρις in most instances. Only five percent of the respondents understood the same meaning for grace as the ancient Greek reader of the New Testament would have for the majority of occurrences of χάρις. Moreover, for half of the respondents two widely used, well-intentioned (but erroneous) explanations of grace have displaced what grace should mean: gift and love. χάρις does not mean gift, although, good will and favor can be gifts in some sense. χάρις is not love either. Some Greek words do correspond to the English word love (for example, ἀγάπη, φιλία), but χάρις is not one of them.[3] Interestingly enough, *AHD* does not list either gift or love as meanings for grace. This alone is a lesson in how effective the church is in changing the meaning of words for the language as a whole.

If a Bible translator wishes to convey the meaning of χάρις, grace is a poor choice in most instances. Favor and goodwill might be better choices and are easily understood words.

B. Covenant

AHD's entry for covenant is:

> **cov•e•nant** *n.* **1.** A binding agreement; a compact. See Synonyms at **bargain. 2.** *Law.* **a.** A formal sealed agreement or contract. **b.** A suit to recover damages for violation of such a contract. **3.** In the Bible, God's promise to the human race. **—cov•e•nant** *v.* **cov•e•nant•ed, cov•e•nant•ing, cov•e•nants,**—*tr.* **1.** To promise by or as if by a covenant. See Synonyms at **promise.**

These meanings accord well with the various meanings of בְּרִית in Hebrew. The Hebrew word can be an agreement, a formal sealed agreement, or a promise. Only *AHD* meaning 2b would be inappropriate as a translation for בְּרִית. However, the Greek word διαθήκη cannot mean an agreement arrived at through bargaining. In secular Greek it almost always means *last will and testament,* a use found in only a few New Testament passages.[4] The most prominent use of διαθήκη in the New Testament is *a unilateral pledge or promise* (a meaning derived from the secular use). Note especially the entry in *BAGD* which states: "In the covenants' of God it was God alone who set the conditions; hence covenant can be used to transl. *d.* only when this is kept in mind."[5]

---

[3] Note that in the four column entry for χάρις in *BAGD* (pages 877-878) love does not appear once.

The question, however, is not what the translator or scholar has in mind but what the average reader has in mind. Figure 2 shows what readers have in mind.

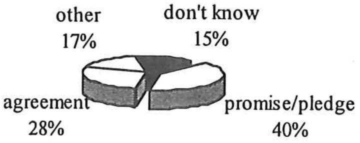


Figure 2 — Responses to *Covenant*

Clearly, a large number of respondents understand a covenant to be a pledge or promise. This coincides with the biblical meaning of διαθήκη, the primary meaning of בְּרִית, and the biblical meaning listed in *AHD*. However, over half do not understand a covenant to be a promise. Over a quarter of the respondents understood a covenant to be an agreement. This should not be surprising, since agreement is the first meaning listed in *AHD*. However, agreement is clearly the wrong meaning of the word for the New Testament and a majority of Old Testament uses.[6] Furthermore, a significant percentage of respondents (15%) admitted that they did not know what covenant meant, making it a bad translation choice in any case.

What are the choices for a Bible translator? Clearly, promise is the easiest word, but it will not work in all cases in the New

---

[4] Horst Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids: Eerdmans, 1990), 1:299; *BAGD*, 183.

[5] *BAGD*, 183.

[6] If Jesus said, "This cup is the new agreement in my blood," what were the disciples agreeing to?

Testament, especially when επαγγελία occurs in the same context. In such cases pledge may be the word of choice. In the Old Testament promise is a good choice, especially in translating בְּרִיתִי as *my promise*. Even the Sinai promise is called בְּרִיתִי by God (Jeremiah 31:32). While this בְּרִית required a large number of things by the Israelites, it was not negotiated. God speaks of the Sinai promise as "my promise." However, no matter what the choice for translation in modern English, covenant is not appropriate if the target audience consists of average English speakers.

C. Redeem

The *AHD* entry for redeem reads:

> **re•deem** *tr. v.* **re•deemed, re•deem•ing, re•deems. 1.** To recover ownership of by paying a specified sum. **2.** To pay off (a promissory note, for example). **3.** To turn in (coupons, for example) and receive something in exchange. **4.** To fulfill (a pledge, for example). **5.** To convert into cash: *redeem stocks.* **6.** To set free; rescue or ransom. **7.** To save from a state of sinfulness and its consequences. See Synonyms at **save(1).**

In English New Testaments redeem is the translation often chosen for the three occurrences of λυτρόω (Luke 24:21; Titus 2:14; 1 Peter 1:18). Other Greek words from the same root are translated similarly (λύτρον—ransom; λύτρωσις—redemption). The basic meaning of λυτρόω is the first meaning of redeem listed in *AHD*.[7] While λυτρόω can take on a generic meaning, such as save or rescue, it does not carry this meaning in its three occurrences in the New Testament. In all three it clearly carries the idea of paying a price to ransom someone.[8] Three other Greek words from the same root occur in New Testament. λύτρον is a price paid to rescue someone (Matthew 20:28; Mark 10:45). λύτρωσις is the act of paying a price to rescue someone (Luke 1:68; 2:38; Hebrews 9:12). Only λυτρωτής (redeemer) could be understood in the generic sense (its only occurrence is Acts 7:35).

---

[7] Balz, *Theological Dictionary*, 2:366; *BAGD*, 482-483.

[8] Balz, *Theological Dictionary*, 366; however, *BAGD* disagrees and understands λυτρόω in the generic sense in Titus 2:14; *BAGD*, 483.

Do the words redeem and redemption carry the proper meaning of these Greek words for English readers? The survey results for redeem (Figure 3) imply that they do not.

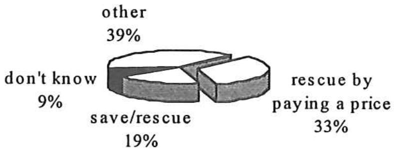


Figure 3 — Responses to *Redeem*

While one-third of the respondents understood the translators' intended meaning for redeem, two-thirds did not. Of those who did not, nearly one-tenth admitted that they did not know the meaning of redeem. Almost two out of every ten respondents understood redeem in the generic sense (*AHD* meanings 5 and 6), and nearly four out of every ten respondents understood some other meaning (usually a meaning not found in *AHD*).

It is not difficult to understand how the generic meaning of redeem has become the meaning associated with the word for nineteen percent of the respondents. Redeem is seldom used in its primary meaning (*AHD* meaning 1) in modern English. It is much more common to speak of redeeming coupons (*AHD* meaning 3). In that situation the grocer who pays the price for the coupon is not one the one who redeems it. The customer who receives the credit redeems the coupon. Since this is not the meaning of redeem in the Bible, the generic meaning is easily assumed to be the intended meaning. In addition, because pastors often use redeem, redemption, and redeemer without explicit reference to the price that Jesus paid to redeem his people, the generic sense is easily assigned by the hearer to these words. It may be that pastors who use redeem, redemption, and redeemer assume that those who are listening understand the primary meaning of these words without an explicit reference to the paying of a ransom. The challenges that assumption.

For translators of the Bible, redeem is not a good choice. An accurate translation should not give the reader the impression that the specific meaning contained in the Greek word λυτρόω is the same as the more generic meaning contained in the Greek word σῴζω (to save). There are simple alternatives to redeem, such as *pay a price to rescue* or *pay a price to save.* Similar constructions could be used in place of redemption and redeemer.

D. Justify and Righteousness

Two pivotal words in Paul's letters are δικαιόω and δικαιοσύνη, often translated justify and righteous.[9] These translation choices are problematic because the English words come from different roots (just and right) while the Greek words share the same root (the δικ- stem). While an English reader could understand that justify is connected with justice in some way, the relationship of righteousness to justice is not so apparent. In Greek both words are obviously related to δίκη (justice or the goddess Justice).

The entries for justify and righteous in *AHD* are:

> **just•ti•fy** *v.* **jus•ti•fied, jus•ti•fy•ing, just•ti•fies.** *—tr.* **1.** To demonstrate or prove to be just, right, or valid: *justified each budgetary expense as necessary; anger that is justified by the circumstances.* **2.** To declare free of blame; absolve. **3.** *Theology.* To free (a human being) of the guilt and penalty attached to grievous sin. Used only of God. **4.** *Law.* **a.** To demonstrate sufficient legal reason for (an action taken). **b.** To prove to be qualified as a bondsman. **5.** *Printing.* To adjust the spacing within (lines in a document, for example), so that the lines end evenly at a straight margin.
>
> **right•eous** *adj.* **1.** Morally upright; without guilt or sin: *a righteous woman.* **2.** In accordance with virtue or morality: *a righteous judgment.* **3.** Morally justifiable: *righteous anger.* See Synonyms at **moral.**

---

[9] Of the 91 occurrences of δικαιοσύνη, 57 are in Paul's letters (33 in Romans). Likewise, of the 39 occurrences of δικαιόω, 25 are in Paul's letters (15 in Romans).

