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Reading the Scriptures with Richard Hays

The first three articles of this issue engage three important books written by Richard B. Hays, the George Washington Ivey Professor of New Testament at The Divinity School of Duke University. Our seminary was privileged to host him on our campus in January 2004, when he was the keynote speaker for the annual Symposium on Exegetical Theology. His paper for that occasion, "Can the Gospels Teach us How to Read the Old Testament?," has been published elsewhere.[1] The first three articles in this issue were originally papers given at this symposium. Arthur Just based his study on Hays's doctoral dissertation and first book, *The Faith of Jesus Christ,* which continues to be a seminal work on the πίστις Χριστοῦ question.[2] Charles Gieschen examines *Echoes of Scripture in the Letters of Paul,* which is Hays's important exploration of intertextuality between the Old and New Testaments.[3] Dean Wenthe looks at *The Moral Vision of the New Testament,* where Hays argues how the Scriptures speak theologically and authoritatively for the life of the church today.[4]

Richard Hays has made at least three significant contributions to New Testament scholarship in the past twenty five years. First, like few others, he has uncovered the narrative substructure of the Pauline Epistles, showing how the story of Israel and Jesus undergirds Paul's pastoral writing. Second, he has listened for echoes of the Old Testament and demonstrated how such study richly enhances our exegesis of the New Testament. Third, Hays has been an advocate for, and an example of, theological interpretation for the life of the church today.[5] Although you will find things to disagree with in Hays's work, we hope that these articles will help more of our readers to become familiar with his contribution so that it may enrich your reading of the Scriptures.

The Editors

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[1] Richard B. Hays, "Can the Gospels Teach us How to Read the Old Testament?" *Pro Ecclesia* 11 (2002): 402–418.

[2] Richard B. Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1-4:11,* Second Edition (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Co., 2002 [1983 original]).

[3] Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven and London: Yale University Press, 1989).

[4] Richard B. Hays, *The Moral Vision of The New Testament: A Contemporary Introduction to New Testament Ethics* (New York: HarperSanFrancisco, 1996).

[5] See, for example, Richard B. Hays, "Reading Scripture in Light of the Resurrection," *The Art of Reading Scripture,* ed. Ellen F. Davis and Richard B. Hays (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Co., 2003), 216–238.

The Faith of Christ:
A Lutheran Appropriation of Richard Hays's Proposal

Arthur A. Just Jr.

When Richard Hays published *The Faith of Jesus Christ* in 1983, it sent a ripple through New Testament scholarship that still may be felt today.[1] Its republication in 2002 signaled that his book has real staying power.[2] This new volume is not a rewrite of his original work. It is rather a fresh re-presentation, accompanied by a winning foreword by Luke Timothy Johnson and a reflective introduction by the author himself about the theological implications of his thesis. It also includes two appendices, one by James D. G. Dunn and Hays's response to Dunn that represent part of the debate in the Pauline Theology Group of the Society of Biblical Literature from 1991 over the phrase: "the faith of Jesus Christ."

Many Lutherans may neither be familiar with the name, Richard Hays, nor with his book, *The Faith of Jesus Christ*. Some may even be wondering why we devoted several articles to engage his writings. As you will come to see, Richard Hays has much to say to our Lutheran context and to the larger Christian community of which we are a part.

My approach in this study is quite simple. I will begin by drawing out the major thesis of his book for those not familiar with his work. I will then spend the remainder of the essay discussing the theological implications of his thesis for an interpretation of Paul and its impact on Lutheran theology.

I. The Faith of Jesus Christ in Galatians: What's at Stake?

Hays's thesis is quite simple: "*A story about Jesus Christ is presupposed by Paul's argument in Galatians, and his theological reflection attempts to articulate the meaning of that story.*"[3] As he himself notes, his study is not simply a matter of the subjective versus the objective genitive but has more to do with the narrative substructure of Galatians and Paul's other Epistles.

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[1] Richard B. Hays, *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1–4:11*, SBLDS 56 (Chico, CA: Scholars Press, 1983).

[2] Richard B. Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1–4:11* (Grand Rapids: William B. Eerdmans Publishing Co., 2002).

[3] Hays, *The Faith of Jesus Christ* (2002), xxiv; emphasis original.

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However, we must deal briefly with the grammar. My starting point will be Galatians 2:15–16, and then Galatians 2:20 will be examined. Galatians 2:16 places before us in stark reality the issue at stake.

Galatians 2:16 — The Hub of the Debate

The significance of Galatians 2:16 cannot be overstated. In his commentary on Galatians for *The New Interpreter's Bible*, Richard Hays calls it "a *précis* of the argument of the entire letter."[4] The phrase "works of the law" occurs five times in eleven verses, and they are contrasted with faith. Everything depends on the interpretation of διὰ πίστεως᾽ Ἰησοῦ Χριστοῦ in this verse, perhaps the most theologically dense passage in the Pauline corpus.[5] The following diagram shows not only its chiastic structure,[6] but provides also a schema to present the major theological issues. The translation here is from the English Standard Version, which takes the genitive as objective: faith *in* Christ.[7]

2.15 ἡμεῖς φύσει ᾽Ιουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί·
2.16 εἰδότες [δὲ] ὅτι
  a οὐ δικαιοῦται ἄνθρωπος **ἐξ ἔργων νόμου**
  b ἐὰν μὴ **διὰ πίστεως ᾽Ιησοῦ Χριστοῦ**,
c καὶ ἡμεῖς **εἰς Χριστὸν ᾽Ιησοῦν ἐπιστεύσαμεν**,
  b' ἵνα δικαιωθῶμεν **ἐκ πίστεως Χριστοῦ** καὶ οὐκ **ἐξ ἔργων νόμου**,
  a' ὅτι **ἐξ ἔργων νόμου** οὐ δικαιωθήσεται πᾶσα σάρξ.

2.15 We ourselves are Jews by birth and not Gentile sinners,
2.16   yet we know that
  a a person is not justified **by works of the law**
  b but **through faith in Jesus Christ,**
c so **we also have believed in Christ Jesus,**
  b' in order to be justified **by faith in Christ,** and not **by works of the law**
  a' because **by works of the law** no one will be justified.

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[4] Richard B. Hays, "The Letter to the Galatians: Introduction, Commentary, and Reflections," in *The New Interpreter's Bible: Second Corinthians–Philemon*, Vol. XI (Nashville: Abingdon Press, 2000), 236. See also Graham Stanton, "The Law of Moses and the Law of Christ," in *Paul and the Mosaic Law*, ed. James D. G. Dunn (Grand Rapids: William B. Eerdmans Publishing Co., 1996), 103, who describes this as "the nerve center of Galatians."

[5] J. Louis Martyn, *Galatians: A New Translation with Introduction and Commentary*, The Anchor Bible 33A (New York: Doubleday, 1998), 263.

[6] This chiastic structure is adapted from Martyn, *Galatians*, 250.

[7] *The Holy Bible: The English Standard Version* (Wheaton, IL: Crossway Bibles, 2001). One of the only translations that renders the genitive as subjective—the faith *of* Christ— is the King James Version; *The Holy Bible: 1611 Edition, The King James Version* (Nashville, TN: Thomas Nelson, 1990).

The main clause of the sentence, and the center of the chiasm, is "so we also have believed in Christ Jesus" (καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν), a clear reference to our faith in (εἰς) Christ. Grammatically and structurally, faith in Christ is at the center of Paul's programmatic statement. Is, however, faith in Christ at the theological center of Paul's argument? Clearly the clauses surrounding the phrase "faith in Christ" deal with justification (δικαιόω), for Paul is stating in no uncertain terms that justification is not by "works of the law" (a and a'—ἐξ ἔργων νόμου) but through/by faith (b—διὰ πίστεως and b'—ἐκ πίστεως). Although these clauses are very familiar to us, let us look at these words with fresh eyes.

To begin, entertain for a moment a translation of the Greek verb δικαιόω, which we normally translate as "to justify" or "to declare righteous," with the following translation from J. Louis Martyn's Galatians commentary: "God's *making right what has gone wrong*."[8] Hays agrees with Martyn's translation: "Thus the verb 'justify' points not merely to a forensic declaration of acquittal from guilt but also to God's ultimate action of powerfully setting right all that has gone wrong."[9] What has gone wrong is very clear to Paul as he writes to the Galatians. Humanity is enslaved in the present evil age to the forces of sin (1:4), the flesh (5:13), and the elemental spirits of the universe (5:25; 6:16). Luther's triad of sin, death, and the devil captures Paul's view of what has gone wrong in the cosmos. Hays sees the eschatological ramifications of this perspective on δικαιόω: "'Justification,' however, is the eschatological act of God. Thus, when he refers in v. 16 to being 'justified,' Paul is speaking of God's world-transforming eschatological verdict as it pertains to individual human beings."[10]

The question facing Paul, the Galatians, and his opponents is this: How does God make things right? Does God make things right through works of the law? No! Does he make things right through our personal faith in Christ? Yes! Does he make things right through Christ's faithful death in our behalf? Yes! Paul's opponents are suggesting the first solution to our human plight: God is making things right by our observance of God's law, particularly the observance of Jewish customs like circumcision and the dietary laws. Paul writes the Galatians in order to persuade them to reject this notion of justification. Two issues are important to Paul's argument and exploring the difference between them may help us affirm what we believe, teach, and confess about the relationship between grace and faith.

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[8] Martyn, *Galatians*, 250.

[9] Hays, *The New Interpreter's Bible*, 237.

[10] Hays, *The New Interpreter's Bible*, 237. See also his "Excursus: The Language of Righteousness," in *The New Interpreter's Bible*, 238.

The issues are how to understand the prepositional phrases διὰ πίστεως Ἰησοῦ Χριστοῦ and ἐκ πίστεως Χριστοῦ. If we take them as objective genitives they would be translated as "faith in Jesus Christ" and "faith in Christ," referring to our belief that Jesus is the one who gave himself in behalf of our sins. The accent here is on our faith, which grasps the objective realities of Christ's atoning death and vindicating resurrection. This is the traditional understanding of these prepositional phrases, and Luther's understanding as well, and it contrasts nicely with works of the law, a contrast between human observance of the law or human faith, even though human faith has a divine origin.[11]

If we take the genitives as subjective genitives,[12] however, they refer to Christ's faith, that is, Christ's faithful death in our behalf where "he died faithfully for human beings while looking faithfully to God," as Martyn suggests.[13]   We are declared righteous by God, then, either by our observance of the law or by Christ's faithful death in our behalf. Here human action is clearly contrasted with divine initiative. Our human observance of the law is set against Christ's action where he "gave himself for our sins to deliver us from the present evil age" (Gal 1:4). Here Paul's apocalyptic gospel is placed at the center of how God is making things right in a world where things have gone very wrong.

Now please note that this interpretation of the genitives in 2:16 does not suggest anything as radical as, for example, a justification of the sinner by works, experience, or whatever. In fact, even if you understand this as Christ's faithful death in our behalf, our faith in Christ still stands at the center of the chiasm in the main clause of 2:16: "so we also have believed in Christ Jesus."[14]   To interpret these two genitives as Christ's faithful death in our behalf allows the atonement for sin, God's apocalyptic invasion and rescue, to be that which is contrasted to the observance of the

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[11] See Martyn, *Galatians*, 271.

[12] See Martyn, *Galatians*, 251 n. 127. Here, Martyn prefers calling this an authorial genitive.

[13] Martyn, *Galatians*, 271.

[14] Cf. Moisés Silva, *Explorations in Exegetical Method: Galatians as a Test Case*, (Grand Rapids: Baker Books, 1996), 174. Silva understands the genitives as objective (i.e., faith in Christ), but makes a point of accenting objective justification: "To recognize the apocalyptic overtones of this clause is not to undermine the traditional application of the verse, since in this very passage Paul is stressing the significance of faith for his own personal—yes, present—justification and that of his Jewish-Christian contemporaries. My point, however, is that this truth is set within the context of cosmic, eschatological realities. In other words, the 'subjective' experience of justification is not divorced from the 'objective' judgment at the end of the age. On the contrary, it is grounded in that final judgment, so that our sense of assurance (cf. Gal 4:6–7) is not a psychological strategy that by-passes reality, but rather a proleptic manifestation of God's righteous verdict."

law as the means through which God is making things right.[15] The accent, then, is on God's objective act in Christ on the cross and in his resurrection for the life of the world. We might translate the Greek in this way:

A human being is not declared righteous
- (a) by works of the Law, but rather
- (b) **by Jesus Christ's faithful death in our behalf**
- (c) even we have believed in Christ Jesus so that we are declared righteous
- (b') **by Christ's faithful death in our behalf**
- (a') not by works of the Law.[16]

Galatians 2:20 — Reinforcing the Argument

Another passage in Galatians, occurring immediately after 2:16, helps illustrate this understanding of the phrase: "the faith of Jesus Christ." Translating the genitive in 2:20 as a subjective genitive, the passage may be rendered as follows:

2.20 ζῶ δὲ οὐκέτι ἐγώ,
ζῇ δὲ ἐν ἐμοὶ Χριστός·
ὃ δὲ νῦν ζῶ ἐν σαρκί,
ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ
τοῦ ἀγαπήσαντός με καὶ
παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

2:20 It is no longer **I who live,**
but **Christ who lives** in me.
And the life I now live in the flesh
I live by the faithfulness of the Son of God,
who loved me
and gave himself for me.