Some of the meanings of justify listed in *AHD* match the possible meanings of δικαιόω. Meaning 1, which is essentially the same as 4a, does occasionally occur in the New Testament (Luke 10:29). However, the primary meaning of δικαιόω in the New Testament is closer to meanings 2 and 3. δικαιόω, and its Hebrew counterpart הִצְדִּיק, would be better defined as "being approved or acquitted by a judge." When God is the subject of δικαιόω, it signifies that as a judge he acquits a person of wrongs and grants the court's approval to them.[10] Balz and Schneider state, "Every NT use of δικαιόω has a forensic/juridical stamp: 'justification' and 'vindication' result from judgment."[11] However, that is not the meaning most English readers apply to justify (see Figure 4).

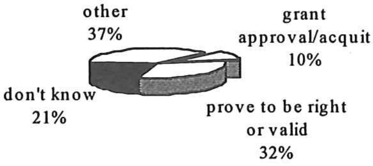


Figure 4 — Responses to *Justify*

Only ten percent of the respondents understood justify the way translators intended. Almost one-third of them understood justify in its most common use in contemporary English, as in the phrase *justify one's actions.* Justify can even take on the meaning *to give excuses.* Certainly, Paul does not mean that God proves what we have done is right when He justifies us. He does mean that we have been granted his approval and acquitted of our wrongs because of what Jesus has done for us.

The case for translating δικαιοσύνη is not as simple as δικαιόω. δικαιοσύνη and its Hebrew counterpart צְדָקָה can mean to be morally right, without guilt or sin (*AHD* meaning 1; God is often described as righteous). δικαιοσύνη can also be an attribute of people whose lives are moral (*AHD* meaning 2; see

---

[10] Balz, *Theological Dictionary*, 1:331; *BAGD*, 197-198.
[11] Balz, *Theological Dictionary*, 1:331.

Titus 3:5). However, in the New Testament moral has to be understood as a morality that is approved by God, not a humanly devised morality. Finally, δικαιοσύνη most often means the approval God grants because of Christ. This last meaning of δικαιοσύνη, which is not a meaning associated with the English word righteousness (see *AHD*), is the crucial one for understanding Paul. Figure 5 shows how the survey respondents understood righteousness.

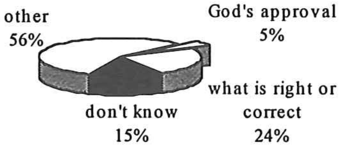


Figure 5 — Responses to *Righteousness*

Only one respondent in twenty understood righteousness correctly. Well over half could not identify any biblical or English meaning of righteousness, while fifteen percent admitted that they did not know what righteousness meant.

The data indicates that the noun righteousness and the adjective righteous (for δίκαιος or צַדִּיק) are words to be avoided when possible by translators. A substitute may not be available when δίκαιος or צַדִּיק are attributes of God. However, when translating δικαιόω, δικαιοσύνη, and δίκαιος as they apply to humans, it would be best to avoid the traditional translations of these words. δικαιόω could be translated acquit or approve. Both would be acceptable, but considering the American system of jurisprudence, approve may be the better option. Under American jurisprudence acquittal does not necessarily mean that a person did not commit a crime. It may mean that there was not enough evidence to convict, which is not what δικαιόω means. Approval has a positive sense in legal situations, such as when administrative judges approve plans or courses of action. δικαιοσύνη could be translated approval. δίκαιος could be translated *having (God's) approval*. These translations better communicate what the Greek (or in some cases Hebrew) text is saying, and they have the added advantage of sharing the same English root.

Why Theological Jargon Persists in English Bible Translations

Why have recent translations of the Bible chosen to retain theological jargon? For example, grace appears in the following translations: *New American Bible, New American Standard Version, New International Version, New Jerusalem Version, New King James Version, New Revised Standard Version, Today's English Version.* Surely, the translators knew that in contemporary English at least some theological terms such as grace and justify can mean vastly different things than they are intended to mean.

One reason for the reluctance to use anything other than traditional theological terms is tradition. Most English translations are the heirs of William Tyndale's work. Certainly, translations such as *New King James, New American Standard,* and *New Revised Standard* are consciously in the King James tradition, which is itself often no more than a revision of Tyndale's trailblazing translation. Other translations, such as *New American* or *New Jerusalem* are not in that tradition by choice, but the influence is there to some degree. The only major, widely available translations that consciously stand outside the Tyndale tradition are efforts undertaken in the last forty years by the American Bible Society: *Today's English Version* and the recently released *Contemporary English Version.* Over the past four-and-a-half centuries, the Tyndale tradition became standard theological usage to the point where theological jargon became a necessity to maintain some sort of continuity with past theological discussions.

Another reason for the use of theological jargon in modern English translations is convenience. Theologians sometimes condense an entire paragraph (or paragraphs) of meaning into single words such as grace, justify, and covenant. Moreover, most major English translations are products of academicians. The reason for this is obvious: academicians are intimately acquainted with the biblical languages. However, academicians are the least likely to accept and make themselves comfortable with the vocabulary needs of a lay readership that stretches across the age and educational spectrum. Academicians often attempt to familiarize the reader with the harder vocabulary by using it. The survey indicates that has not worked.

It is more convenient for these academicians to place theological shorthand into the text. Condensing a paragraph or more of theological thought into one phrase or word saves time and effort. On the one hand, a single jargon word can often substitute for a natural English equivalent translation that would consist of several words, a phrase, or even a clause. On the other hand, one English word, although it may mean almost nothing to the average reader, can translate a word that has a range of meanings in Hebrew or Greek. Covenant can conveniently translate בְּרִית. The alternative is to translate it contextually by a variety of terms such as treaty, alliance, contract, agreement, pledge, or promise. Covenant gives the translation a certain consistency, but at what price? When readers read Genesis 21:27 (*NRSV*), "So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant," they are supposed to understand covenant as a mutually negotiated agreement. The same readers are supposed to read Genesis 17:10 (*NRSV*), "This is my covenant with you and your descendants after you, the covenant you are to keep" and understand covenant as a promise by God with conditions. If Abraham fails to keep the conditions (circumcision), the promise is void. Again, the same readers are supposed to read Numbers 25:12 (*NRSV*), "Therefore, say, 'I hereby grant him my covenant of peace,'" and understand covenant as a simple promise.

A final reason that many translations maintain theological jargon is denominational tradition. A translator can feel comfortable translating χάρις as grace and not having to place its meaning into the text. In the context of the text being translated, the translator knows that Roman Catholics may well assign one meaning to it, Lutherans another, and Reformed still another, although none of the abstract denominational meanings may correspond to the contextual meaning of χάρις.

All of these reasons add up to translation decisions that produce English Bibles for academically trained clergy. However, most Bible readers are not clergy or academicians. Most readers are average English speakers, many with no college education, with no knowledge of the biblical languages, and with no desire to learn them. If a Bible is to communicate the gospel clearly to most readers (the readers that English Bible translations assume to be their audience), then translators need to make different translation decisions.

Conclusion

Jargon is not a problem for those within a discipline when they communicate to others within that same discipline. Such technical terms are an aid in communication when both the speaker/writer and hearer/reader understand that they are shorthand for larger concepts. However, jargon is easily misunderstood or not understood by nonspecialists. Bible translation is mainly for the benefit of nonspecialists. Bible translators producing English translations need to be aware that words that have been assumed to be basic to communicating the gospel are poorly understood or even unintelligible to most readers. However, Bible translators are not the only ones who have the responsibility to communicate the gospel clearly. Pastors and other theologians need to be aware that some of their cherished vocabulary is not communicating the Good News clearly or effectively. If they are not communicating the Good News clearly, then the laity who learn from their example (including their vocabulary example) are even less likely to be able to communicate the Good News to others. Perhaps one factor that contributes to lay people's reluctance to explain the gospel to others is that they do not feel they possess the necessary vocabulary or that they do not understand the words well enough to explain them. To enable lay Christians to feel comfortable while speaking to others about Jesus and his work, pastors need to reassess their vocabulary. They should adopt words and phrases that more clearly communicate the Good News of Jesus Christ in plain, jargon-free English.[12]

---

[12] I would like to express my thanks to my colleagues Richard Gudgeon and Tamara Stross who read earlier versions of this paper and suggested many improvements to it.

Book Reviews

SALVATION IN CHRIST: A LUTHERAN-ORTHODOX DIALOGUE. Edited with an Introduction by John Meyendorff and Robert Tobias. Minneapolis: Augsburg Press, 1992.

The following reflections on the American Lutheran-Orthodox dialogue are given from the perspective of the European dialogue and from recent research on Luther. The remarks here mostly concern the "Common Statement" (pages 15-33), but conclude with some brief remarks concerning the accompanying articles. Regarding the "Common Statement," three significant areas of concern must be discussed: (1.) the special position of the Lutheran Reformation in the western tradition; (2.) the relationship between justification and sanctification; and (3.) the ecclesiological and sacramental context.

(1.) The "Common Statement" understands Luther almost exclusively within the western tradition, more specifically within the Anselmic tradition of the doctrine of "vicarious satisfaction" (the substitutionary death of Christ "for us," page 30). For the Lutherans, therefore, a forensic, imputed justification becomes the key interpretative concept, while the Eastern Orthodox represent the idea of participation and communion (see page 30). Put much too simply, as the statement itself says, Lutherans emphasize Galatians and Romans, while the Eastern Orthodox emphasize the Gospel of John and First John (page 25). Parenthetically it is also mentioned that Luther, as do the Greek Fathers, speaks of reconciliation "in the wider context of victory over death and of sanctification" (page 25). Despite this qualification, however, it is simply not true to say that "there is no question that Lutherans and Orthodox are drawn to different biblical words and images to express their respective understanding of salvation" (page 25). And the further assertion is likewise false: "The two traditions have appropriated different aspects of Scriptures in preaching and teaching salvation" (page 25).

To this point two comments are necessary. First of all, the Lutheran Book of Concord positions the confession of the early church before the Augsburg Confession and the other Lutheran confessions, and the Preface makes explicit reference to these ancient creeds. The first article of the Augustana states its *magnus consensus* in reference to the Council of Nicaea. The "Catalogue of Testimonies," moreover, which is appended to the Formula of Concord, in no way includes only western testimonies, but includes to an equal extent testimonies from the eastern tradition. This means that justification is rightly comprehended only in agreement with the decisions of the early church as a whole, including the corresponding condemnations. The "Common Statement" in no way comes to terms with the Lutheran claim to be heir also of this early heritage of the church.

Secondly, this book fails to do justice to the central concern of the Great Reformer himself, beginning with the statement that he was not a systematic thinker ("lack of systematization," page 70). This overlooks the fact that Luther possessed a different way of thinking and presenting than the *quaestiones* of the scholastics or of Lutheran Orthodoxy. To use the terminology of Kant, Luther proceeded intuitively (out of the whole) not discursively. As an interpreter of the Scriptures, Luther used the method of inferences and coinherences, which saw everything in large mutual interrelationships (the Trinity, christology, justification, the church, the sacraments, among others). Luther's methodology is of great significance for dialogue with the Eastern Orthodox. Yet, the text of the American dialogue evinces no awareness of it.

As his sermons show, the theology of Luther is indebted both to Paul and to John, and the witness of both of these apostles centers in cross and resurrection. Luther is therefore not, as this text would have it, to be reckoned only as a representative of the western tradition. Rather, for biblical reasons, he combines both the western and the eastern traditions. If one considers further that Luther habitually preaches the gospel with the assistance of the doctrines of the Trinity and of the two natures of Christ, one perceives that the basis for Lutheran-Orthodox dialogue is broader than this document implies. Finally, one should mention the rich pneumatology of Luther, which stands in stark contrast to the impoverished pneumatology of scholasticism. A survey of Luther's pneumatology, for example in the Large Catechism, evinces his commonality with the Greek tradition.

(2.) Regarding the relation between justification and sanctification, it is true that both were largely understood and discussed as two distinct theological categories in view of the background in later scholasticism (page 19). This distinction occurred in defense of the reformational *sola fidei*, without which there would be no surety of salvation. The relation, nonetheless, between justification and sanctification is but one, although an especially important relationship, within a greater whole. The central assertion is that sanctification is in no way *forma, pars,* or *causa* of justification, but rather arises out of it. Similarly, the renewal of the Holy Spirit does not belong to justification but arises out of it. Renewal remains unperfected in this life, receiving perfection only at the resurrection of the dead. This would be a further aspect of the "process" of justification from a Lutheran perspective, which, of course, would have to be complemented by the idea of the new birth.

Important, however, is the fact that the beginning of a new and eternal life brings new motivations with it, for the new will cooperates with the Spirit so that fruits follow the new birth. Even Quenstedt maintained that new birth and justification are one in regards to time, being more intimately bound together than the so-called mathematical point. Very important as well are the statements of the Apology concerning justification and regeneration. The faith which apprehends the promise of Christ "justifies and vivifies" (Apology 4:62). And the text continues: "'to be justified' means to make unrighteous men righteous or to regenerate them, as well as to be pronounced or accounted righteous" (Apology 4:72; one may also see 78, 117-118). This point is made in the "Common Statement" as well as in the article by Michael McDaniel, in which reference is also made to the "happy exchange" and the idea of participation (page 81).

(3.) Perhaps the greatest weakness of the document is the pervasive failure to do justice to the church and sacraments in Lutheran understanding, so that the Lutheran position on justification and sanctification is itself hardly to be recognized. We may refer especially here to Luther's explanation of the Third Article of the Creed in his Large Catechism. Here Luther speaks not only of the general activity of the Spirit but also of the church as the womb and mother of the faithful. The "Common Statement" reserves such an understanding almost exclusively to the Eastern Orthodox, although almost parenthetically it is added that "from time to time in Lutheran writings" such an understanding appears (page 23). How the Lutheran participants in the dialogue could have been satisfied with such a formulation remains known only to themselves. For the idea of growth in faith one may refer to the explanation of Luther of the second petition of the Lord's Prayer in the Large Catechism (LC 52-54).

Equally strong in the Large Catechism is the idea of participation within the sacramental context of baptism, and indeed in the sense of a holistic occurrence involving body and soul (LC 44-45). Equally emphasized is the spiritual growth in the grace of baptism (LC 64-

73). The same thing is true of the holistic understanding involving body and soul of participation in the sacrament of the altar (LC 67-68.). In view of these passages, the sentence that "the Orthodox think of one continuous process, whereas the Lutherans distinguish the initial act of justification and regeneration from the process of sanctification" (page 30) is not clear enough. This judgment appears superficially to be true, but in fact it hides the actual intention of Luther and the Lutheran Confessions.

For the idea of the "happy exchange" the text mentions Luther only peripherally. Johann Arndt is given more attention (pages 21-22). Peripheral also is the use made of the statement of Luther that "in faith itself Christ is present" (*in ipsa fide Christus adest* [page 23]). This statement of Luther, however, has played a significant role in recent Finnish research on Luther, which sees in such statements a common ground between the view of Luther of justification and Eastern Orthodoxy's deification. Yet, in this theological document such statements of Luther bear no freight. The potential that Luther gives for meaningful dialogue with the Eastern Orthodox will not be realized until the central significance that John has for Luther is appreciated. One might similarly add that the document seems not to appreciate the significance of Paul for the eastern tradition, which can be seen, for example, in Irenaeus.

In view of the accompanying articles in this book, three final points may be made. (1.) Although it may be generally true that the Eastern Orthodox place less importance on formal confessional texts than Lutheranism has done and that Orthodoxy refers more to the totality of its tradition (page 14), it is true that Lutheranism can also refer to its own lived history. Especially if one considers the rich heritage of Eastern Orthodox liturgy, one may equally consider the liturgical texts of Lutheranism, its hymnodic tradition, and the sermons of Luther, which comprise almost one-third of his writings in the Weimar edition. These aspects of the Lutheran heritage have had a very great effect on the people of Lutheran tradition, and the sermons of Luther remain a largely untapped source in research on Luther.

(2.) As regards certain views often associated with Eastern Orthodoxy—incarnation, deification, new Adam, the humanity of Jesus as a hook, Spirit and incarnation, recapitulation, spiritual growth, renewal of the whole cosmos—these can be found in a fullness in the theology of Luther as well, especially in his sermons.

(3.) The articles on the image of God, nature and grace, and the free will are helpful for orientation, for they indicate the areas which must receive attention in future discussions. If, however, one considers this book in its entirety, it is clear that the European and American dialogues would benefit from a higher degree of cooperation. Cooperative work in patristic studies and research on Luther is required, as is presently occurring in Europe. It would be especially beneficial were the present dialogue to become a trialogue through the addition of the Roman Catholics. But, in any case, Lutherans are required to engage in a more intensive apprehension of their own tradition. The American dialogue demonstrates the need for Lutheran participants to come to terms with their own identity in its true extent so that they may more responsibly represent their tradition in ecumenical discussion.

Ulrich Asendorf
Laatzen, Germany

A HISTORY OF THE BIBLE AS LITERATURE. By David Norton. 2 volumes. Cambridge: Cambridge University Press, 1993.

In a recent advertisement for the Contemporary English Version of the Bible (American Bible Society, 1995), the president of the ABS tells us that this new translation is "as clear as the King James Version was to the readers of 1611," while the principal translator of the new work claims that he and his colleagues "have tied the CEV very closely to the spirit of the King James Bible." Now, one does not have to read very far in the CEV to realize that it is not connected to the King James Version by vocabulary, style, or philosophy of translation. So why is it that its publishers believe that they should sell the new version by tying it to the old? David Norton's work provides the answer—and much more.