This verse is a climax to Paul's argument that he died to the law through the law, having been crucified with Christ. He is speaking here of his participation in Christ's death where he leaves behind his life of law observance because of the atoning death of Jesus on the cross. What is important to Paul here is not his faith in Christ, but Christ's faithfulness in giving up his life on the cross (here the genitive τοῦ υἱοῦ τοῦ θεοῦ ("of the Son of God") is dependent on ἐν πίστει ("by the faithfulness"). Thus, the life he now lives is Christ's life because Christ lives in him. And what is it that marks this life? Christ's faithfulness unto death. "Paul is not claiming

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[15] Martyn, *Galatians*, 97–105.

[16] This section is a revision from Arthur A. Just Jr., "Christ and the Law in the Life of the Church at Galatia," in *The Law in Holy Scripture: Essays from the Concordia Theological Seminary Symposium*, ed. Charles A. Gieschen (St. Louis: Concordia Publishing House, 2004), 173–187.

that he lives now by 'believing in' the Son of God; he has, in fact, just (rhetorically) denied any continuing personal agency at all. Instead, it is now the *pistis* of the Son of God, Jesus Christ's own self-giving faithfulness, that moves in and through him."[17]   Hays cites Martyn's felicitous summary: "Christ's faith constitutes the space in which the one crucified with Christ can live and does live."[18]

This entire phrase "by the faithfulness of the Son of God" is modified both grammatically and theologically by two participial phrases that stand in apposition to τοῦ υἱοῦ τοῦ θεοῦ ("of the Son of God"), namely, τοῦ ἀγαπήσαντος με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ ("who loved me and gave himself for me"). The grammatical thrust here is on the word *faith*, which must be considered with the genitive "of the Son of God." Is it not more plausible, in light of Paul's running argument about Christ's death on the cross in our behalf and our participation in that cross, that the participles "who loved me and gave himself for me" modify the whole phrase? If so, it would make little sense for this to refer to our faith in Christ, but would bring a definitive climax to Paul's argument concerning what the cross entails. Hays's summary of its meaning is incisive: "The whole context portrays Christ as the active agent and Paul as the instrument through which and/or for whom Christ's activity comes to expression. Indeed, this unrelenting emphasis on the priority of Christ's (or God's) willing and doing over any human will or action is the theological keynote of the whole letter."[19]

Both Martyn and Hays compare this passage from Galatians with Romans 5:15 to demonstrate how Paul is using the word *faith* here in Galatians as the equivalent to his use of the word *grace* in Romans. The following diagram from Hays illustrates this perfectly:

Rom 5:15	**Gal 2:20**
. . . the free *gift*	. . . I live
in grace,	in faith,
namely the grace	namely the faith
of the one man Jesus Christ	of the Son of God
ἐν χάριτι	ἐν πίστει
τῇ τοῦ ἑνὸι ἀνθρώπου Ἰησοῦ Χριστου	τῇ τοῦ υἱοῦ τοῦ θεοῦ

As Martyn observes: "Just as in Rom 5:15 the life-giving grace is specified as the grace 'of Jesus Christ,' so here the life-giving faith of which Paul speaks is specified as the faith *of* the Son of God."[20] And as Hays points

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[17] Hays, *The New Interpreter's Bible*, 244.

[18] Hays, *The New Interpreter's Bible*, 244, citing Martyn, *Galatians*, 259.

[19] Hays, *The Faith of Jesus Christ* (2002), 155.

[20] Martyn, *Galatians*, 259.

out, since Paul immediately follows Galatians 2:20 with a reference to grace, it is fair to conclude that "Grace is embodied in Christ's faithful death for our sake."[21]

II. The Faith of Jesus Christ in Interpreting Paul

The genius of Hays's book, *The Faith of Jesus Christ*, is that he chooses to establish the subjective reading from Galatians 3:1–4:11, or what Luke Timothy Johnson calls "the hardest passage."[22] I will not rehearse his arguments here, but rather encourage you to test for yourselves through Hays's book the interpretation of the genitive as Christ's faithfulness rather than our faith in Christ in the other passages in Galatians where it pertains. Instead, we will consider the impact of the phrase "the faith of Jesus Christ" on an interpretation of Paul and, secondly, on our Lutheran theology. It is to this first topic that we now turn.

Needless to say, this understanding of the phrase "the faith of Jesus Christ" is not without controversy. People have lined up on both sides of the genitive, and oftentimes with passionate rhetoric. Both sides are persuasive, but it appears as if the tide is turning toward the subjective genitive, and the grammatical and theological arguments for this reading are difficult to dispute. There is even a growing body of literature that demonstrates that the "consensual exegesis" of tradition supports the subjective genitive reading: the faith of Christ.[23] Hays has thoroughly addressed every possible objection to his thesis over these last twenty years. To include as an appendix to his book James D. G. Dunn's spirited defense of the traditional understanding (i.e., the objective genitive: faith in Christ) shows his confidence in his own interpretation.

The Question of the Narrative Structure

From the beginning, Hays has insisted that what he wants people to see as the core of his argument is the subtitle of his book, "The Narrative Substructure of Galatians 3:1–4:11." Let me return now to his thesis statement that I cited at the start of this essay: "*A story about Jesus Christ is presupposed by Paul's argument in Galatians, and his theological reflection attempts to articulate the meaning of that story.*" It is refreshing for someone of Hays's stature to suggest that the story of Jesus is foundational to Paul's theological stance in Galatia. Paul is not to be seen as some loose cannon within first-century Judaism, but rather a faithful disciple of Jesus who was

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[21] Hays, *The New Interpreter's Bible*, 244.

[22] Hays, *The Faith of Jesus Christ* (2002), xiii.

[23] For example, see Ian G. Wallis, *The Faith of Jesus Christ in Early Christian Tradition*, SNTSMS 84 (Cambridge, UK: Cambridge University Press, 1995), and for an opposing point of view, see Roy A. Harrisville III, "PISTIS CRISTOU: Witness of the Fathers," *NovT* 36 (1994): 233–241.

shaped and formed by the teachings of Jesus. Luke Timothy Johnson summarizes this significant aspect of Hays's thesis:

> Hays's study suggests a closer link between Paul and the Gospels than has often been seen. Simply to state that Paul's thought has a narrative substructure is to make stronger the connection between his letters and the Gospel genre. But Hays also sees in the narrative fragments of Galatians an implicit link between the proclamation of the cross, the incarnation, and even pre-existence.[24]

The implications of this thesis for interpreting Paul are enormous. What stands first and foremost for Paul is not our faith in Christ, but Christ's incarnation, atonement, resurrection, and our participation in his life through Baptism and Eucharist. "The thing that matters is the message of the text, the story that it tells and interprets."[25] This is why it is so important to interpret the genitives as subjective (faith of Christ) and not objective (faith in Christ). This in no way suggests that our faith in Christ is not a significant issue for Paul, but it is not the overarching one. Paul's theology is much more cosmic than even Lutherans are willing to grant, and Hays's thesis about the narrative substructure of Galatians complements the apocalyptic perspective promoted by J. Louis Martyn.

The Apocalyptic Perspective

To interpret Paul's Galatian letter, we must read it through the apocalyptic events of Christ's incarnation, his death on the cross, and his resurrection from the dead, which have forever changed the cosmos. For it is at the cross where the Messiah and the Law collide: "For all who rely on works of the law are under a curse . . . Christ redeemed us from the curse of the law, having become a curse for us—for it is written, 'Cursed be every one who hangs on a tree'" (Gal 3:10, 13).[26]

Martyn has suggested that "Paul is concerned in letter form to *repreach* the gospel in place of its counterfeit. Rhetorically, the body of the letter is a sermon centered on factual and thus indicative answers to two questions, 'What time is it?' and 'In what cosmos do we actually live?'"[27] To answer these two questions, Paul reveals his apocalyptic theology that is centered in Christ's incarnation and his death on a cross. The story of Jesus as narrated in the Gospels is now the story of the cosmos. The time we now live in is eschatological time, the eighth day, and the world in which we

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[24] Hays, *The Faith of Jesus Christ* (2002), xiv.
[25] Hays, *The Faith of Jesus Christ* (2002), xxvii.
[26] Martyn, *Galatians*, 318.
[27] Martyn, *Galatians*, 23; emphasis mine.

dwell is the new creation. That is why Paul needs to provide us with a map for this world in which we now actually live.[28]

This world is defined by Paul in his opening thesis statement to the Galatians, which describes the greater reality that "Our Lord Jesus Christ . . . gave himself for our sins to deliver us from the present evil age" (Gal 1:4, τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ). Here is Christ's substitutionary atonement and the language of the new creation: Christ's death liberates us from an evil age in which we were enslaved in order to deliver us into a new age where "the world has been crucified to me, and I to the world" (Gal 6:14). The one who gave himself for our sins now says, in the words of Luke's institution narrative: "This is my body which is being given on behalf of you" (Luke 22:19, το ὑπὲρ ὑμῶν ὑπὲρ ὑμῶν διδόμεν). The body Christ gave on the cross in our behalf is now given to the Galatians in a eucharistic feast of body broken and blood poured out where grace is given as gift, and peace is experienced as health, wholeness, and salvation itself.[29]

Hays admits, when he first wrote his thesis, this apocalyptic perspective was not as prominent as he would now make it. Here is his assessment now of the significance of this apocalyptic perspective on his thesis:

> Paul's theology in Galatians rests upon an apocalyptic narrative about the end of the old age and the beginning of a new one. Within that story, the death of Christ is the crucial turning point, the event in which he rescues humanity from slavery. Martyn, in his commentary on Galatians, has emphatically endorsed the interpretation of πίστις Ἰησοῦ Χριστοῦ as "the faith of Jesus Christ," understanding it as a reference to the cross as Christ's act of giving himself up to rescue us from the present evil age. Once we see the death of Jesus as the decisive act in God's eschatological invasion of a world previously held in thrall to hostile powers, several elements of the letter become clearer when read within the framework of Paul's cosmic story of liberation.[30]

Hays continues with numerous examples of this apocalyptic accent in Galatians (e.g. 4:19; 4:26; 5:5; 5:17; 5:21; 6:5; 6:7-9; 6:16), all of which do not occur in Gal 3:1-4:11, the section isolated by him for his study. But two of the most apocalyptic passages in Galatians do occur within the limits of his study: Gal 3:13-14 and 4:3-6. He deals with the similarities and differences between these passages, but in his original thesis and his later reflections on the apocalyptic in Galatians, these passages are not part of his analysis.

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[28] See Martyn, *Galatians*, 482 n. 41.
[29] See Martyn, *Galatians*, 88.
[30] Hays, *The Faith of Jesus Christ* (2002), xxxix.

What could be more apocalyptic than Christ's redeeming us from the curse of the law (3:13–14) or his invasion into the world and into us when the fullness of time had come (4:4–6)? For Martyn, both of these passages figure prominently in his analysis. In fact, he notes that the "'fullness of time' is a clear apocalyptic motif,"[31] and that "the motif of cosmic warfare is focused first of all on the cross . . . making the cross the foundation of Paul's apocalyptic theology."[32]

This combination of narrative substructure and apocalyptic theology provide the hermeneutical key to unlock Paul's theology in Galatians. Galatians must be read through the lens of the incarnation and death of Jesus as invasive events instead of our faith in Christ. This raises a number of issues for further consideration in New Testament studies.

First, if the Gospels are clearly underlying Paul's theology, then the origins of the Gospels need to be revisited, especially as they relate to Paul. Hays begins to explore this in the section of his introduction entitled "Paul's Gospel Story within the Matrix of Early Christianity" where he notes:

> Paul was less theologically distinctive than is generally supposed — that is, that his Christology and soteriology are closely in sync with Hebrews, with the Deutero-Pauline letters, and with the writing usually thought to represent 'early catholicism' — and that, despite the near-total absence of synoptic Jesus tradition in Paul's letters, his story-grounded preaching marks a point on a historical trajectory towards the composition of written narratives.[33]

He then makes what he calls a provocative suggestion: "that Paul's Gospel story presages the development of the gospel genre," citing Joel Marcus's article "Mark — Interpreter of Paul" as an example of an evangelist recording Paul's theology, particularly because of their common interest in the theology of the cross.[34]

Second, an even more fanciful suggestion is this: Could the Gospels be circulating even earlier than scholars often suggest? It seems that the origins of the Gospels correspond to the periods of evangelization, placing Matthew's Gospel during the Jewish (Petrine) mission, AD 30–46, the earliest period of the church's life. How, then, did the Galatians come to know the narrative substructure? Through Paul, or through Matthew, whose Gospel may have been read in the liturgical assemblies of Galatia? If the Galatians were essentially a Gentile congregation, would not

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[31] Martyn, *Galatians*, 99.
[32] Martyn, *Galatians*, 101.
[33] Hays, *The Faith of Jesus Christ* (2002), xlii–xliii.
[34] Hays, *The Faith of Jesus Christ* (2002), xliv.

Matthew's so-called Jewish Gospel seem strange to their ears, and would not Paul, an interpreter of Jesus, using the narrative of Jesus as his substructure, be an excellent catechist as he uses Matthew's story of Jesus as a means of evangelizing these Gentiles in Galatia?

Third, these questions raise for me the need to continue to explore the relationship between Paul and Luke. Galatians must always be read alongside of Acts, and there are some intriguing possibilities that develop when one tries to reconcile Acts and Galatians instead of pitting them against each another. Any reconstruction of a first-century chronology is tenuous at best, but the dilemma posed between Galatians 2 and Acts 15 may not be as daunting as once supposed. Perhaps the unspoken issue in both Galatians 2 and Acts 15 was "the faith of Jesus Christ," namely, that some had forgotten to see the world through this apocalyptic lens of Jesus' incarnation and atonement, and were instead focused on issues of ethnicity that required keeping some aspects of the Jewish law. When both Luke and Paul refer to the gospel, are they not referring to this apocalyptic gospel that now redefines the world and the time in which we live?