Inevitably, the Bible generates a range of attitudes towards it. In institutions such as Concordia Theological Seminary more attention is paid to the text in the original languages than to translations, and the attitudes studied are primarily those of theologians and exegetes. What Norton does, however, is to focus our attention upon translations of the Bible (into English especially) and upon the opinions of men of letters so as to demonstrate the on-going significance of the Bible amidst "the shifting interrelationships between religion and culture" (2:435).

Not surprisingly, the King James Version holds a major place in Norton's history; but this work is about attitudes as well as translations, so Norton begins not in 1611 with the King James Version nor even in 1525 with Tyndale, but in antiquity—with the Septuagint, the New Testament, and the fathers, especially Jerome, who struggled to develop a method of translating appropriate to a sacred text in which, he believed, "even the order of the words is a mystery" (1:34), and Augustine, who struggled with the failure of the biblical text to conform to contemporary standards of eloquence.

One of Augustine's assumptions was that the sacred origins of the text ought to guide one in his evaluation of its form; and Norton demonstrates that throughout history judgments regarding the literary qualities of the Bible have been influenced *a priori* by religious attitudes toward the Bible. Yet one of the more important parts in Norton's work is his demonstration that a high view of the Bible's inspiration and authority in the sixteenth and seventeenth centuries did not entail a literary appreciation for the translations of that period, including the King James Version. By carefully assessing the evidence, Norton shows that it was not the aim of the translators to create a literary Bible but an accurate one and that it was not until more than a century after the King James Version was published that people began to appreciate its literary qualities. Its early critics, like the Puritan leader John Selden were likely to praise its precision ("the best translation in the world and renders the sense of the original best") while condemning its style (1:229):

> There is no book so translated as the Bible. For the purpose, if I translate a French book into English, I turn it into English phrase not into French English . . . but the Bible is translated into English words rather than into English phrase: the Hebraisms are kept and the phrase of that language is kept. As for example, "he uncovered her shame," which is well enough so long as scholars have to do with it, but when it comes among the common people, Lord what gear do they make of it.

What began to change at the end of the eighteenth century was not, of course, the text of the Authorized Version, but attitudes towards both the version and literature in general. With respect to the former, Norton shows that familiarity and continuity were preconditions to a positive revaluation of the English style of the King James Version. People like things to which they are accustomed and are especially hostile to innovation in religion. As the Anglican Bishop William

Beveridge (who died in 1708) once put it, "It is a great prejudice to the new that it is new, wholly new; for whatsoever is new in religion at the best is unnecessary" (2:43). As Norton points out, this was the spirit which in part animated Augustine's defense of the Old Latin, Roman Catholic adherence to the Vulgate, and Fundamentalist insistence upon the King James Version.

But besides a natural preference for the tried and true, proponents of the Authorized Version also appealed to new ideas about literature at the end of the eighteenth and in the early nineteenth centuries. According to Norton, aesthetic theory in the Augustan age emphasized artifice—technique and rules—in evaluating artistic accomplishments and so considered poetry the supreme literary achievement; but in the Romantic era the effectiveness of a work, its power to move, rather than its conformity to literary standards became a prime criterion for judging good writing. From this new perspective, prose as well as poetry could be great literature; and a prose translation that created a powerful religious effect in the mind of its reader would be great literature. By the nineteenth century, therefore, the King James Version had triumphed.

But its triumph was only for the moment, since by its own translators' criterion of excellence—accuracy—the King James Version came under increasing attack as the nineteenth century progressed, especially from the standpoint of the underlying text of the New Testament. Accordingly, Norton's work also describes the changes in attitudes that prepared the way for the Revised Version in 1881, which, ironically in view of the original non-literary character of the King James Version, sought to preserve the style of the seventeenth century version, even to the point of deliberately using archaic words and phrases.

Although the King James Version survived the Revised Version, by the middle of the twentieth century it had lost its monopoly among English readers of the Bible to the Revised Standard Version. As the end of the century approaches, it is losing its place among even the most conservative Christians to versions like the New International Version and the New King James Bible. Publishers may still invoke the old version in their advertisements but what they are trying to sell are new ones. Yet, as Norton argues, in spite of the proliferation versions of the Bible in our day, knowledge of the Bible among English readers has declined drastically. A century ago, literate people grew up with the Bible and knew the stories of the Bible.

Such knowledge is no longer common today, even among practicing Christians.

In spite of the increasing secularization that accounts for such ignorance, the academy has found room for the Bible in higher education—not as a source of truth about God and man but as a cultural icon, "as literature." Some of Norton's most interesting work is his description and analysis of literary approaches to the Bible in modern critics like Erich Auerbach, Frank Kermode, and Gabriel Josipovici. Norton's discussion of issues like the "transparency of the text" (the ability of a text to lead the reader to something beyond itself—to truth, reality, or meaning) is very helpful, not only for understanding something of the problems that intellectuals which have today in accepting the truth claims of the Christian religion, but also for evaluating the usefulness of literary approaches to Scripture for Christian apologetics and missions.

From Augustine to Josipovici, from Saint Paul to Prince Charles, David Norton's history is engaging and stimulating. Although the detail is enormous, the writing is clear. One can take issue with this point or that. Norton, to this reviewer's mind, fails to appreciate fully the arguments of those who defended the *Textus Receptus* in the nineteenth century, and his neologism "AVolatry" to describe proponents of the King James Version is unpleasing. Nonetheless, he has produced a masterpiece, a comprehensive account of literary attitudes toward the Bible in the English-speaking world. It is a very impressive book that will richly reward those who read it with new understanding and appreciation for the English Bible.

Cameron A. MacKenzie

MINISTRY IN THE NEW TESTAMENT. By David L. Bartlett. Minneapolis: Fortress Press, 1993.

While reading the ending first might ruin a good Agatha Christie, it does wonders for ferreting out the agenda of a theological work. Where is Bartlett heading? In a few sentences of his conclusion he lays his hand on the table (page 192):

> Responding to an early version of some of this study, two pastors explained their practice. One pastor trains church members to take turns presiding at the weekly Communion. Another pastor invites a church member who serves as sponsor

> for a baptismal candidate to perform the baptism. For these aberrations it helps that both are pastors of congregations in (different) denominations that pride themselves on local autonomy and congregational polity. Are these the first winds of anarchy or the blowing of the Spirit?

Even as one's confessional instincts shudder at the very thought, one quickly sees how close to home this strikes. Just how did he get there?

Appearing in the Fortress series "Overtures to Biblical Theology," this book is ostensibly an exegetical study. From the topics covered one might presume this is true: ministry in the letters of Paul, in Matthew, John, Luke and Acts, and the Pastorals. Though it is always honorable to address each author's uniqueness, Bartlett rather sets each against the other. From the far-left Pauline view of "ministry" to the far-right incipient catholicism of the pseudo-Pauline Pastorals, Bartlett paints a picture as fragmented as modern Christendom. He then brandishes their gloriously unsettled diversity in the face of Catholic and Protestant dogmatism alike, whose ministerial structures are illustrated respectively from *Lumen Gentium* and *Baptism, Eucharist, and Ministry*. Simply put, he argues that all contemporary structures of office, especially their titles, privileges, and hierarchies, are contrary to the free, functional, charismatic, and egalitarian ministry of the New Testament.

One could quibble over exegetical details, but the truth is that there is no exegesis, at least nothing serious. He finds no office of apostle in John, for instance, because the term is missing (a fact which R. Brown calls "good historical sense," since it is a post-resurrectional term!). Again, he calls us to "be wary of any ministry that calls itself 'set apart'" (page 200)—despite Romans 1:1! But mostly he just compares the RSV with the NRSV, then dismisses the data in order to give his "feeling" about the texts.

No, the real issue is hermeneutical. Can one ignore all of church history in order to reinvent the church from one's simplistic re-reading of the New Testament? Bartlett, for example, finds no evidence in the New Testament that only clergy are to preside at the sacrament, despite Ignatius' early testimony that there is no Eucharist without the bishop. In fact, he seems to be on a personal vendetta to prove the opposite. The hermeneutical question is: can one hand a Bible to a Baptist and expect him to create the Office of the Ministry from scratch? Or will his pre-suppositions simply lead him to discover what he always believed: that "ministry" is merely the church's recognition of the variety of gifts among its members?

Add in higher-critical methodology and the problem is exacerbated. As Bartlett examines in succession the presumed *Sitz im Leben* which produced each writing, he reconstructs the imaginary church out of which it arose. The various approaches to ministry which he finds are therefore simply the church's own flexible responses to the needs of its people. In other words, the structure of ministry is not given by the New Testament, but following the New Testament example the church should create ministry to suit "felt needs." And so we reach the crux: for Bartlett there is no "Office of the Ministry" which is given from above, but only various functions of "ministry" which arise from below. Bartlett can only speak of how the church created a picture of Christ to support the kind of ministry they wanted, never of the Christ who instituted and gave the ministry to his church. Certainly any Lutheran reader ought to be duly troubled.

Thomas M. Winger
Saint Catharines, Ontario

THE JUSTIFICATION OF THE GENTILES: PAUL'S LETTERS TO THE GALATIANS AND ROMANS. By Hendrikus Boers. Peabody, Massachusetts: Hendrickson, 1994. 334 pages. Cloth.

This study of Paul's epistles to the Galatians and Romans employs three modern methodologies in interpretation: Semiotics (which views language as a system of signs that express meaning), Structuralism (which emphasizes that meaning resides primarily in the way words are ordered and not in the words themselves), and Text-Linguistics (which focuses on the syntactic linkage of sentences). Boers states his first and most significant step in exegesis with these words: "in order to be able to interpret a text we are dependent on an overall understanding of its meaning which permits us to make sense of the individual parts and the way they are structured" (page 35). Most of the volume is devoted to this task of developing an interpretive framework or "macro-structure" for both epistles. He argues that the macro-structure of Galatians grows from the practical question of why circumcision should not be required of Gentile Christians (Galatians 5:2-12). He sees Romans as having a two-fold thrust: salvation by faith for everyone who believes and the priority of the Jews in salvation (Romans 1:16). His exegesis flows from these themes and serves as the basis for a discussion the "semantic deep structure" of Paul's thought (that is, getting to the system of values that dictated why Paul wrote what is contained in these epistles). As one can already see, the hermeneutical jargon alone will overwhelm and discourage some readers.

This volume is a refreshing contrast to some modern Pauline scholarship which focuses on supposed contradictions and the lack of systematic thought in Paul's writings. Boers, a professor of New Testament in Candler School of Theology at Emory University in Atlanta, handles Paul's differing approach and content in Galatians and Romans sympathetically. He continually emphasizes the close and coherent interrelationships between the ideas found in these epistles. The lengthy appendices, which detail these interrelationships, contain the most helpful material in this book.

In spite of all his interpretive sophistication, Boers arrives at several problematic conclusions. The most significant is his declaration that the traditional understanding of these epistles expressing an opposition between justification by faith and justification through works is false (page 221). He bases this conclusion on the positive assessment of justification through works present in Romans 2, where Paul writes about God's people being rewarded for doing good. This results in confusion of justification and sanctification (and a blurring of law and gospel). For example, he writes on (page 223): "Justification by faith does not stand opposed to justification for good works, but to the restriction of justification to the Jews through the law (Galatians 3:17), signified by circumcision (Romans 4:10-12)." His interpretation of Paul's discussion of Jewish privilege and the salvation of "all Israel" in Romans 9-11 also goes too far in letting apparent contradictions stand. Thus, in spite of Paul's argument earlier in Romans, Boers affirms that Paul teaches the election of the Jews. Furthermore, his concluding treatment of Paul's "micro-universe" is disappointingly flat as it appeals to Barth/Bultmann existentialism and contemporary social interpretation to explain the basis of Paul's convictions. Lastly, and most importantly, clear proclamation of the gospel from these epistles is lost in the maze of hermeneutical maneuvering. Therefore, although this study addresses a biblical teaching that is central to

Lutheran theology through a detailed analysis of the heart of Luther's "canon within the canon," most Lutheran pastors will not find a wealth of material here that is helpful to their teaching and preaching of these important epistles.

Charles A. Gieschen

CHRISTIANITY AND CHRISTENDOM IN THE MIDDLE AGES: THE RELATIONS BETWEEN RELIGION, CHURCH, AND SOCIETY. By Adriaan H. Bredero. Translated by Reinder Bruinsma. Grand Rapids, Michigan: William B. Eerdmans, 1994.

This book, first published in Dutch in 1986, consists of a collection of essays that the author has published and presented on various occasions. He has attempted to weave the essays together into a single work. At times this approach makes the work a little clumsy or leads to some repetition, which is further complicated by the fact that it is a translation. That does not mean that the book is not worthy of reading, but the reader may find the gems are often buried deep in a confusing maze of tunnels.

Bredero, an emeritus professor of medieval history in Amsterdam, demonstrates his familiarity with the source-documents for this time period. Throughout the book he raises the question of "how medieval Christianity still is, and how much of this should be considered as belonging to the essential Christian tradition, or how much could be discarded in order to make the following acculturation possible" (page x). The medieval church had to wrestle with distinctions between the Christian tradition and cultural accommodation. Bredero aptly analyzes some of those key developments, while raising modern-day issues. The discussion of saints and sainthood reveals the cultural factors in the rising importance of saints. Such knowledge is valuable in considering some of the cultural pressures upon the church today. What is the real difference between cultural accommodations resulting in glorification of the saints and modern accommodations to culture regarding the liturgy of the church?

The book is filled with interesting insights into the medieval piety of the masses and the clergy. To anyone unwilling to tackle this book as a whole, the reviewer commends four essays within it. "Jerusalem in the West" links the importance of Jerusalem to the growing popularity of relics, pilgrimages, and the Crusades. "Saints and

Sainthood" details the changing definition of a saint, the need for saints, and the transformation in the process of establishing sainthood in the church. "Anti-Jewish Sentiment in Medieval Society" traces the theological language used to speak of the Jews and the role the whole church and society played. Bredero notes that theology was not the source of persecution; rather the lack of stability in society caused individuals, including some preachers of the church, to focus on the Jewish people as a scapegoat. "Religious Life in the Low Countries (ca. 1050-1384)" is an attempt to examine more closely one particular locale and the interaction between church and society.

Bredero correctly observes that the lines are not always clear between practices that developed because of societal shifts and those that resulted from piety. The medieval church and her society were closely bound. Christendom was not synonymous with Christianity, but the two were always interacting. Bredero is to be commended for defending the theologians of the church who fought against the encroachments of society, while correctly noting that they often failed in their task. Yet in the end, Bredero raises more questions than answers about the medieval nature of Christianity.

Karl F. Fabrizius
Milwaukee, Wisconsin

THE MYSTERY AND THE PASSION: A HOMILETIC READING OF THE GOSPEL TRADITIONS. By David G. Buttrick. Minneapolis: Fortress Press, 1992.

"When [the apostles] spoke of salvation, they were not handing out stamped tickets to heaven or offering a happy handful of Jesus. . . . No, for the apostles, salvation was a new social order" (page 1). "Therefore, from the beginning God has had in mind what we call 'salvation,' namely, the social realization of the Great Commandment—a whole wide world living in the holy courtesies of exchanged love" (page 231).

From first to last, David Buttrick's "homiletic reading of the gospel traditions" reads the resurrection and passion accounts of Christ from that viewpoint: salvation as a new social order. To the extent that his point of view is valid, The Mystery and the Passion challenges preachers to proclaim a dimension of the gospel that conservative Lutherans may seldom explore. However, because he overtakes his thesis, in that his thesis is overstated, Buttrick has reduced what should indeed be "mystery" to just that one dimension.

Buttrick, Professor of homiletics at Vanderbilt Divinity School and one of the two or three most widely-noted homileticians in current Protestantism, studies the gospel accounts of Christ's resurrection and passion (in that order) as preaching texts. He dialogues with the texts and his readers much as a pastor would in sermon preparation and dialogue includes many questions we should think have been answered quite definitively: "Is the resurrection historical?" (page 18); "Did Jesus actually believe Himself to be the Messiah?" (page 113); "Could Jesus see in advance the outcome of His dying?" (page 118). Buttrick's responses to all of these are disappointing. In fact, he often dismisses the historicity of the texts as irrelevant or even heresy (page 9), thus himself becoming guilty of allegorizing of the worst kind.

Other questions he raises are the kind every preacher wishes he would think to ask. Buttrick turns up preaching pearls from the word by interrogating the literary intentions of the evangelists. For example, might the "young man" of Mark 14:51 be reported to symbolize one "who is stripped naked by the passion of Christ, buried with Him, and raised in a white baptismal robe to proclaim the gospel message" (page 151)? And what does the cross really say about the nature of God? Preaching, Buttrick suggests, most often depicts a dominating, enthroned God. "But suppose that instead God is like Christ Jesus the crucified one—what then?" (page 40)?

Unfortunately, Buttrick invariably answers by exalting God's new social order at the expense of the personal comfort of the gospel. He is helpful in reminding of the collective shape of sin and that "there is a neighborhood in each of us that cannot be ignored" (page 98). But painfully under emphasized is the application of the forgiveness won by Jesus' cross and empty tomb to individual sinners.