Fourth, Luke's relationship with Paul raises other issues for interpreting the writings of both Paul and Luke. Did Paul's catechesis of these Gentile Galatians through the story of Jesus, and his subsequent battle with his opponents over this apocalyptic gospel, become programmatic for his entire Gentile mission?

What might Luke have learned from Paul's experience when, if Bo Reicke is correct, Luke served the Philippian congregation between AD 51 and 58 (between the "we" sections in Acts 16:10–17 and Acts 20:5)?[35] If he, moreover, composed his Gospel after meeting with Paul and Mark in Caesarea Maritima between AD 58 and 60, as Bo Reicke has also suggested, how has Luke's relationship with Paul influenced the way he wrote his Gospel?[36] How did the narrative substructure of Paul's epistles influence the composition of the Gospels of Luke and Mark? Eusebius claimed that "Paul was actually accustomed to quote the Gospel according to St. Luke. When writing about some Gospel as his own, he used to say, 'According to my Gospel.'"[37] Perhaps there is more truth to Eusebius's claim than we might expect. Luke is the Gentile Gospel precisely because he does what Matthew did not do, that is, provide the template for

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[35] Bo Reicke, *Re–examining Paul's Letters* (Harrisburg, PA: Trinity Press International, 2001), 92.

[36] Bo Reicke, *The Roots of the Synoptic Gospels* (Philadelphia: Fortress Press, 1986), 168–170.

[37] Arthur A. Just Jr., ed., *Ancient Christian Commentary on Scripture: Vol III: Luke* (Downers Grove, IL: Intervarsity Press, 2002), 2; cited from Ecclesiastical History 3.4, *Fathers of the Church* 19:42–43.

catechizing Gentiles by a still Jewish-Christian church, which explains why Luke includes so many details about such things as the temple and Passover.

III. The Faith of Jesus Christ and Lutheran Theology

What, then, is the significance of Hays's thesis — reading the phrase "the faith of Jesus Christ" as a subjective genitive — on Lutheran theology? "Justification by grace through faith" is the chief article, the most important of all Christian teaching, as we hold from our confessional writings, even though justification figures prominently in only two New Testament documents: Galatians and Romans.[38]   The Gospel of Luke records Jesus using the language of justification, particularly in the parable of the Pharisee and the publican, but it certainly is not a dominant way for him to speak of the gospel. Preaching the kingdom of God and the image of a new creation are the primary ways Jesus speaks of his apocalyptic invasion into our world as the creator come to his creation in order to set it free from the bondage to sin, death, and the devil.

For Paul there are other themes in his theology, such as union with Christ[39] or participation in Christ — the very title of a section of Hays's introduction: "Participation in Christ as the Key to Pauline Soteriology." Here again is Luke Timothy Johnson's assessment of the significance of this accent in Hays:

> He proposes that his position helps solve the long-standing debate between Pauline scholars over the question whether "justification by faith" or "participation in Christ" is more central to the Apostle's thinking. Hays says that it is a false opposition. If one grasps that the faith that makes righteous is Jesus' own faith and that his story is one in which, by Baptism, Christians have been incorporated, the two sides of the debate can best be seen as moments in the same narrative process.[40]

Hays encourages his readers to become

> caught up into the story of Jesus Christ. *In a mysterious way, Jesus has enacted our destiny, and those who are in Christ are shaped by the pattern of his self-giving death. He is the prototype of redeemed humanity.* . . . Jesus is not merely a good moral example; rather, his story transforms and absorbs

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[38] See Ap IV,2–3; SA II,1; SD III,6.

[39] See for example Carl E. Braaten and Robert W. Jenson, *Union with Christ: The New Finnish Interpretation of Luther* (Grand Rapids: William B. Eerdmans Publishing Co., 1998).

[40] Hays, *The Faith of Jesus Christ* (2002), xiv.

the world. The old world has been crucified and new creation has broken in through Jesus' death and resurrection (Gal 6:14–15).[41]

For Lutherans, there is much to reflect on here, challenging not only the way we think of Paul, but how we ourselves do theology. For both justification by grace through faith and participation in Christ are keys to our theology. Perhaps we have accented justification at the expense of participation in Christ, which may explain why our sacramental theology has, until recently, seemed a secondary construct to our Christology and ecclesiology. For Hays, "The greatest strength of the exegesis set forward in *Faith of Jesus Christ* — and in the work of others who have come to understand the expression πίστις 'Ιησοῦ Χριστοῦ as a short-hand reference to Christ's action — is that it explains how Paul's understanding of the πίστις of Jesus is integrally related to his understanding of δικαιοσύνη."[42] To illustrate this, Hays shows how his thesis relates to participation in Christ:

1. *"The faithfulness of Jesus Christ" refers first of all to his gracious, self-sacrificial death on a cross. . . .*

2. *Jesus Christ embodies the new creation and embraces us in his life. . . .*

3. *The cross, as Christ's saving action, is God's action of* πίστις, *God's demonstration of fidelity to the promise made to Abraham.*[43]

Richard Hays has opened up for us a window into Paul's theology through *The Faith of Jesus Christ* that places the atonement at the heart of Paul's gospel. The challenge for Lutherans is to maintain a sacramental theology that embraces both the apocalyptic aspect of the narrative substructure of Paul and his participatory soteriology. Hays did not engage in any formal development of this in his book, but he lays the foundation upon which such a theology could be formed. Who better to do this than a Lutheran, for who better could demonstrate through Paul's theology that the search for the historical Jesus ends at the Eucharist.[44]

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[41] Hays, *The Faith of Jesus Christ* (2002), xxix; emphasis original.
[42] Hays, *The Faith of Jesus Christ* (2002), xxix.
[43] Hays, *The Faith of Jesus Christ* (2002), xxx–xxxiii; emphasis original.
[44] This insight came from a personal conversation with Winthrop Brainerd.

Listening to Intertextual Relationships in Paul's Epistles with Richard Hays[1]

Charles A. Gieschen

There is a piece of wisdom that New Testament interpreters often preach, but rarely practice: Your most important tools in exegesis are concordances for the Greek New Testament and the Septuagint (LXX). Despite our lip service to the hermeneutical principle "Scripture interprets Scripture," too many of us engage in the hermeneutical practice "Commentaries interpret Scripture." Many of us fail to check the original context of explicit quotations of the Old Testament by New Testament authors; much less do we trek through a concordance to the Septuagint—even though electronic technology accomplishes searches in seconds—in order to track down implicit intertextual relationships between biblical texts, such as allusions or echoes.[2] We certainly reject Marcion's practice of excising the Old Testament from the New Testament, but our practice of virtually ignoring the Old Testament narratives and texts underlying New Testament writings runs the danger of yielding a similar result.

Above all else that one can laud in Richard Hays's *Echoes of Scripture in the Letters of Paul*, one must praise his carefully deliberate practice of allowing Paul's use of the Old Testament to inform and enrich the interpretation of Paul's Epistles.[3] Hays recognizes that these Old

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[1] As apparent from the title, this article examines the work of Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven and London: Yale University Press, 1989). This volume was reviewed by several New Testament scholars in Craig A. Evans and James A. Sanders, eds., *Paul and the Scriptures of Israel*, JSNTSup 83 (Sheffield: JSOT Press, 1993). For a more recent book that collects together some of Hays's other writing on Paul, both before and after *Echoes of Scripture*, see *The Conversion of the Imagination: Paul as an Interpreter of Israel's Scripture* (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Co., 2005). This volume reprints an essay in which Hays responds to critiques of *Echoes of Scripture*; see *The Conversion of the Imagination*, 163–189.

[2] Hays recognizes the difficulty of establishing rigid categories with these terms; see *Echoes of Scripture*, 29. He uses the term *allusion* for "obvious intertextual references" and the term *echo* for "subtler ones." See further John Hollander, *The Figure of Echo: A Mode of Allusion in Milton and After* (Berkeley: University of California Press, 1981).

[3] This study will use the term *Old Testament* rather than *Scripture* (as in Hays). Even though Paul did not use the term *Old Testament*—which could be considered

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Testament allusions and echoes are often the unchoreographed result of Paul's immersion in Old Testament language and theology. The Old Testament narrative is not nearly as familiar to the modern reader, as Hays observes by using this vivid simile: "We, belated rootless readers, can learn only through marginalia and concordances—like novice guitarists learning blues riffs from sheet music—what Paul knew by heart."[4] In this volume, Hays provides us with a model for reading Paul with greater sensitivity to the fact that the Old Testament, which is the core of Paul's worldview, was the quarry for his theology, even for a significant amount of the language he used. In short, Hays has used his concordance to the Septuagint—probably in the Hatch and Redpath hardcopy form back in the 1980s—like few of us ever do.[5] Furthermore, Hays does not only listen carefully to trace echoes, he also does the even more difficult task of reflecting upon what this means for understanding Paul's hermeneutical approach to the Old Testament as well as how this, in turn, should inform our own interpretative approach.

Since *Echoes of Scripture in the Letters of Paul* has probably not received the kind of reading that it deserves over the past fifteen years among Lutheran pastors, the first portions of this study will summarize some representative content of this book in order to offer a clear sense of its contribution. This summary is not given as a substitute for reading the book, but only to whet one's appetite to engage Paul and the Old Testament through the Hays's exegesis. Both commendation and critique will follow. The study of intertextuality in biblical studies, especially about how New Testament writers are drawing on Old Testament texts, has grown in recent decades; Richard Hays has been at the center of this discussion. This study will affirm the importance and value of much of Hays's basic exegetical approach for the interpreter who is willing to listen carefully with him to the echoes of the Old Testament that reverberate in Paul's letters.

I. The Why and How of Echoes

There have been several studies of Paul's use of the Old Testament in the twentieth century, and certainly most commentaries on the different

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anachronistic—to signify the object of his exegesis, it will be used in this study in order to avoid confusion among readers who also regard the New Testament as Scripture.

[4] Hays, *Echoes of Scripture*, 43.

[5] Hatch and Redpath is the common designation for Edwin Hatch and Henry A. Radpath, *A Concordance to the Septuagint and the other Greek Versions of the Old Testament, Including the Apocryphal Books* (Graz, Austria: Akademische Druck—u. Verlagsanstalt, 1975 reprint [1897 original]).

Pauline Epistles address this question in a limited form.[6] What, therefore, is distinctive about Hays's approach? Hays neither myopically focuses on the explicit quotations of the Old Testament nor on the identification of exegetical methodology in Paul's handling of Old Testament texts. His scope is much broader and more substantive because he understands Paul's reappropriation of the Old Testament to be both broad and substantive, far beyond a few messianic prophecies, proof texts, or methods:

> In Paul we encounter a first-century Jewish thinker who, while undergoing a profound disjuncture with his own religious tradition, grappled his way through a vigorous and theologically generative reappropriation of Israel's scriptures. However great the tensions between his heritage and his new Christian convictions, he insistently sought to show that his proclamation of the gospel was grounded in the witness of Israel's sacred texts.[7]

In an effort to understand Paul's broader reappropriation of the Old Testament, Hays listens carefully for intertextual relationships, be they the more obvious Old Testament allusions or the more subtle echoes. He posits and explains the following seven tests for hearing echoes:

1. *Availability*: Was the proposed source of the echo available to the author and/or original hearers?

2. *Volume*: What is the degree of explicit repetition of words or syntactical patterns?

3. *Recurrence*: How often does Paul elsewhere cite or allude to the same scriptural passage?

4. *Thematic Coherence*: How well does the alleged echo fit into the line of argument that Paul is developing?

5. *Historical Plausibility*: Could Paul have intended the alleged meaning effect?

6. *History of Interpretation*: Have other readers, both critical and pre-critical, heard the same echoes?

7. *Satisfaction*: Does the proposed reading make sense?[8]

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[6] Hays discusses this research in *Echoes of Scripture*, 5–14. For more recent work on this subject, see J. Ross Wagner, *Heralds of Good News: Paul and Isaiah "in Concert"*, NovTSup 101 (Leiden: Brill, 2002), and Francis Watson, *Paul and the Hermeneutics of Faith* (London: T & T Clark, 2004).

[7] Hays, *Echoes of Scripture*, 2.

[8] Hays, *Echoes of Scripture*, 29–32.

As one reads this volume, you sense that Paul's hermeneutical approach to the Old Testament was controlled by neither extant Jewish exegesis, especially particular rules, nor conventional Greco-Roman rhetorical practices, even though influence of Jewish and Greco-Roman methodology certainly is visible in Paul's letters and noted by Hays. Given the kind of hermeneutical freedom that Hays attributes to Paul's interpretation of the Old Testament, one might well ask: What were Paul's hermeneutical constraints? At the end of his book Hays sets forth three criteria that implicitly norm Paul's exegesis of the Old Testament; all three are substantive rather than methodological criteria. Here Hays expresses the heart of Paul's hermeneutical approach to the Old Testament as he understands it. The first constraint is God's faithfulness to his promises. Hays states that for Paul "no reading of Scripture can be legitimate if it denies the faithfulness of Israel's God to his covenant promises."[9] The second constraint is that the Old Testament must be interpreted in a manner that testifies to the gospel of Jesus Christ: "No reading of Scripture can be legitimate if it fails to acknowledge the death and resurrection of Jesus as the climatic manifestation of God's righteousness."[10] These two convictions function in tension to demarcate the boundaries Paul observes as he interprets the Old Testament in and for the church. Hays also emphasizes a third hermeneutical constraint in Paul, that proper interpretation of the Old Testament forms and shapes the church like unto Christ:

> Community in the likeness of Christ is cruciform; therefore right interpretation must be cruciform. "For while we live we are always being given up to death for Jesus' sake so that the life of Jesus may be manifested in our mortal flesh" (2 Cor. 4:11). Any reading of Scripture that requires of us something other or less than this is a false reading.[11]

Although the term *cruciform* may be unfamiliar to some, the basic understanding here is not foreign to Lutheran interpreters. The interpretative process is to shape the church like unto Christ crucified. We often speak of this as exegesis that expresses "the theology of the cross" for the life of the church.

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[9] Hays, *Echoes of Scripture,* 191. One would like to see, however, more integration between Israel's God and the Son as the Lord of Israel's history; see my critique below (IV. Commendation and Critique, 28–32).

[10] Hays, *Echoes of Scripture,* 191.

[11] Hays, *Echoes of Scripture,* 191. One needs to interpret such an assertion with the proper understanding of sanctification; see the discussion of J. C. Beker's label of sanctification as a "Methodistic Hermeneutic" and Hays's response in *The Conversion of the Imagination,* 189.

II. Intertextuality in Romans

In order to provide a representative glimpse at what Richard Hays does, this examination will draw heavily on Chapter 2 of *Echoes of Scripture*, where he offers a reading of Romans that listens for echoes of the Old Testament in this carefully constructed Pauline epistle. Hays begins by acknowledging the importance of the many explicit quotations of the Old Testament in Romans and how these push our understanding of the theme of this letter beyond focusing exclusively on justification:

> If, however, we attend carefully to Paul's use of the quotations, we will discover them spiraling in around a common focus: the problem of God's saving righteousness in relation to Israel. The insistent echoing voice of Scripture in and behind Paul's letter presses home a single theme relentlessly: the gospel is the fulfillment, not the negation, of God's word to Israel.[12]

Although many Lutherans are properly concerned with the so-called New Perspective on Paul, which attempts to marginalize the centrality of justification in Romans, Hays's emphasis on the theme of God's faithfulness to Israel is, nevertheless, a helpful corrective for those who may marginalize or ignore Romans 9–11 in discussions of this epistle.[13] I would, however, stop short of Hays's emphasis that theodicy and not soteriology is the question addressed in this epistle.[14]

The explicit Old Testament quotations are only a starting point for Hays in understanding the presence and impact of the Old Testament on this epistle. He emphasizes that the Old Testament has a much more pervasive presence:

> This text is most fruitfully understood when it is read as an intertextual conversation between Paul and the voice of [Old Testament] Scripture, that powerful ancestral presence with which Paul grapples. Scripture broods over this letter, calls Paul to account, speaks through him; Paul, groping to give voice to his gospel, finds in Scripture the language to say what must be said, and labors to win the blessing of Moses and the prophets.[15]

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[12] Hays, *Echoes of Scripture*, 34.

[13] Charles A. Gieschen, "Paul and the Law: Was Luther Right?," *The Law in Holy Scripture*, ed. Charles A. Gieschen (St. Louis: Concordia Publishing House, 2004), 113–147. See also Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: William B. Eerdmans Publishing Co., 2004).

[14] For criticism of this position, see A. Andrew Das, *Paul and the Jews* (Peabody, MA: Hendrickson, 2003).

[15] Hays, *Echoes of Scripture*, 35.

Romans 1:16–17

Hays begins his examination of this "intertextual conversation" between Paul and the Old Testament with the echoes he hears in the key thematic verses of Romans:

> I am not ashamed [ἐπαισχύνομαι] of the gospel, for it is the power of God for salvation [εἰς σωτηρίαν] to everyone who believes, to the Jew first and also to the Greek. For through the gospel the Righteousness of God [δικαιοσύνη θεοῦ] is being revealed [ἀποκαλύπτεται], by faith for faith, just as it is written: "The one who is righteous by faith shall live." (Rom 1:16–17)

Usually most attention is given to the quotation of Habakkuk 2:4 and how Paul may be using this verse in a way distinct from its original context.[16] While in no way detracting from the significance of this quotation, Hays enriches our understanding of how Paul is drawing on the language and theology of additional LXX texts to communicate his message by examining three primary Old Testament echoes in these verses.

First, the language "I am not ashamed" in 1:16 appears to be an echo of the shame language that appears in the prophecies and psalms from which Paul draws his understanding of the Righteousness of God. Hays notes especially Isaiah 50:7–8: "I know that I will not be ashamed [οὐ μὴ αἰσχυνθῶ], because the one who justifies me [ὁ δικαιώσας με] is near." The language of both shame and righteousness here make it a probable source of Paul's language. Furthermore, Hays observes that Paul transforms the tense of the verb from future to present in order to emphasize that the gospel offers "God's already efficacious act of eschatological deliverance in Christ."[17] The one who justifies is not only near, but has been revealed at the cross and is presently being revealed in the gospel.

Second, Hays proposes that several LXX passages are informing the language Paul uses about salvation (Rom 1:16b) and the Righteousness of God being revealed (Rom 1:17a). Especially important is Psalm 97 (98 MT):

> The LORD has made know his salvation [τὸ σωτήριον]; in the presence of the nations/Gentiles [τῶν ἐθνῶν], he has revealed [ἀπεκάλυψεν] his righteousness [τὴν δικαιοσύνην αὐτοῦ]. He has remembered his mercy to Jacob, and his truthfulness to the house of Israel. All the ends of the earth have seen the salvation [τὸ σωτήριον] of our God. (Ps 97:2–3 LXX)

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[16] C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (Edinburgh: T & T Clark, 1975) I.100–102.

[17] Hays, *Echoes of Scripture*, 39.

Hays notes that both the language of verse 2 and the content of verse 3 appears to be informing Paul's language in Romans 1:16b–17a. "The hope of the psalmist is that God's eschatological vindication of Israel will serve as a demonstration to the whole world of the power and faithfulness of Israel's God, a demonstration that will bring even Gentiles to acknowledge him. Paul shares the psalmist's eschatological vision . . . ."[18] Paul's language of salvation and righteousness also appears to echo the same language used in the latter chapters of Isaiah. Although other interpreters have indicated that these chapters are the quarry from which Paul shaped his teaching of justification, Hays goes further to suggest that Paul echoes some of the language and argument of Isaiah. Hays highlights Isaiah 51:4–5 and 52:10 as texts that reverberate in Romans 1:16–17:

> [YHWH says] For the Law will go forth from me, And my judgment will go forth as a light to the nations/Gentiles [ἐθνῶν]. My righteousness [ἡ δικαιοσύνη μου] draws near quickly, And my salvation [τὸ σωτήριόν μου] will go forth as a light, And in my arm will nations/Gentiles [ἔθνη] hope. (Isa 51:4b–5)[19]

> And the Lord will reveal [ἀποκαλύψει] his holy arm before all the nations/Gentiles [τῶν ἐθνῶν], and all the corners of the earth will see the salvation [τὴν σωτηρίαν] that is with God. (Isa 52:10)

Hays goes on to explain the relationship he discerns between these texts:

> Instead, Isaiah's vocabulary echoes subliminally in Paul's diction; the effect of the echo is to suggest — for hearers who share Paul's sensitivity to the cadences of the LXX — that the gospel must be understood as the fulfillment of the ancient promise that God's righteousness would be revealed in an act of deliverance for the Jews first and also for the Gentiles. This sort of figuration Hollander characterizes as metalepsis: the reader, signaled by the echoes, is required to grasp together the old text and new.[20]

Third, Hays goes on to argue that Paul's quotation of Habakkuk 2:4 intends to sound forth not only these few explicit words from the prophet, but also echo the wider context of this quotation which addresses the

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[18] Hays, *Echoes of Scripture,* 37.

[19] Although not mentioned by Hays, Isa 46:12–13 is another text that may be part of the echo here since it has content parallel to Isa 51:4–5. The centrality of Isa 52:10 in this echo is reinforced by the fact that Paul quotes Isa 52:5 (LXX) in Rom 2:24 and Isa 52:7 in Rom 10:15.

[20] Hays, *Echoes of Scripture,* 37–38.

problem of theodicy as reflected in the questions posed in the opening lines of Habakkuk:[21]

> How long, O Lord, shall I cry out, and you will not hear? Or cry to you when I am wronged, and you will not save? You whose eye is too pure to see evil, and who cannot look upon afflictions, Why do you look upon despisers? Will you stand silent while the wicked man swallows up the righteous one? (Hab 1:2–3)

Here is a place where I do not hear the Old Testament echo that Hays hears. Although very intriguing, I also doubt his christological reading of this quotation.[22] The christological focus of this verse is found in δικαιοσύνη θεοῦ. Even more doubtful for me is Hays's understanding that Paul is echoing the personal pronoun of the LXX translation of Habakkuk 2:4 without explicitly including the pronoun in his quotation: ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται ("The righteous one shall live by *my* faithfulness"). If Paul wanted readers to hear it in this way, why not include the personal pronoun? I am more convinced, in light of its immediate context in Romans (ἐκ πίστεως εἰς πίστιν) and especially the broader argument of Romans, that Paul is using Habakkuk 2:4 quite apart from its original context and significance in order to support what he is teaching in this epistle.[23] Like Genesis 15:6, it was an Old Testament text which included both *righteous* and *faith* vocabulary; this—not its original context—made it important for Paul's argument in Romans. Thus, my translation above translates ἐκ πίστεως as functioning adjectivally with ὁ δίκαιος (not adverbially with ζήσεται): "The one who is righteous by faith shall live."

Romans 2:5–11

Long before the climactic Old Testament quotations in Romans 3:10–18 that speak with one thunderous voice about the universal unrighteousness of mankind, Hays hears several more faint scriptural echoes in Romans 2–3 that are "harmonically enriching the letter's central themes."[24] The first group of echoes he hears involve Romans 2:5–11 where Paul states:

> But by your hard and impenitent heart you are storing up wrath for yourself on the day when God's judgment will be revealed. For he will

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[21] Hays, *Echoes of Scripture*, 39–41. The reference to Hab 2:1 on page 39 is transposed and should read (Hab. 1:2).

[22] Although not discussed much in *Echoes of Scripture,* see Hays, *The Conversion of the Imagination*, 119–142. For a similar interpretation, see Douglas A. Campbell, "Romans 1:17—A *Crux Interpretum* for the πίστις Χριστοῦ Debate," *JBL* 113 (1994): 265–285.

[23] See the argument of Cranfield, *Romans*, I.101–102. I agree with his emphasis that we need to discern Paul's understanding of this quotation from the wider context of Romans (not Habakkuk), especially in light of the significance Paul gives to zh,setai as the letter unfolds.

[24] Hays, *Echoes of Scripture*, 41.

render to everyone according to his works [ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ]: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth but injustice, there will be wrath and fury. There will be tribulation and distress [θλῖψις καὶ στενοχωρία] for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for every one who does good, the Jew first and also the Greek. For God shows no partiality.

Hays observes that Paul's statement in 2:6, God "will render to everyone according to his works," is virtually a quotation the LXX text of Psalm 61 (MT Psalm 60) and Proverbs 24:

You will render to each one according to his works [σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ]. (Ps 61:13b)

Who renders to each on according to his works [ὃς ἀποδίδωσιν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ]. (Prov 24:12)

The future tense in Romans 2:6 reflects Psalm 61 (LXX) while the use of the third person with a relative clause reflects Proverbs 24. Hays goes on to draw the reader's attention to the broader context of both Old Testament texts. Psalm 61 (LXX) mentions judgment in the context of God's mercy, possibly echoed in Paul's affirmation of God's kindness and forbearance (2:4) immediately before his allusion to Psalm 61:13b. Hays especially notices that Paul's emphasis on God's omniscient judgment (Rom 2:15–16) is anticipated by his use of Proverbs 24:12. The words in Proverbs 24 leading up to this judgment statement read: "If you say, 'I did not know this,' know that *the Lord knows the hearts of all*, and he who formed breath in everyone, *he himself knows all things*, who renders to each one according to his works."

In Paul's statement "tribulation and distress [θλῖψις καὶ στενοχωρία] will be for every human being who does evil" (Rom 2:9), Hays hears an indirect allusion or echo to Isaiah 8 and Deuteronomy 28.[25] Isaiah 8 is a judgment oracle against Israel that depicts their future destruction: "they will look up into the heaven above, and they will look on the earth below, and behold, intense confusion and darkness, tribulation and distress [θλῖψις καὶ στενοχωρία], and impenetrable darkness" (8:21b–22). Paul employs this prophetic language concerning the judgment of Israel to speak of God's universal judgment of Jews and Gentiles. In Deuteronomy 28 Moses outlines the curses that will come upon those who fail to obey the commandments of the covenant, including the repeated prophecy that Israel will eat the flesh of their own sons and daughters "in your distress

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[25] *Echoes of Scripture*, 43–44.

and in your tribulation [ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου], with which your enemy will afflict you" (28:53, 55, 57). As with Isaiah 8, Paul understands that the kind of judgment spoken upon unfaithful Israel in Deuteronomy 28 will be encountered also by unfaithful Gentiles at the last day, since "there is no partiality with God" (Rom 2:11).[26]

Romans 2:24

In his brief treatment of Paul's quotation of Isaiah 52:5 (LXX) in Romans 2:24 ("For 'on account of you the name of God is blasphemed among the Gentiles'"), Hays notes that Paul offers a "stunning misreading" of this Old Testament verse since he "transforms Isaiah's oracle of promise into a word of reproach."[27] Hays softens the impact of Paul's condemnation of Jews who reject Jesus by balancing it with Paul's words in Romans 11:27–27, where Isaiah 59:20 and 27:9 are both quoted to affirm God's ongoing love for Israel.