The call to apply the resurrection and passion texts to our present world is often brilliantly sounded—and well taken. There is, though, much more to the mystery.

Carl C. Fickenscher II
Garland, Texas

CHRIST IN CHRISTIAN TRADITION, Volume 2: From The Council of Chalcedon (451) to Gregory the Great (590-604), Part Two: The Church of Constantinople in the Sixth Century. By Aloys Grillmeier, S.J., with Theresia Hainthaler. Translated by Pauline Allen and John Cawte. London: Mowbrays; Louisville: Westminister/John Knox Press, 1995. xxv + 565 pages. Cloth. $50.00.

CHRIST IN CHRISTIAN TRADITION, Volume 2: From the Council of Chalcedon (451) to Gregory the Great (590-604), Part Four: The Church of Alexandria with Nubia and Ethiopia after 451. By Aloys Grillmeier, S.J., with Theresia Hainthaler. Translated by O.C. Dean. London: Mowbrays; Louisville: Westminster/John Knox Press, 1996. xxiv + 431 pages. Cloth.

With these two volumes the truly classic and magisterial work of Grillmeier on the history of the doctrine of the Person of Christ is continued. The same trenchant analysis of the pertinent texts, the same thorough interaction with significant secondary sources, and the same comprehensive knowledge of source materials characterizes these two volumes even as they have the earlier ones. Grillmeier, who was Professor of Dogmatics and the History of Dogma at the Philosophisch-Theologische Hochschule St. Georgen, Frankfurt am Main, from 1950-1978, is ably assisted by Theresia Hainthaler, who has been a co-worker with Grillmeier since 1986. Her work is especially evident in Part Four in which she authors several sections.

The especial value of these two volumes is their thorough, detailed compendium of christological doctrine after the Council of Chalcedon. Textbooks generally provide good coverage of the development of christology through the fourth ecumenical council, so that the early development of the various options is widely known. Figures such as Apollonaris of Laodicea, Athanasius, the Cappadocians, Nestorius, Cyril, Theodore of Mopsuestia, and Leo the Great are standard fare in this discussion and are well-known in the usual survey work of the early church. Much less well-known are the figures of the post-Chalcedon era alien to our own theological heritage. Secondly, many of the writings of this later period are from non-Greek areas where Syriac, Coptic, Arabic, and Ethiopic were the theological coin of the realm. It takes specialized scholarship to make these sources known to us, and unfortunately such scholarship is not widely published and readily available to the general theological and seminary public. Much of the value of these two volumes lies in the fact that they discuss the christology of significant, yet largely unknown theologians. Finally, the post-Chalcedonian developments happened within the context of growing East-West schism, intractable doctrinal polemics, and philosophical subtlety, which makes the theological discussion seem inconsequential to Christian faith and life and lifeless for Christian thought. In an age such as ours, when doctrinal rectitude and ecclesiastical definition are not highly regarded, the post-Chalcedonian heritage has been relegated to peripheral status.

Nonetheless, the post-Chalcedonian developments mediated the received understanding of the earlier classical christological thinkers and established the basic categories by which christology continued to be thought and taught. This reviewer is prepared to argue that for Lutherans the post-Chalcedonian development is crucial. Luther's christology, so Cyrillian in its interests and form, is either based upon, or, if one holds that Luther had no direct knowledge of it, was creatively parallel to, the post-Chalcedonian definition of Christ, which worked out the doctrines of "enhypostasia" and "anhypostasia." My own view is that these aspects of developed post-Chalcedonian thinking harbor significant resources for our own context where the notion of human personhood is so much in dispute. Lutherans may also wish to take a second look at the theopaschite controversy ("One of the Trinity was crucified"), which took Christ's humanity with determined seriousness. Luther's "theology of the cross" is not alien to this piece of the post-Chalcedonian story.

For these reasons the content of the present two volumes hold much interest for the church today. The legal definition of "monophysitism" as heretical has seriously hampered an appropriation of the likes of Severus of Antioch, the Scythian monks, and the christology of the Coptic and Ethiopic churches. Given their own context, Chalcedon appeared to be a Nestorianizing council and the "Tome" of Leo I a backdoor invitation to Antiochene christology. We need not accept that judgment to recognize that the interests of the "monophysites" on the unity of Christ's person parallel the major christological interests of Martin Chemnitz. Of course, Grillmeier's remarkable contribution does not address these issues. For us, however, it is a good reason why these two volumes hold out special interest. Beyond that, Grillmeier and Hainthaler have provided the best sort of scholarship—they have opened to us the vista of a truly ecumenical and catholic rendering of the one Lord, Jesus Christ and have made accessible historical and theological sources not otherwise available to us. They have given us the opportunity to think about thinkers and thoughts which have been largely veiled to us, and have provided a "base-line" history of christology that will prove itself the standard for many years to come.

It takes time and mental effort to read these many pages. For those willing to do so, the rewards are legion. For those not willing to do so, may I recommend the Nicene Creed and the *Te Deum*.

William C. Weinrich

THEOLOGICAL ETHICS OF THE NEW TESTAMENT. By Eduard Lohse. Translated by M. Eugene Boring. Minneapolis: Fortress Press, 1991.

Living the sanctified life and preaching the sanctified life—both are matters of vital concern to the conscientious pastor. Neither is easy. Hence substantive help should be welcome. Although Lohse's book is not entitled "How to Live the Sanctified Life" or, "How to Preach Sanctification," this volume does lay theological foundations that challenge the reader to critical thought in a way that is helpful both for preaching and living the sanctified life.

Lohse says of his book that it is only a survey concentrating on essential points. And such it is. Without scholarly apparatus (there are no footnotes, but there are helpful lists of suggested readings), Lohse gives an overview of ethics in the New Testament. The reader quickly senses that "overview" and "superficial view" are not synonymous—at least not here. With penetrating insight the author leads the reader through the ethics of the New Testament following a methodology that is neither chronological nor strictly thematic but a happy middle way.

Some of the challenges and concerns as they surface for the undersigned include the following: Can one preach specific sanctification without lapsing into legalism? There are, after all, those *Haustafeln* listing specifics. Lohse argues that, though "concrete conduct and decisive action" are called for, the catalogues avoid casuistry, leaving the determination of conduct in a specific situation up to the individual (page 88).

Lohse properly notes that Paul's procedure is first law and then gospel. He uses the familiar terminology *Gabe* and *Aufgabe* (gift and assignment), *Zuspruch* and *Anspruch* (promise and demand). But then Lohse calls attention to how 1 Peter reverses the order with the ethical exhortation coming first and the specific grounding second, as in 1 Peter 5:2 (page 181). How are these approaches to be harmonized? Applicable to the question of the third use of the law is this forthright statement: "What stands written in Scripture applies to Christians too as a guide for how to live their lives" (page 164).

Although Lohse finally affirms *sola gratia,* he seems to interpret the Old Testament as teaching work-righteousness. What is one to make of a comment like this: "The law is a gift, the proof of God's love for Israel. By this means God opened up the possibility for his people to accomplish good works, earn merit, and attain righteousness" (page 14; one may compare page 123).

Again and again Lohse refers to the redactional procedures of the gospel-writers. Here is a typical statement: "The earliest Christian community gathered, preserved, handed on, and interpreted the preaching of Jesus under the guidance of the leading question of the relevance of this message for Christian conduct" (page 31; one may compare pages 44, 50, 53, 61, 70, 74, among others). Nowhere did the reviewer find Lohse saying that the "redaction" occurred under the guidance of the Holy Spirit. Without such guidance, the work of the writers of the New Testament becomes all too human. Thus, for instance, Lohse contends that the "Apostolic Decree" was originally in force only in a particular region. "The impression that the 'Apostolic Decree' was a fundamental principle binding on the whole church was first given by the Lukan editorial work" (pages 203-204). Such skewing of the original intent must mean that in his writing Luke was on his "all too human" own, not under the Spirit's guidance.

Many challenging problems are broached by Lohse. Among them are the questions of Deutero-Pauline writings, James and Paul on the law, the first-person description in Romans 7, Hebrews and the question of a second repentance, Luther on James, homosexuality, eschatology, and ethics and abortion.

It is evident that though this book is only an overview, it is an overview replete with challenges and stimuli, which brings us back to the problem of preaching the sanctified life. There comes to mind the polarity between the final thesis of Walther in *The Proper Distinction of Law and Gospel* and the blunt comment of Dietrich Bonhoeffer on the perils of cheap grace. Walther asserts "The Word of God is not rightly divided when the person teaching it does not allow the gospel to have a general predominance in his teaching." Bonhoeffer comments: "The word of cheap grace has been the undoing of more Christians than any commandment of works." As the preacher walks the tightrope between these polarities, a careful and critical reading of Lohse may help him maintain his balance.