Romans 2:28–29

Hays argues that Paul's radical conclusion to Romans 2, which projects the image of the circumcised heart (2:28-29), alludes to "scriptural passages so familiar [to most of his readers] that he need not cite them explicitly," namely texts from Deuteronomy and Jeremiah:

Circumcise then your heart, and stiffen your neck no more. For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality, nor take a bribe. (Deut 10:16–17)

Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live. (Deut 30:6)

Circumcise yourselves to the LORD and remove the foreskins of your heart, Men of Judah and inhabitants of Jerusalem, lest my wrath go forth like fire and burn with none to quench it, because of the evil of your deeds. (Jer 4:4)

"Behold, the days are coming," declares the LORD, "that I will punish all who are circumcised and yet uncircumcised—Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all those inhabiting the desert who clip the hair on their temples; for all the nations are

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[26] Hays notes that this maxim is itself an echo of 1 Chron 19:7 and Sir 35:12–13; see *Echoes of Scripture*, 44. An even more probable source of this echo, however, is Deut 10:16, especially in light of the "circumcised heart" imagery that Paul uses in Rom 2:28–29 (see below).

[27] *Echoes of Scripture*, 45.

uncircumcised, *and all the house of Israel are uncircumcised of heart."* (Jer 9:25–26)

It is this Old Testament testimony that informs Paul's argument, but Hays perceptively notes that Paul inverts the testimony of these texts: this image that was originally used in calling circumcised Israelites to repentance and faith is now used as the foundation for speaking of uncircumcised Gentile Christians as God's people.

> For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and *circumcision is that which is of the heart,* by the Spirit, not by the letter; and his praise is not from men, but from God. (Rom 2:28–29)

Romans 10:8–9

Although he has several other examples that we cannot review here, Hays concludes his discussion of Romans with one of his most provocative examples of echo as he explains Paul's rereading of Deuteronomy 30:12–14 in Romans 10:8–9. Here I will quote him extensively, including his very helpful parallel layout of the text:

> Paul provocatively reads Deuteronomy 30:11–14 not as a summons to do what the plain superficial sense of the Law requires, but as a summons to discern the true content of the word (*rēma* [that which God has spoken]), which has always been the word of the righteousness of faith. The word that was near to Israel in the Law is identical with the word that is now near in the Christian kerygma.

This revisionary reading of Deut. 30:14, employing the pesher style, treats each phrase of the precursor text as a shorthand cipher for an element of the Christian confession. Paul works out his interpretation in Rom. 10:8–9 by expanding each key term of Deut. 30:14. The result can be diagrammed as follows:

(Rom. 10:8a, quoting Deut. 30:14)	(Rom. 10:8b–9)
But what does it say?	That is
The *word* is near you.	the *word* of faith which we preach.
	Because if you confess
in your *mouth*	with your *mouth*
	that Jesus is Lord
	and if you believe
and in your *heart*	in your *heart*
	that God raised him from the dead,
	you will be saved.[28]

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[28] Hays, *Echoes of Scripture*, 81.

III. Other Echoes

In addition to the substantive chapter on Romans from which this study has drawn extensively, Hays includes four other chapters in this book: an introductory discussion of "Pauline Hermeneutics" where his approach to hearing intertextual echo is outlined; a chapter on Paul's ecclessiocentric hermeneutic that draws attention to the use of the Old Testament in 1 Corinthians and Galatians; a chapter on reading 2 Corinthians 3:1–4:6 as a key text that deepens our understanding of Paul's hermeneutical approach to the Old Testament; and a concluding synthetic chapter in which Hays summarizes his findings and sets forth Paul's interpretive approach to the Old Testament as a normative pattern for Christians to follow.

IV. Commendation and Critique

One of the provocative conclusions implicit throughout this book and made very explicit in the closing chapter is the importance of reading the Old Testament as God's address to the Christian church, his eschatological people.   The Old Testament, for Paul, must be interpreted from an eschatological perspective with the gospel as "the hermeneutical key that unlocks all the mysteries of God's revelation in the past."[29] Hays notes that concern for the original intention of the biblical author emphasized in a purely historical approach to the Old Testament, be it critical or traditional, "is not a primary hermeneutical concern" of Paul.[30] Hays argues that Paul understood the Old Testament as God's address to the eschatological church, thus "it signifies far more than it says" and this "latent sense" is disclosed only to those who "turn to the Lord."[31] Here his reading of 2 Corinthians 3 is very instructive. Hays explains the profound implications of Paul's interpretive approach for the church of the first, as well as the twenty-first, century:

> The word of [Old Testament] Scripture is read as the word of God to us. The text was written by some human author long ago, written to and for an ancient community of people in Israel, but the original writer and readers have become types whose meaning emerges with full clarity only in the church—that is, only in the empirical eschatological community that Paul is engaged in building. Even utterances that appear to be spoken to others in another time find their true addressees in *us*. When God blesses Abraham, he is speaking to us. When Moses charges Israel, he is speaking to us.   When Isaiah cries comfort to Jerusalem, he is speaking to us.[32]

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[29] Hays, *Echoes of Scripture*, 155.
[30] Hays, *Echoes of Scripture*, 156.
[31] Hays, *Echoes of Scripture*, 154.
[32] Hays, *Echoes of Scripture*, 167; emphasis original.

When one has waded through stacks of critical exegesis that does not employ this hermeneutical approach to the Old Testament, it is refreshing to read this understanding of Paul's approach.

One can see that Hays also forcefully advocates that Paul's hermeneutical approach to the Old Testament be the paradigm for the church. While this is not a radical position in our confessional Lutheran circles, it is a voice not heard enough in the wilderness of current New Testament scholarship. Hays expresses the challenges that a purely historical-critical approach, which rejects Paul as a hermeneutical paradigm, pose:

> In order to carry to completion my proposal that Paul's own hermeneutical practice be taken as paradigmatic for ours, I would suggest that we must acknowledge the same constraints that he acknowledged. (That, I take it, is part of what it means to recognize his writings as Scripture.) But if the normative constraints on our reading are to be the same as Paul's, historical criticism, however useful it may be for other purposes — such as stimulating analogical imagination — should not be burdened with the theological responsibility for screening the uses of Scripture in Christian proclamation. If it were entrusted with such a normative task, many of Paul's readings [of the OT] would fail the test.[33]

A regular refrain of this volume is the conviction that Paul's exegesis of the Old Testament is oriented towards the church; it is ecclessiocentric rather than christocentric.[34] Hays sets this judgment forth at the onset: "Because Paul sees the fulfillment of prophecy not primarily in events in the life of Jesus (as Matthew does) but in God's gathering of a church composed of Jews and Gentiles together, his hermeneutic is functionally ecclesiocentric rather than christocentric."[35] Later he states: "When the evidence is carefully examined, however, remarkably little of his interpretive practice bears a christocentric stamp."[36] Hays can be understood as offering a corrective, but I strongly disagree with his attempt to describe Paul's ecclesial exegetical focus as lacking a christocentric exegesis of the Old Testament. Hays later offers some balance by emphasizing the foundational role of Christolology in Paul's hermeneutical approach: "christology is the foundation on which his ecclesiocentric readings are constructed."[37]

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[33] Hays, *Echoes of Scripture*, 90.

[34] Hays, *Echoes of Scripture*, xiii, esp. 84–121.

[35] Hays, *Echoes of Scripture*, xiii.

[36] Hays, *Echoes of Scripture*, 84.

[37] Hays, *Echoes of Scripture*, 120–121. For a more recent perspective on this, see Hays, *The Conversion of the Imagination*, 186–189.

What I especially missed in his understanding of the impact of Christology upon Paul's approach to the Old Testament is a discussion of Paul's identification of Christ with YHWH in the Old Testament, what Richard Bauckham has called divine identity Christology.[38] It is true, as Hays notes, that Paul does not understand or use the Old Testament as a collection of messianic proof texts. Paul's epistles, however, testify that he understood the pre-incarnate Son to be the visible image of YHWH in the Old Testament narrative.[39] The Old Testament theophanic traditions are much more important for New Testament Christology than often thought, and this includes Paul who calls Christ the Glory, the Image, the Form of God, the Wisdom and Power of God, and the Man from Heaven.[40] Paul's Damascus Road experience and subsequent conversion, where Paul was brought to the conviction that Jesus of Nazareth is the incarnation of YHWH's visible image, is foundational for Paul's rereading of the Old Testament.[41] Hays, of all New Testament scholars, is acutely aware of the importance of the underlying narrative structure in Paul's writing. Unlike modern scholars, Paul reads his Christology not only from the Christ event, but also from the actions of YHWH's visible image or form in the Old Testament.[42] In Hays's extensive discussion of 1 Corinthians 10, he does not emphasize that the typological application of Israel's history to the church is founded upon the understanding that Christ was the one present with them, not only as "the Rock" (10:3), but also as the visible YHWH who disciplined Israel, even "the Destroyer": "we must put *Christ* to the test as some of them did and were destroyed by serpents" (10:9). 2 Corinthians 3:1–4:6, another text Hays tackles, also helps us to hear more clearly the christological foundation of Paul's ecclessiocentric hermeneutic if we see that Paul understood the Glory seen by Moses as the Glory we now see "in the face of Jesus Christ" (2 Cor 4:6).[43]

Furthermore, there are Old Testament texts where YHWH is speaking that are applied to Christ by Paul.[44] This shows that Paul identified the

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[38] Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: William B. Eerdmans Publishing Co., 1998); see also Charles A. Gieschen, *Angelomorphic Christology: Antecedents and Early Evidence*, AGJU 42 (Leiden: Brill 1998).

[39] Charles A. Gieschen, "The Real Presence of the Son Before Christ: Revisiting an Old Approach to Old Testament Christology," *CTQ* 68 (2004): 105–126.

[40] Gieschen, *Angelomorphic Christology*, 314–346.

[41] Seyoon Kim, *The Origin of Paul's Gospel*, WUNT II.4 (Tübingen: Mohr Siebeck, 1984).

[42] Gieschen, *Angelomorphic Christology*, 314–346.

[43] Carey Newman, *Paul's Glory Christology: Tradition and Rhetoric*, NovTSup 69 (Leiden: Brill, 1992).

[44] David Capes, *Old Testament Yahweh Texts in Paul's Christology* (WUNT II.47; Tübingen: Mohr Siebeck, 1992), 157–160, and Bauckham, *God Crucified*, 56–61.

Son within the mystery of YHWH in the Old Testament. An example will illustrate the point. Isaiah 45 (LXX) records this declaration of YHWH:

To me *every knee will bow* [ἐμοὶ κάμψει πᾶν γόνυ], *and every tongue will swear* [καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ]. "Only in YHWH," it shall be said of me, "are righteousness and strength." (Isa 45:23b–24a)

Paul alludes to this text in the Philippians Hymn and applies it to Christ:

Therefore God has highly exalted him and bestowed on him the name that is above every name, in order that at the name of Jesus *every knee should bow* [πᾶν γόνυ κάμψῃ], in heaven and on earth and under the earth, *and every tongue confess* [πᾶσα γλῶσσα ἐξομολογήσηται] that Jesus is Lord to the glory of God the Father. (Phil 2:9–11)

The unmistakable reference to the Divine Name in this hymn is widely recognized: "the name that is above every other name" (2:9).[45] The genitive relationship in τῷ ὀνόματι ᾿Ιησοῦ ("the name of Jesus") is best understood as expressing simple possession: "the name that Jesus possesses." The conclusion that the "name that Jesus possesses" is the Divine Name YHWH is collaborated by the resulting universal worship that climaxes in the confession: κύριος ᾿Ιησοῦς Χριστὸς (2:11). The parallel structure and logic of 2:10–11a is clear:

Every knee should bow at the name of Jesus,
because Jesus' name is YHWH.

Every tongue should confess that Jesus is Lord,
because Jesus is truly YHWH.

Paul also applies the words of YHWH in Isaiah 45 to Christ in his Epistle to the Romans:

For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. For to this end Christ died and lived again, that he be Lord both of the dead and of the living. But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God. For it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God." (Rom 14:7–11)

The referent of the word *Lord* throughout these verses is Christ. Paul understands that the Christ who "died and lived again" is the same Lord who said "As I live, every knee shall bow to me and every tongue shall

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[45] Charles A. Gieschen, "The Divine Name in Ante-Nicene Christology," *Vigiliae Christianae* 57 (2003) 128–131.

give praise to God." Both of these uses of Isaiah 45 demonstrate that Paul identified YHWH who is speaking in the Old Testament with the Son.[46]

V. Conclusion

Hays closes this book with several conditional statements that help the reader to see his strong concern that exegesis be done in the Christian church and for the church in service to the world.[47]

> Because the sense of Scripture is disclosed only in the nexus between text and community, interpretation should never be severed from preaching. *If we learned from Paul how to read Scripture, we would read it in the service of proclamation.* Christian biblical interpretation has its original and proper *Sitz im Leben* in preaching or (as in Paul's letters) in pastoral counsel— that is to say, in acts of reading that construe Scripture as a word of direct address to the community.[48]

Hays addresses the major disconnection that exists between exegesis and the life of the church in modern biblical scholarship. To put it in others terms: Faithful biblical interpretation (exegesis) cannot—and should not— be done outside the church, nor apart from proclamation for the church and world (homiletics).

Richard Hays's reading of Paul's epistles will cause you to reflect upon your own hermeneutical approach as few modern interpreters ever will. Even where you do not hear an echo and follow Hays, you will still be challenged and learn. His reading of Paul helps the interpreter to hear this apostle, and through Paul to hear the Old Testament, and through both to hear the one God of the one Israel whose voice in Christ is still heard by the church through these sacred Scriptures.

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[46] For a similar example, see Paul's use of Jer 9:24 in 1 Cor 1:13 and 2 Cor 10:17 as discussed in Gieschen, "The Real Presence of the Son Before Christ," 124.

[47] *Echoes of Scripture,* 183–186.

[48] *Echoes of Scripture,* 184; emphasis original.

Looking at the Moral Vision of the New Testament with Richard Hays

Dean O. Wenthe

The Moral Vision of the New Testament is a striking and persuasive engagement of the issues involved in using the sacred Scriptures for ethical and moral guidance, whose aim is to "reflect on how the church's life should be shaped by the New Testament witnesses."[1] This brief statement, when placed in context, captures the richness and the scope of this work. Unlike the university professor whose horizon is defined and limited by a narrow *Wissenschaftlich* or *Religionsgeschichte* approach, Hays forthrightly writes as one interested in the life of the church. But more than that, he seeks to bring the witness of the New Testament to bear in such a manner as actually to shape the life of the church.

For undertaking such a task, and for doing it in such a thorough and careful manner, I thank Richard Hays and also state that he has placed many, including those from that corner of Lutheranism known as the Lutheran Church—Missouri Synod, in his debt. This work is so rich and magisterial that this essay will only be able to address a few of its contents.

This expression of appreciation and response will consist of three parts. First, a bit of contextual analysis will show how this study is timely and needed. Second, a brief overview of its method and content will be provided. Lastly, several questions will invite a response to topics integral to the appropriate use of the New Testament.

I. Contextual Observations

First, then, a word about the ecclesial and cultural context that *The Moral Vision of the New Testament* has entered. A colleague who teaches systematic theology once challenged an exegete with this suggestive statement: "You exegetes are everywhere and nowhere at the same time, namely, you know and preen yourselves in myriad details but

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[1] Richard B. Hays, *The Moral Vision of the New Testament* (New York: HarperSanFrancisco, 1996), 159.

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simultaneously resist any theological conclusions as though they were deadly viruses." Contrary to this caricature, Hays is an exemplary exegete who carefully and thoroughly handles the details of exegesis, but then goes on not only to theological conclusions, but to recommend specific behaviors as in keeping with the moral vision of the New Testament.

It is important to note, for those unfamiliar with the current contours of much biblical scholarship, that this separates Hays from the assumptions of significant sectors of the contemporary scholarly guild. To cite but one example, a recent article on the Scriptures and ethics advances this viewpoint:

> Where more indeterminacy and dialogue come legitimately into play is at the level of specific decisions, actions, and practices, and policies, as is acknowledged in the prudential aspects of virtue ethics, and in dialogic proposals for the discernment and testing of moral truth in practice. Of course, it is not the purpose of character ethics to settle in advance the rightness or wrongness of all specific actions, nor even to supply general rules for such determinations.[2]

There is increasingly an allergy within the church, not only in the culture at large, to say that anything is definitely wrong, definitely against the claims of sacred Scriptures. Where there is indeterminacy, a reluctance to define rightness and wrongness clearly, and an antipathy to general rules, the community is left without a definition of who they are. The consequences are apparent all around us. Particularly devastating is this moral ambiguity to the church. Listen to the penetrating analysis of Barbara G. Wheeler, President of Auburn Seminary:

> We mainline Protestants are lacking a sense of identity, direction, and purpose. This is most evident in the erosion of our patterns of life, our piety, a term that I use in its classical sense to encompass not only religious practices but also the whole way of life of faithful people. This deficit, the loss of a sense of how we should live in and lead communities of our kind of faith, is far more serious than our other, more visible losses. Religious groups can weather oscillations in their size and institutional power, but they cannot survive without what Brian Gerrish calls a 'way'—ideas, metaphors, attitudes, language, values, habits and aesthetics, woven into practices that express a particular species of faith. If a religious tradition cannot maintain such a 'way,' it does not really exist, even if some religious organization continues to bear its name. Our way, our piety, is so faded and frayed that the

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[2] Lisa Sowle Cahill, "Christian Character, Biblical Community, and Human Values," in *Character and Scripture*, ed. William B. Brown (Grand Rapids: William B. Eerdmans Publishing Co., 2002), 14.

patterns that comprise it are often not distinguishable. The condition is serious: without the ingredients of a way of life, there can be no community in the church and no presence of the religious community in the world.[3]

One might be tempted to think that what is true of mainline Protestants is not so true of the Evangelical community or of the Lutheran Church—Missouri Synod. Certainly caution is in order at this point. An uncritical triumphalism based on formal doctrinal statements of a church body but not exhibited in the lives and way of her people has little merit. The same forces that have eroded the piety of mainline Protestants are potently present in our circles. An analysis from a keen observer of the ecclesial landscape suggests that the entire Christian community is facing subtle but real erosion of central components of faith and especially of practice. Malcolm L. Walford comments:

> Our difficulty as a church is that for most of our members the Christian life is less a set of practices than it is a range of feelings. Our images are privatistic, individualistic, and emotive. We assume that the vitality of local congregations depends on our ability to sustain good feelings and to meet individual needs. The idea that there are practices of the Christian life that shape our emotions and form our commitments is a foreign understanding. The concept of faith as a discipline is not a familiar image. In this sense, the local congregation is not so much a tradition composed of practices as it is another form of entertainment that satisfies the religious feelings of spectators who can hardly tell any difference between the dynamics of the sports arena and the church on the corner.[4]

Regretfully, this description fits so much of the church's life, including that of the Lutheran community, like a finely tailored glove.

In such a context, Hays's *The Moral Vision of the New Testament* offers a clear pathway to practices, to ethical choices, in keeping with the New Testament. A singular contribution is the rigor with which he joins careful exegesis (his command of the scholarly literature is transparent) to methodological clarity that results in clear guidance on specific issues. If communities of faith wish to have their habits of life conform to the New Testament, this book grounds those practices in specific texts.

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[3] Barbara G. Wheeler, "Henry Sloane Coffin and Charles R. Erdman and Our Search for a Livable Piety," *The Princeton Seminary Bulletin* 21 (Fall 2000): 24–25.

[4] Malcom L. Warford, "Renewing the Practices of Ministry," *Theological Education* 33 (Spring 1977): 74–75.

It is refreshing and beneficial for the church to hear the witness of the New Testament at a time when, within the scholarly guild, there is significant confusion about whether such a witness can be framed. Not a few scholars suggest that the voices within the New Testament are so disparate and conflicting that one can only describe Paul's view or Matthew's view or John's view but not claim them as the divine view on the matter.

In response to such a viewpoint, Hays supports, with careful qualifications, the coherence of the New Testament's moral vision.

Anyone conversant with recent hermeneutical discussion will realize at once how problematical such a recommendation is: we have learned to suspect that all interpretation serves the power needs of the interpreter. Nonetheless, the claim that texts do have their own voices (i.e., that they do express meaning distinguishable from our whims and predispositions, and that reasoned discussion can approximate consensus about these meanings) is a necessary assumption for any discourse that attributes authority to the Bible; it is also a necessary assumption for living daily life in a world where there are laws, street signs, and other 'texts' that are presumed to constrain our behavior."[5]

II. An Overview

The structure of Hays's volume will indicate how the case for *The Moral Vision of the New Testament* is made and then expounded upon in such a way as to lead to inferences and recommendations about practice.

Part One describes actual New Testament witnesses: "Paul: The Koinonia of His Sufferings," "Developments of the Pauline Tradition," "The Gospel of Mark: Taking Up the Cross," "The Gospel of Matthew: Training for the Kingdom of Heaven," "Luke-Acts: Liberation through the Power of the Spirit," "The Gospel and Epistles of John: Loving One Another," "An Excursus: The Role of 'the Historical Jesus' in New Testament Ethics," and "Revelation: Resisting the Beast." Any one of these sections will be a delight to the serious student of the New Testament. Hays's ability to reflect faithfully these themes of these various witnesses in a concise fashion is enviable.

Part Two describes the distinctive witness of the voices in the New Testament and finds coherence in three focal images: "Community, Cross, and New Creation."

Part Three illumines the "Hermeneutical Task," namely, how the New Testament is used in Christian ethics. This section is particularly helpful

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[5] Hays, *The Moral Vision*, 191, n. 1.

because it overviews "Modes of Appeal to Scripture," "Other Sources of Authority," "The Enactment of the Word," and provides a "Diagnostic Checklist." These factors are then illustrated by "Five Representative Hermeneutical Strategies," namely those of Reinhold Niebuhr, Karl Barth, John Howard Yoder, Stanley Hauerwas, and Elizabeth Schussler Fiorenza. In a section that sparkles with insight and exegetical clarity, Hays addresses the fundamental question of "How Shall We Use the Texts?" His summary of proposed guidelines merits citation here. His fundamental proposals are:

1. Serious exegesis is a basic requirement. Texts used in ethical arguments should be used as fully as possible in their historical and literary context.

   a. New Testament texts must be read with careful attention to their Old Testament subtexts.

2. We must seek to listen to the full range of canonical witnesses.

3. Substantive tensions within the canon should be openly acknowledged.

4. Our synthetic reading of the New Testament canon must be kept in balance by the sustained use of three focal images: community, cross, and new creation.

5. New Testament texts must be granted authority (or not) in the mode in which they speak (i.e., rule, principle, paradigm, symbolic world).

   a. All four modes are valid and necessary.

   b. We should not override the witness of the New Testament in one mode by appealing to another mode.

6. The New Testament is fundamentally the story of God's redemptive action; thus, the paradigmatic mode has theological primacy, and narrative texts are fundamental resources for normative ethics.

7. Extrabiblical sources stand in a hermeneutical relation to the new Testament; they are not independent, counterbalancing sources of authority.

8. It is impossible to distinguish 'timeless truth' from 'culturally conditioned elements' in the New Testament.

9. The use of the New Testament in normative ethics requires an integrative act of the imagination; thus, whenever we appeal to the authority of the New Testament, we are necessarily engaged in metaphor-making.

10. Right reading of the New Testament occurs only where the Word is embodied.[6]

So rich is the discussion that leads up to these guidelines that the only adequate way to appreciate and to understand them adequately is to read the text.

Part Four of *The Moral Vision of the New Testament* is especially pertinent here because Hays applies the witness of the New Testament with hermeneutical clarity to five distinct issues: "Violence in Defense of Justice," "Divorce and Remarriage," "Homosexuality," "Anti-Judaism and Ethnic Conflict," and "Abortion."[7] In a word, Hays finds warrants at the center of the moral vision of the New Testament to support the sanctity of marriage, the sanctity of life, and classic Christian convictions about homosexuality. He does so with considerable pastoral sensitivity while maintaining the authority of the relevant texts to shape the church's life and practice. The treatment of "Violence in the Defense of Justice" is a very nuanced challenge to just-war theory.

Before advancing a few questions about Hays's book, let me say that every seminarian, professor, and interested layman will benefit from the substance and analytical clarity of this study. The movement from the descriptive, to the synthetic, to the hermeneutical, and to the practical is a model of rigor and lucidity. Even where there may be questions or reservations—in substance or in method—the reader's own position will be enriched and refined by engaging the questions that are posed and then addressed. You will never doubt that here is an author who gives the New Testament texts foundational primacy in his exegetical and theological method.

III. Additional Reflection

As one reflects on *The Moral Vision of the New Testament*, several observations carry special interest.

First, Hays does little to engage what has historically been known as the natural law tradition. In a very interesting comment, Luther expressed his wish that the Germans would at least behave like godly Turks. Another way of posing this inquiry is: To what extent can those who are in Christ make appeals to those who are in Adam on the basis of the Torah, namely, that we share a common humanity that bears with it the capacity to reflect, however imperfectly, the image of God? Can appeals be made not to steal and not to kill on the basis of a human nature that shares an organic unity if one takes the Torah's claims seriously?

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[6] Hays, *The Moral Vision*, 310.
[7] Hays, *The Moral Vision*, 317–461.

Succinctly, does the long and rich tradition usually associated with Thomas Aquinas but used also within the Protestant tradition deserve a respected place in the church's moral reflection?[8] Even more interesting is the question of the extent to which 'natural law' can be *exegetically* grounded. A recent and sympathetic attempt to do so is advanced by Markus Bockmuehl:

> It is instructive to observe some of the human sins described in Genesis 1–11. Adam and Eve are expelled for disobeying God's command of 2:16 and for wanting to be like God (3:5) which could be seen as an act of blasphemy. The Promethean serpent is cursed for deception (3:14). Cain and Lamech murder a man and raise the question of retribution. (4) God's reason for sending the flood is the violence (6:11,13) of humanity. Ham is guilty of exposing his father's uncovered nakedness (9:20–27). . . . Unlawful sex of a different kind is perpetuated by the 'sons of God' in chapter 6. God also establishes a covenant with Noah and his descendants, with positive commands against bloodshed and the consumption of blood from an animal (chapter 9:4-6) . . . Genesis 11, finally, almost by way of *inclusio*, describes the urban cultural equivalent of wanting to be God: "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves" (11:4). *One might argue, then, that Genesis 1–11 already endorses a number of general moral precepts which could be taken to apply to humanity as a whole.*[9]

Bockmuehl finds support for this view in the so-called Noachide Commandments of the Rabbinic tradition. His point invites reflection:

> The doctrine of the Noachide Commandments is a rabbinic development of the biblical laws about resident aliens. In its explicitly developed form it does not predate the second century, but the underlying ideas are clearly present in literary sources of the Second Temple period. To be sure, the Noachide Commandments are not the *theological* key to New Testament ethics: that should instead be sought in Christology and the teaching and example of Jesus. But the cumulative argument here presented shows that these legal constructs and their predecessors provide an essential clue to the specific *rationale and content* of early

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[8] For a recent restatement of natural law thinking, see John Finnis, *Natural Law and Natural Rights* (Oxford: Clarendon Press, 1980).