H. Armin Moellering
Saint Louis, Missouri

PAUL'S NARRATIVE THOUGHT WORLD: THE TAPESTRY OF TRAGEDY AND TRIUMPH. By Ben Witherington III. Louisville: Westminister/John Knox, 1994. 373 pages. Paper.

Scholarly preoccupation with the contingent circumstances of the individual Pauline epistles in recent decades and the lack of consensus on exactly which epistles Paul penned has limited serious discussion of the broader question of Pauline thought and theology. Unlike the Gospels or Revelation where the reader sees a unified story unfold through narrative or narrated vision, one cannot point to any one Pauline epistle and say: "Here is the story Paul wanted to tell, from beginning to end." However, as Witherington argues, the thoughts and theology that surface in Paul's letters to particular congregations "have arisen as a result of his deep and ongoing reflection on the narrative that molds all of his thoughts" (page 3). Therefore, Witherington considers it his challenge to weave the varied threads from the epistles into a larger tapestry that accurately reflects the narrative which underlies Paul's life and theology.

This synthetic discussion of Pauline thought is not a systematic catalogue of Pauline ideas. "Narrative" is the operative word. Ben Witherington, Professor of Biblical and Wesleyan Studies at Ashland Theological Seminary and prolific author in recent years, sees four interrelated stories of this larger drama that repeatedly surface in the epistles: the story of a world gone wrong; the story of Israel in that world; the story of Christ, which arises out of the story of the world and Israel; and the story of Christians, which arises out of these three stories and which begins the story of the world set right again (page

5). The story of Christ justifiably dominates this reconstruction of Paul's narrative.

The overall approach is engaging as it strikes a balance between detailed exegesis of individual texts and keeping the larger story before the reader's eyes. Much of Witherington's exegesis is to be commended. He argues that Paul used received tradition in his epistles. The cosmic and personal effects of the Fall are emphasized. He perceptively notes that it is Adam and Abraham that are the key players in Paul's history of the world and Israel, not Moses and David. His discussions of universal atonement (with emphasis on propitiation), as well as justification and sanctification, are quite sound. In his treatment of the end times in Paul, he notes how the *Yom Yahweh* of the prophets becomes the *Day of our Lord Jesus Christ* in Paul and correctly emphasizes eschatology rather than apocalyptic thought (these two are often improperly used as synonyms).

There are problems in exegesis, some of which arise from the author's reformed perspective. The following examples are illustrative. He dismisses the imputed nature of "righteousness" in Galatians 3:6 and Romans 4:3 (page 44). His interpretation of Romans 7 is flawed by the supposition that Paul is not talking about his current struggle with sin: "The point is that the Spirit has renovated the human will to the point where sin can be resisted" (page 27). His interpretation of the Jewish background of Paul's christology is unduly dominated by the Wisdom tradition. He should have at least discussed the Glory and Name traditions (one may compare C. Newman, *Paul's Glory-Christology* [1992] and D. Capes, *Old Testament Yahweh Texts in Paul's Christology* [1992]). His interpretation of 1 Corinthians 15:45-48 (and his use of the NRSV translation "person" for "man") misses the point that Christ is the pre-existent "Man from heaven," that is, the Glory of the Lord who appears "in the likeness of a man" in Ezekiel 1:26). Furthermore, too much emphasis is placed on Paul's acknowledgment of Jesus as "Lord" by virtue of the resurrection and exaltation.

A more substantial criticism is the sacramental bankruptcy of Witherington's exegesis. He separates water and spirit baptism (pages 279, 313); the former is a "symbol" of what happens in the latter. He views Baptism and the Lord's Supper as "rites" that are "establishing or reaffirming an exclusive unity and relationship that precludes other ones" (page 306). Therefore, he does not understand these rites of inclusion and unity as means of grace. Yet, even with these criticisms, this volume is a valuable resource for study of Paul that can help pastors to see and interpret the homiletical threads of our Pauline pericopes in the broader context of the Apostle's narrative tapestry.

Charles A. Gieschen

GALILEO, BELLARMINE, AND THE BIBLE. By Richard J. Blackwell. Notre Dame, Indiana: University of Notre Dame Press, 1991.

How does one reconcile the biblical world-view with a scientific one following the "Enlightenment"? This has been one of the central questions of Christian theology for the past several centuries, and even to this day it troubles those who would remain faithful to the Christian tradition but recognize a wide chasm between biblical notions of reality and those of the modern age. Answers, of course, vary; and so far none has proved definitive or universally satisfying in Christendom as the ongoing debate regarding creationism demonstrates.

History *per se* cannot provide the answer, since past actions do not determine present choices of morally responsible beings. But history can assist the present generation by indicating some of the options that previous generations of Christians have adopted along with some of the consequences of those options. And, among the great episodes of the past in which Christians have experienced the tensions between the Bible and modernity, one of the most famous is the trial and condemnation of Galileo in seventeenth-century Rome for his championing of the Copernican theory of the universe. The story has been told well before (as, for example, by Stillman Drake, *Discoveries and Opinions of Galileo*, and Maurice A. Finocchiaro, ed., *The Galileo Affair: A Documentary History*). The contribution of Richard Blackwell, however, is particularly important for its elucidation of just one aspect of the controversy—the role of the Bible in the arguments of Galileo and his critics, especially Cardinal Bellarmine, the great Jesuit theologian of the Counter-Reformation.

On the one hand, few readers of this journal will identify with the efforts of both parties in the debate to harmonize their biblical interpretations with the fathers of the church according to the rule laid down by the Council of Trent: "No one, relying on his own judgment and distorting the Sacred Scriptures according to his own conceptions, shall dare to interpret them contrary to that sense which Holy Mother Church . . . has held and does hold, or even contrary to the unanimous agreement of the Fathers" (page 12). This principle meant that both Galileo and his opponents paid much attention to the astronomical views of the fathers and argued over whether their casual comments regarding the movements of heavenly bodies were determinative for the exegesis of Scripture.

Still, the issue of what the Bible means when it affirms that the sun stood still (Joshua 10:12) is one that has also vexed those outside the Roman Church. Luther, for example, is reported to have remarked regarding Copernicus, "Whoever wants to be clever must agree with nothing that others esteem. He must do something of his own. This is what that fellow does who wishes to turn the whole of astronomy upside down. Even in those things that are thrown into disorder I believe the Holy Scriptures, for Joshua commanded the sun to stand still and not the earth" (*Table Talk*, *LW* 54:359). And even though most of us have long since decided to understand the Bible as speaking phenomenologically, describing nature as it *appears* to the ordinary observer rather than according to the canons of contemporary science, it still is troubling to recognize that this hermeneutical readjustment arose initially from external pressures generated by Copernicus and Galileo and not from the internal evidence of the scriptural text.

As far as Blackwell is concerned, the decision to condemn Galileo shows the danger of centralized authority in the church. "In effect, centrally institutionalized authority tends to evolve into power. . . . We begin to see an emphasis on obedience rather than rational evaluation, on tests of faith, on loyalty oaths, on intimidation, on secret proceedings, . . . and ultimately on the whole repertoire of the Inquisition" (page 177). Unfortunately, this view suggests a confidence in "rational evaluation" that is unwarranted by either history or personal experience; and, unless the church is simply to become a home to those enamored of personalized piety, some sort of authority is necessary. The question, of course, is what kind of authority is necessary and, more particularly, how does any authority determine the parameters within which it may accommodate the "truth" it has received to the "truths" of contemporary culture. The merit of Blackwell's book is that it shows us how ecclesiastical authorities and their opponents attempted to define these parameters in a particular case. What Blackwell's book does not do is show us how to do so today.

Cameron A. MacKenzie

TEACHING LAW AND GOSPEL. By William E. Fischer. Milwaukee: Northwestern Publishing House, 1996.

The author offers a study guide by which Christian day school and Sunday School teachers may be taught rightly to divide law and gospel. He seeks to set forth in a simple manner not only the scriptural foundations for such teaching, but also examples of how the law-gospel principle is correctly applied. Fischer makes the art of drawing and applying this distinction seem awfully easy, perhaps easier than it truly is. This necessarily brief treatment of course leaves many questions unanswered. For example, the relationship between justification and sanctification is only partially addressed. Discussion questions are provided at the end of each of eleven chapters, but they seem to be rather introspective, providing no real springboard to larger study of the issues. As a whole, the work contributes little beyond the *Small Catechism*. Still, it would serve well as an additional elementary resource for an introduction to the law-gospel principle. It could be best used in conjunction with other works, such as C. F. W. Walter's *The Proper Distinction Between Law and Gospel,* David Scaer's forthcoming locus on the law-gospel principle, and the Lutheran Confessions, all of which would provide open doors to a deeper study of the Scriptures themselves.

Erik J. Rottmann
Bluffs, Illinois

Books Received

Arand, Charles P. *Testing the Boundaries: Windows to Lutheran Identity*. St. Louis: Concordia Publishing House, 1995. 269 Pages. Cloth. $12.99.