[9] Markus Bockmuehl, *Jewish Law in Gentile Churches* (Grand Rapids: Baker Academic, 2000), 151; emphasis mine. A broader point is made earlier in the study about the relationship between nature and Torah: "And while there is thus, significantly, no 'law of nature' terminology as describing a reality distinct from the law of God, the Hebrew world view does operate on the assumption that all creation expresses God's law and moral purpose, and all of God's law is law according to nature" (89).

Christian ethics, as well as its criteria of selection in the use of Old Testament laws. During the transition from Jewish to Gentile Christianity, the laws for resident aliens established the hermeneutical parameters within which to appropriate the moral teaching and example of Jesus for a worldwide church. In practical and political terms, Jewish concepts of a universal law for Gentiles proved to be indispensable for the development of Christian ethics.[10]

The opposite theological view has argued that no such exegetical basis exists. Representative of this view is the following:

First, advocates of narrative ethics reject any attempt to specify moral norms from the working of pure practical reason. The problem with so-called 'Enlightenment' ethics, especially in Kantian form, is that it tries to generate universal moral norms from self-relation in thinking and willing. But we are social animals; accordingly, moral norms are rooted in traditions and not in the immediacy of reason. Second, proponents of narrative ethics jettison an assumption of traditional virtue theory. Classical Western ethics explored human nature to specify the kinds of lives we ought to live. Plato and Artistotle thought we naturally seek happiness (eudaimonia); Augustine insisted that we seek after God; the Stoics spoke of the 'logos' and moral choice (proairesis) as a distinctly human good. Ancient thinkers examined the real to generate ideas of possible lives. Ethics presented a theory of *human nature* (emphasis original) and not simply an account of moral formation.[11]

Most interesting would be whether Hays's views of nature and narrative are as an either-or or a both-and construction in the moral vision of the New Testament as expounded especially by Bockmuehl.

Another related question is whether the tensions perceived in the New Testament are perhaps exaggerated by our particular hermeneutical milieu. Have our lenses been grounded to perceive what is, in fact, a rich and multifaceted coherence or as more than that? Two quotations from different vantage points place this question in the foreground. Eric Auerbach writes in *Mimesis: The Representation of Reality in Western Literature*: "The world of Scripture stories is not satisfied with claiming to be a historically true reality—it insists that it is the only real world, and is destined to autocracy...the Scripture stories do not, like Homer's, court our favor, they do not flatter us that they may please us and enchant us—they

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[10] Bockmuehl, *Jewish Law*, 172–173; emphasis original.

[11] William Schweiker, "Images of Scripture and Contemporary Theological Ethics," in *Character and Scripture*, ed. William P. Brown (Grand Rapids: William B. Eerdmans Publishing Co., 2002), 41.

seek to subject us, and if we refuse to be subjected, we are rebels."[12] This capacity on the part of a noted literary scholar to view the Scriptural stories as an integrated tapestry, a world as it were, may be a needed corrective to the deconstructive atmosphere of current hermeneutical models. Or, as Hays himself has succinctly written:

> I propose that one reason we have lost our grip on reading the Bible is that we have forfeited our understanding of it as a single coherent story — a story in which OT and NT together bear complementary witness to the saving action of the one God, a true story into which we find ourselves taken up. In order to recover a sense of Scripture's coherence — in order to live into this story and perceive its claims on our lives — it is necessary to affirm the mutually interpretive relation of the two Testaments. When we lose this sense of the coherence of Scripture, the Bible becomes somebody else's story. . . . the Gospels teach us how to read the OT, and — at the same time — the OT teaches us how to read the Gospels.[13]

Our particular exegetical nook in the Christian family has too frequently flattened out the richness and variety of the scriptural texts. How often have you heard the Apostle Paul speaking from the pulpit even though the text was from Matthew, or Luke, or John? At the same time, when the variety and diversity is recognized, something the church has been aware of from the beginning, is there not a legitimate coherence that again needs to be recaptured in the use of the Scriptures for the moral formation of the church? Exegetical balance takes effort to maintain, particularly in a setting so captive to deconstructionist categories. My question for Hays is: Should not biblical exegetes sin at least somewhat boldly in making the case for coherence?

If we were to sin boldly in the direction of coherence, we might find ourselves in some noble company, namely, that of the church through the centuries. The recent revival of interest in the patristic use of the

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[12] Eric Auerbach, *Mimesis: The Representation of Reality in Western Literature* (Princeton: Princeton University, 1953), 14–15.

[13] Richard B. Hays, "Can the Gospels Teach Us How to Read the Old Testament?" *Pro Ecclesia* 11 (Fall 2002): 404–405. Earlier in the article, Hays provides this analysis: "in postmodern culture the Bible has lost its place, and citizens in a pluralistic secular culture have trouble knowing what to make of it. If they pay any attention to it at all, they treat it as a consumer product, one more therapeutic option for rootless selves engaged in an endless quest to invent and improve themselves. Not surprisingly, this approach does not yield a very satisfactory reading of the Bible, for the Bible is not about 'self help', but about *God's* action to rescue a lost and broken world" (402; emphasis original).

Scriptures might assist in retrieving the New Testament for the formation of the church's life. Christopher Hall summarizes this well:

> The fathers insist that the narrative of the Bible is a continuous, deeply connected story from Genesis through Revelation. The Old Testament is not discontinuous with the New. Rather, the themes presented in the Old Testament find their fulfillment in the narrative structure of the New Testament. Continuity and fulfillment characterize the entire story. Most importantly, the fathers insist that the biblical narrative reaches its culmination, its thematic climax, with the incarnation, crucifixion, and resurrection of the Son of God. Indeed, the incarnational, soteriological and eschatological foci of the New Testament further clarify and deepen the Old Testament witness itself. We will read the Bible ineffectively and incorrectly, the fathers warn, if we fail to read its individual portions in light of its overarching, unifying message.[14]

I would be curious as to whether Hays believes this interest in a holistic reading of the Bible to be a healthy development or one attended by such exegetical license as to render it unhelpful in facing the church's present situation. Based upon my reading of Hays, I think he would emphasize its benefits.

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[14] Christopher A. Hall, *Reading Scripture with the Church Fathers* (Downers Grove, IL: InterVarsity Press, 1998), 191.

Walk This Way:
A Theme from Proverbs
Reflected and Extended in Paul's Letters

Andrew E. Steinmann and Michael Eschelbach

Any figure of speech used with great frequency tends to desensitize readers to the dynamic and vivid associations that make it a useful way of explaining the abstract by means of the concrete. This is no less true for readers and hearers of the Scriptures. One figure of speech so common in the Scriptures that it is easily overlooked is the comparison of the sanctified life of a child of God to walking a path. The metaphorical association for the words *road, path,* and *walk* with the conduct of one's life is so common in some parts of the Scriptures that many translations in many passages have eliminated the metaphorical language altogether. This not only eradicates the power of the metaphor, but it also deprives the reader of vital connections between passages that make use of it elsewhere.

There are two places in the Scriptures where language about what we will call *the Walk* is used with significant repetition: Proverbs and the letters of Paul. It is our contention that Paul is actually borrowing much of his concept of the Walk from themes appearing in the Old Testament and articulated most clearly in the book of Proverbs. In addition, he extends many of the concepts in Proverbs to apply them to the Christian's life as lived in Christ, who redeemed his people. There is one significant difference between Proverbs and Paul: Paul seldom uses ὁδός as a metaphor for the manner in which one lives one's life. Instead, he prefers the verb περιπατέω. Proverbs, however, frequently uses words for road, path, street, or the like in a metaphorical manner. Proverbs, moreover, employs the verb הלך frequently in a metaphorical manner to describe the Walk. Thus, Paul seems to be borrowing the image of the Walk from Proverbs by specifically choosing the verbal instead of the nominal associations while assuming the entire image as handed down through the scriptural tradition he received.

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What is the difference between Proverbs' preference for the noun and Paul's for the verb? Is it simply a personal preference? A careful study of the use of the Walk in both Proverbs and Paul suggests that this is not simply a personal preference. Although Paul does not often use words connected with the Walk drawn directly from Proverbs, he is quite familiar with the themes developed in Proverbs, employing them carefully to delineate his view of the Walk for Christians.

Along with this continuity with Proverbs, there is also some distinction in Paul's discussion of this walk due to the coming of Christ into the world and the redemption he wrought. Christ is the way talked about in Proverbs, and Paul urges Christians to walk on the way that is Christ. Moreover, Paul urges his readers to emulate Christ as they see the apostolic example of Christ's chosen ambassadors. As an apostle of Christ, Paul seeks to model the Walk in a way that points to Christ. Thus, it is always the infinite richness and power of the gospel that propels the Walk while at the same time clarifying the way, which is Jesus himself.

Let us then turn to the specifics about the Walk in Proverbs and Paul to see how they reinforce each other and point to Jesus as the source and goal of the Christian's walk.

I. The Walk in Proverbs

Nouns for Way, Path, or Road as a Metaphor

Eighty-two of the 915 verses in Proverbs use the nouns for way, path, or road. Nearly all of the occurrences of these words are employed in this metaphor, which we will call "the metaphor of the path."[1] The nouns and their use in Proverbs as compared to the rest of the Old Testament are:

Noun	Meaning	Proverbs	OT	% in Proverbs
ארח	path, course	19	62	31%
דרך	way, road, street, trip	75	706	11%
מסלה	highway	1	27	3%
מעגל	pathway	7	16	44%
נתיבה	path, pathway, road	6	21	29%

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[1] Only a few occurrences could arguably be excluded since they do not directly use these words to describe the conduct of one's life (Prov 7:8, 19; 17:23).

All of these nouns occur more often in Proverbs than in the rest of the Old Testament as a whole.[2] The most common noun used in the metaphor of the path, דֶּרֶךְ, is more frequently used in Proverbs than any other book of the Old Testament.[3] Clearly, the metaphor of the path is an important figure of speech in Proverbs. This is especially true of the Solomonic sections of the book.[4] The five nouns used in the metaphor are used in only five verses outside the sections attributed to Solomon,[5] but in seventy-eight verses in the sections attributed to Solomon.[6] Therefore, this metaphor is especially important to Solomon's wisdom, and most prominent in Proverbs 1:1–22:16, the first two Solomonic portions of Proverbs.[7] By means of this metaphor Solomon expresses a balance of law and gospel in his sayings.

The Wrong Path

When treating the law, Solomon shows the negative implications of sinful paths. This path is characterized as evil, crooked, devious and wandering, dark, leading to death and Sheol, disgusting to Yahweh, and full of thorns and snares. [8] Those who frequent these paths are described as wicked and evil, arrogant, crooked, greedy, lazy, stupid, treacherous, violent, stubborn fools, those who speak perverse things, those who despise God, and those who abandon upright paths.[9] This use of the metaphor of the path allows Solomon to use the law as a deterrent to sin, as when he speaks of the evil path as harmful, causing people to stumble, presenting danger, or leading them to death.[10] This also allows Solomon to use the law to help others recognize their sin, subtly depicting one's own

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[2] Proverbs contains 6967 Hebrew words (separately written vocables). The OT contains 308,678 Hebrew words. Thus, Proverbs is 2.25% of the OT by word count. The one occurrence of מְסִלָּה is not statistically significant.

[3] דבר is used 107 times in Ezekiel, the only book where it is used more often than in Proverbs. However, since Ezekiel (18,912 words) is a much longer book than Proverbs (6967 words), דרך is used with almost twice the frequency in Proverbs (1.08% of all words) than in Ezekiel (0.57% of all words).

[4] Prov 1–9; 10:1–22:16; 25–29.

[5] Prov 22:25; 23:19, 26; 30:19 (4 times), 30:20; 31:3.

[6] These five nouns are used eight times in the non-Solomonic sections of Proverbs or in 0.67% of the 1183 words in those sections. These same nouns are used 100 times in the portions of the book attributed to Solomon or in 1.73% of the 5784 words in these sections.

[7] The word דרך is used five times in Prov 25–29 and the other nouns are not used at all. Unlike Solomon himself, the Hezekian editors of this section of Solomon's proverbs did not often include proverbs that used the metaphor of the way.

[8] Prov 2:12, 13, 15, 18; 4:19, 5:6; 7:27; 8:13 10:9; 14:2, 12; 15:9, 19, 16:25; 22:5.

[9] Prov 1:19; 2:12, 13; 3:31; 4:14, 19; 8:13,19; 12:15, 26; 13:15; 14:2; 15:9, 19; 16:29; 19:3.

[10] Prov 1:19; 2:18; 4:19; 7:27; 15:19; 16:25; 21:16; 22:5.

sinful urges. Thus, 3:31 reminds readers of their own envy when it admonishes: "Do not envy a violent person, and do not choose any of his ways." And 10:9 moves those who consider it to look as their own secret sins when it says: "Whoever walks with integrity walks securely, but whoever is crooked in his ways will be found out." In addition, the adulteress is characterized in 5:6 as being on the evil path: "She does not consider the path of life. Her pathways wander. She does not realize it."

Those who think about these statements are led to consider times when they were like the adulteress. They, too, recall times when they did not consider the path of life, when they acted out of their sinful impulses. They also wandered and did not realize it at the time. In this way the warning about the adulteress is more than a warning about breaking the Sixth Commandment but is also a warning about the insidious nature of sin and the foolishness that the adulteress represents.