Baltz, Frederick W. *Lazarus and the Fourth Gospel Community*. Mellen Biblical Press Series, vol. 37. Lewiston/Queenston/Lampeter: Mellen Biblical Press, 1996. ii + 109 pages. Cloth. $59.95.

Blankenhorn, David. *Fatherless America: Confronting Our Most Urgent Social Problem*. Scranton, PA: Basic Books, 1995. viii + 328 pages. Cloth. $23.00.

Brown, Peter. *Authority and the Sacred: Aspects of the Christianisation of the Roman World*. Cambridge: Cambridge University Press, 1995. xiii + 91 pages. Paper.

Brug, John F. *Commentary on the Song of Songs*. Milwaukee: Northwestern Publishing House, 1995. 96 pages. Cloth. $16.99

Charlesworth, James H. *The Beloved Disciple: Whose Witness Validates the Gospel of John*. Valley Forge, PA: Trinity Press International, 1995. xxv + 481 pages. Cloth. $30.00.

Garrett, James Leo. *Systematic Theology: Biblical, Historical & Evangelical*. Vol. 2. Grand Rapids: William B. Eerdmans Publishing, 1995. xi + 872 pages. Cloth. $45.00

Gellman, Rabbi Marc; and Hartman, Monsignor Thomas. *How Do You Spell God? Answers to the Big Questions From Around the World*. New York: Morrow Junior Books, 1995. 206 pages. Cloth.

Grillmeier, Aloys. *Christ in Christian Tradition*, Vol. 2: *From the Council of Chalcedon (451) to Gregory the Great (590-604)*; Part 2: *The Church of Constantinople in the Sixth Century*. Translated by Pauline Allen and John Cawte. London: Mowbrays; Louisville: Westminster/John Knox, 1995. xxv + 565 pages. Cloth $50.00.

Hamilton, Victor P. *The Book of Genesis, Chapters 18-50*. The New International Commentary on the Old Testament. Grand Rapids: William B. Eerdmans, 1995. xx + 774 pages. Cloth. $42.00.

Harrisville, Roy A., and Sundberg, Walter. *The Bible in Modern Culture: Theology and Historical-Critical Method from Spinoza to Kaesemann*. Grand Rapids: William B. Eerdmans, 1995. xi + 282 pages. Paper. $20.00

Hill, Charles. *Making Sense of Faith: An Introduction to Theology*. Alexandria NSW, Australia: E. J. Dwyer, 1995. xvii + 155 pages. Cloth.

Köstenberger, Andreas J.; Schreiner, Thomas R.; Baldwin, H. Scott, eds. *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*. Grand Rapids: Baker Book House, 1995. 334 pages. Paper. $21.99.

Marsden, Richard. *The Text of the Old Testament in Anglo-Saxon England*. Cambridge Studies in Anglo-Saxon England, 15. Cambridge: Cambridge University Press, 1995. xix + 506 pages. Cloth. $80.00.

Mather, George A., and Nichols, Larry A. *Masonic Lodge*. Zondervan Guide to Cults & Religious Movements. Grand Rapids: Zondervan Publishing House, 1995. 83 pages. Paper.

Meilaender, Gilbert. *Letters to Ellen*. Grand Rapids: Wm. B. Eerdmans, 1996. ix + 93 pages. Paper. $9.00

Morris, Leon. *The Gospel According to John.* Revised. The New International Commentary on the New Testament. Grand Rapids: William B. Eerdmans, 1995. xxii + 824 pages. Cloth. $42.00.

Mühlenberg, E., and van Oort, J., eds. *Predigt in der Alten Kirche.* Kampen, The Netherlands: Kok Pharos Publishing House, 1994. 134 pages. Paper.

Nichols, Aidan. *Byzantine Gospel: Maximus the Confessor in Modern Scholarship.* Edinburgh: T. & T. Clark, 1993. ix + 264 pages. Cloth. $43.95.

Oden, Thomas C. *Corrective Love: The Power of Communion Discipline.* Concordia Scholarship Today. St. Louis: Concordia Publishing House, 1995. 223 pages. Paper. $15.99.

Piper, John. *The Purifying Power of Living by Faith in...Future Grace.* Sisters, Oregon: Multnomah Press, 1995. 448 pages. Cloth.

Rankin, David. *Tertullian and the Church.* Cambridge: Cambridge University Press, 1995. xvii + 229 pages. Cloth. $54.95.

Savage, Timothy B. *Power through Weakness: Paul's Understanding of the Christian ministry in 2 Corinthians.* Society for New Testament Studies Monograph Series, 86. Cambridge: Cambridge University Press, 1996. xvi + 251 pages. Cloth.

Schalk, Carl F. *God's Song in a New Land: Lutheran Hymnals in America.* Concordia Scholarship Today. St. Louis: Concordia Publishing House, 1995. 239 pages. Paper. $12.99.

Scheible, Heinz, and Walter Thueringer. *Melanchthons Briefwechsel,* Band 8: *Regesten 8072-9301 (1557-1560).* Melanchthons Briefwechsel. Kritische und kommentierte Gesamtausgabe. Stuttgart-Bad Cannstatt: frommann-holzboog, 1995. 470 pages. Cloth.

Schlossberg, Terry; and Achtemeier, Elizabeth. *Not My Own: Abortion & the Marks of the Church.* Grand Rapids: William B. Eerdmans, 1995. xii + 137 pages. Paper. $10.99.

Thiselton, Anthony C. *Interpreting God and the Postmodern Self: On Meaning, Manipulation and Promise.* Grand Rapids: William B. Eerdmans; Edinburgh: T. & T. Clark, 1995. xi + 180 pages. Paper. $24.00.

Turner, Denys. *The Darkness of God: Negativity in Christian Mysticism.* Cambridge: Cambridge University Press, 1995. x + 278 pages. Cloth. $54.95.

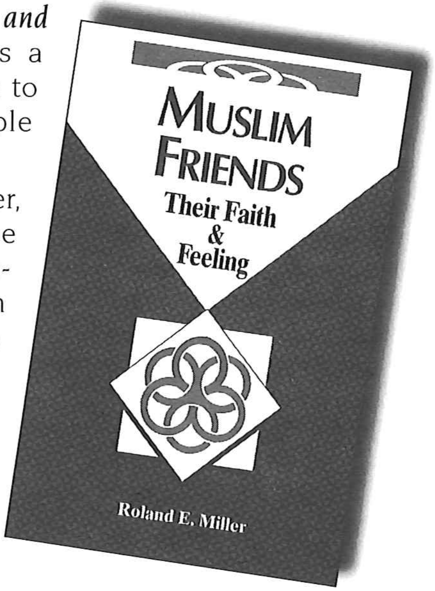
Weaver, Rebecca Harden. *Divine Grace and Human Agency: A Study of the Semi-Pelagian Controversy.* North American Patristic Society, Patristic Monograph Series, 15. Macon, GA.: Mercer University Press, 1996. xii + 264 pages. Cloth. $30.00.

Webster, John. *Barth's Ethics of Reconciliation.* Cambridge: Cambridge University Press, 1995. 238 pages. Cloth. $59.95.

Weinandy, Thomas G. *The Father's Spirit of Sonship: Reconceiving the Trinity.* Edinburgh: T. & T. Clark, 1995. xi + 148 pages. Cloth. $34.95.

Wetzel, Richard, with Helga Scheible. *Melanchthons Briefwechsel,* Band 2: *Texte 255-520 (1523-1526).* Melanchthons Briefwechsel. Kritische und kommentierte Gesamtausgabe. Stuttgart-Bad Cannstatt: frommann-holzboog, 1995. 563 pages. Cloth. DM 384.

Reach Out to Your Muslim Neighbors



Muslim Friends: Their Faith and Feeling by Roland E. Miller offers a perceptive and unique introduction to the Islamic faith and the people who follow it.

Written for the general reader, Miller looks beyond the false stereotypes of Islam and caricatures of its believers to offer an objective description of the Qurʾān and Islamic beliefs. He describes the fundamental beliefs and practices of Islam and how they permeate all aspects of Muslim culture through the family, friendships, social understanding, festivals, and rites of passage.

As a result, *Muslim Friends* accurately explores the richness of the Muslim culture and offers a rarely-seen portrait of individuals who have normal ideals, goals, and a rich heritage and culture.

Miller draws on decades of personal experience with Muslim friends in India to present this authentic portrayal of the Muslim and his beliefs.

Begin your discovery of the rich heritage and history of Islam today with *Muslim Friends*.

Stock #12-3205 ISBN 0-570-04624-6 Paperback **$17.99**

CPH®
Concordia Publishing House
3558 South Jefferson Avenue
Saint Louis, MO 63118-3968

Available through Concordia Publishing House *or through your local Christian bookstore. Call* CPH *toll-free* **1-800-325-3040**. *Shipping and handling charges will be added.*