At times this accusing feature of the law is made explicit by contrasting sinful behavior to a better way or to God's way:

Go to the ant, lazybones. Observe its ways and become wise. (6:6)

Whoever walks with integrity walks securely, but whoever is crooked in his ways will be found out (10:9)

The way of a wicked person is a disgusting thing to Yahweh, but he loves those who pursue righteousness. (15:9)

A person considers his way pure, but Yahweh weighs motives. (16:2)

There is a way that appears to be correct to a person, but its end is the way of death. (16:25)

Occasionally the metaphor of the path is used to depict the law as a guide for those whom God grants life in the gospel:

Then you will understand righteousness, justice and uprightness: every good pathway. (2:9)

. . . because command is a lamp, and teaching is a light, and warnings coming from discipline are a road of life. (6:23)

The Right(eous) Path

In contrast to the evil path, the righteous path of the gospel does not originate from human impulses, but belongs to God, since his way is from eternity past (Prov 8:22; 10:29). The ability to walk on this path is a gift from God (Prov 3:6; 10:29). This path is the path of Christ, the Wisdom of God (Prov 3:17; 8:20). This godly path is characterized as straight and level, upright, having justice, possessing and leading to life, having righteousness, bringing peace, creating understanding, enabling wise

judgment, and having wisdom.[11] Since this path originates from God and is purely a gift of God, it is not a product of the human will (Prov 16:9; 20:24). Note the picturesque way in which the path of righteous people is depicted as coming to them without their aid and independent of their will, just like the rising of the sun:

> But the path of righteous people is like the coming of the light of dawn and [like] light until day is established. (4:18)

Humans, however, can exercise the option to leave this path and are urged not to abandon it (Prov 2:13, 20; 10:17; 15:10).

Those who are on the godly path are accounted righteous, upright or good. Since they are empowered by the gospel, they practice discipline, are given insight, have integrity, are prudent, please God, and make their paths level.[12]

Solomon often uses the metaphor of the path as a means to make the promises of the gospel (both temporal and eternal) more vivid:

> [Yahweh] is a shield for those who walk in integrity to protect the paths of justice. He guards the ways of his godly ones. (2:7–8)

> Then you will walk safely on your way, and you will not stub your toe. (3:23)

> The way of Yahweh is a fortress for the person of integrity… (10:29)

> In the path of righteousness [there is] life, and the way of that pathway is not death. (12:28)

> Righteousness guards a person of integrity's way… (13:6)

> A path of life leads upward for those with insight, so that he may turn away from Sheol below. (15:24)

> [When] a man's ways are pleasing things to Yahweh, he makes even his enemies to be at peace with him. (16:7)

> Gray hair is a beautiful crown. It is found in the way of righteousness. (16:31)

Other times the metaphor of the path is used as the invitation of the gospel to repentance, faith, and trust:

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[11] Prov 2:8, 19; 3:6, 17; 4:11, 26; 5:6; 6:23; 8:20; 9:6, 15; 10:17; 11:5; 12:28; 15:24; 16:31; 21:16.

[12] Prov 2:20; 4:18, 26; 10:17; 11:5, 20; 12:26; 13:6; 14:2, 8; 15:19, 24; 16:7, 17; 21:29.

In all your ways acknowledge him, and he will make your paths straight. (3:6)

Make level pathways for your feet, and all your ways will be secure. (4:26)

Abandon gullibility, and live. Travel the road to understanding (9:6)

Thus, the metaphor of the path is a constant and vivid figure of speech throughout Solomon's proverbs. It is Solomon's way of applying both law and gospel to bring others to the Wisdom of God, Christ, who leads them on the path of righteousness (Ps 23:3).

II. The Verb הלך as a Metaphorical Reference to the Walk in Proverbs

The verb הלך is used thirty-eight times in thirty-seven verses in Proverbs. Twenty of these verses and twenty-one occurrences of הלך are unambiguous references to the Walk.[13] Another six occurrences are closely related to the metaphor.[14] Interestingly, all twenty-six of these verses occur in the Solomonic portions of Proverbs.[15]

Walking the Wrong Way

Only five passages in Proverbs use the Walk to speak of sinful conduct. The first occurrence is in a passage that speaks of the benefit of divine Wisdom, 2:10–15. This is the only of these passages to speak of the sinful Walk in general terms:

Wisdom will come into your heart, and knowledge will be pleasant to your soul. Foresight will stand guard over you. Understanding will protect you to save you from the evil way, from the man who speaks perverse things, *those who abandon upright paths to walk in the ways of darkness*, those who enjoy doing evil (they rejoice in the perversity of evil), whose paths are crooked, and deviousness is in their pathway. (2:10–15)

Note that the opposite of an upright path is the way of darkness. This allows Solomon twice to contrast directly the upright way later in the book: "But the path of righteous people is like the coming[16] of *light* of dawn and [like] light until day is established. The way of wicked people is like the *dark*. They never know what makes them stumble" (4:18–19).

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[13] 1:15; 2:7, 13, 20, 23; 3:28; 6:12; 8:20; 10:9 (twice); 11:13; 13:20; 14:2, 7; 15:12; 16:29; 19:1; 20:7, 19; 28:6, 18, 26.

[14] 4:18; 6:22, 28; 7:22; 14:7; 15:12

[15] הלך is used twice outside the Solomonic sections of Proverbs: 23:31 and 30:29.

[16] The word *coming* here is the Qal participle, masculine singular of הלך, which creates another tie between this passage and 2:10–15.

Similarly, at 6:23 we are told: "because a command is a *lamp*, and teaching is a *light*, and warnings coming from discipline are a *road of life*." The extension of the Walk by connecting it with darkness and light is not unique to Proverbs, but is found elsewhere in the Old Testament, especially in Isaiah.[17] This use of darkness and light in connection with the Walk is also reflected in Paul's thought in Romans 3:12 and Ephesians 5:8.

Other passages that speak of the sinful Walk highlight specific sinful behavior. One of these is 6:12–14: "A good-for-nothing individual, a sinful person — *walking* with a corrupt mouth, winking his eye, signaling [with] his foot, motioning [with] his fingers, perverse things in his heart plotting evil, — is always spreading conflict." This verse emphasizes one particular aspect of the sinful Walk: deceit and duplicity. This specific aspect of the sinner's Walk is denounced by Paul in 2 Corinthians 4:2.

Closely related are other proverbs that speak of other sinful behaviors, including 11:13 and 20:19, both of which condemn sins against the Eighth Commandment:

Someone who *walks* about gossiping betrays a confidence, but one who is trustworthy in spirit keeps a private matter confidential. (11:13)

Someone who reveals a confidence *walks* about spreading gossip, so do not get involved with a person whose lips are always open. (20:19)

Finally, one Proverb condemns enticing one's neighbor to sin, causing him to walk on a harmful path: "A violent person entices his neighbor, and leads[18] him on a way that is not good." (15:29)

Walking the Right(eous) Way

The twenty-one verses that relate to the righteous Walk in Proverbs demonstrate a variety of ways of depicting God as the origin and source of the righteousness. The most common phrase associated with the righteous Walk is walking with integrity, combining הלך with תם, most often connected with the preposition ב.

He [Yahweh] reserves sound judgment for upright people. [He is] a shield for those who *walk in integrity* to protect the paths of justice. He guards the ways of his godly ones. Then you will understand righteousness, justice and uprightness: every good pathway. (2:7–9)

Whoever *walks with integrity* walks securely, but whoever is crooked in his ways will be found out. (10:9)

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[17] Job 29:3; Ps 56:14, 89:16; Isa 2:5, 9:2; 42:16; 59:9; Lam 3:2.
[18] Hiphil perfect from the root הלך.

Better to be a poor person *walking in his integrity* than have crooked lips and be a fool. (19:1)

A righteous person *walks[19] in his integrity*. Blessed are his children after him. (20:7)

Better to be a poor person *walking in his integrity* than have twisted ways and be rich. (28:6)

A person who *walks with integrity* will be safe, but a person whose ways are crooked will fall all at once. (28:18)

A synonymous concept, "walking in uprightness," is used once: "The person who *walks in uprightness* fears Yahweh, but the one whose ways are devious despises him" (14:2).

These sayings either connect the Walk in integrity with positive concepts, especially righteousness (but also uprightness and justice; Prov 2:7–9; 20:7), or contrast it with what is crooked or twisted.[20] The contrast is perhaps the most definitive statement of what integrity means, since the positive concepts are associated with other Walk passages, whereas the contrast to crooked or twisted is only used in proverbs that speak of walking with integrity. Thus, the extension of the metaphorical Walk by the addition of integrity implies that the conduct of God's people is aligned with His will and is not misshapen in God's sight. As we will see, this same concept of a misshapen life appears in Paul through the use of περιπατέω connected to a negatively charged word through the use of the preposition κατά. One proverb connects wisdom with the Walk by the use of the preposition בְּ: "A person who trusts his own thoughts is a fool, but a person who *walks in wisdom* will be kept safe" (28:26).

This is the only other proverb that connects an abstract concept with the verb הלך through the use of the preposition בְּ. Since it comes at the end of a section that uses three proverbs with the הלך plus בְּ construction (cf. 28:6, 20), it is reasonable to assume that wisdom is associated with integrity while crookedness is associated with trust in one's own thoughts. Clearly, if trust in one's own thoughts leads to a sinful Walk, the righteous Walk derives from God, and not from human effort or thought.

The association of the Walk with wisdom is found in one other passage in Proverbs: "I [wisdom] *walk* on the path of righteousness, upon the

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[19] Note the use of a Hithpael form of הלך. With this verb the Hithpael stem emphasizes repeated or habitual action.

[20] Piel participle of עקשׁ; 10:9, 19:1, 28:6, 18. Note that 14:2 not only uses a synonym for *integrity* (uprightness), but also uses a synonym of עקשׁ, לוז.

pathway of justice" (8:20). Here, wisdom is connected with the Walk and coordinated with righteousness and justice, confirming the connection of wisdom with integrity, since these are connected with integrity in the passages examined earlier. Elsewhere Proverbs urges the righteous Walk by encouraging a Walk that seeks wisdom:

> The person who walks with wise people becomes wise, but a companion of fools will be harmed. (13:20)

> Get away[21] from a foolish person, since you cannot acquire knowledge from [his] lips. (14:7)

Finally, it should be noted that 3:21–35 connects the righteous Walk as enabled, guided, directed, and protected by God himself.

> My son, do not take your eyes off them. Guard sound judgment and foresight. They will be life for you and favor around your neck. Then you will walk safely on your way, and you will not stub your toe. When you lie down, you will not be afraid. When you lie there, your sleep will be sweet. Do not be afraid of sudden terror or of the destruction of wicked people when it comes. Yahweh will be your confidence. He will keep your foot from being caught.

Summary of the Walk in Proverbs

According to Proverbs, everyone has a Walk. It may be the wrong Walk characterized as spiritual darkness and deriving from human desires beset with sin. Or, it may be the righteous Walk characterized as lighted by God and deriving from divine favor that grants integrity and wisdom, so that like Enoch or Noah, a person can "walk with God" (Gen 5:22, 24; 6:9). Let us now turn to the writings of Paul to examine how the Walk found in the OT, especially in Proverbs, is developed in light of the gospel as revealed in Christ.

III. "Walking" in Paul's Epistles

To this point we have seen three basic things. First, English translations too frequently ignore the significance of *path/walk* language. Second, Paul borrows the language of Proverbs with a shift from noun forms to verb forms. Third, significant repetition of these terms in Proverbs and Paul occur in positive and negative language. This half of the paper will build on these points as it focuses on Paul's use of this language.

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[21] Qal imperative of הלך.

Translation and Terms

The King James Version, except in two instances, translates περιπατέω as "walk," and never translates it as "live." In stark contrast to this, the New International Version *never* translates περιπατέω as "walk" and in nineteen of the thirty-two times Paul uses the term, the NIV translates it simply as "live."[22] Consider, furthermore, the occurrence of the following words:

περιπατέω (walk)	95 times	(32 in Johannine writings, 32 in Paul)
(imperative)	14 times	(4 impv in John, 6 impv in Paul)
δός (way)	101 times	(6 in Johannine writings, 6 in Paul)
ζάω (live)	140 times	(never an imperative)
βιόω (live)	1 time	(not an imperative)

The frequency of these terms indicates that the New Testament has two words that mean "live" and uses one of the terms with great frequency. If Paul wanted to signify "live" he certainly knew how (indeed, Paul uses the term fifty-nine times). Paul clearly intends to signify "walk" as he uses the term a full one-third of the times it occurs in the New Testament. The term *walk* in comparison to the term *live* focuses on activity and movement, which suggests purpose and destination. The purpose and destination have been described in the first half of this paper, the focus on activity and movement is provided by Paul.

A Context for Paul's Walk Language

As noted at the start of this study and immediately above, Paul uses *walk* language frequently but seldom uses *way* language.[23] The Old Testament, including Proverbs, is the natural source from which Paul drew this walk language.[24] What, then, is the historical context for Paul's use of this language? There is a good probability that Paul is writing in light of his rabbinic training with Gamaliel (Acts 22:3) and his encounter with Judaizers in the church, both of whom emphasized *halakah*, namely the interpretation of the Old Testament as a legal guide for the daily walk of the righteous Jew.[25] In light of Paul's background as a Pharisee (Phil 3:4–7),

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[22] The ESV translates περιπατέω as *walk* in all but eleven instances.

[23] Some early Christian writings identify Jesus as "the Way" (John 14:4, 6) and affirm that "the Way" was a label for the early Christian church (Acts 9:2).

[24] This basic observation, however, may be lost to readers when "walk" is not regularly used to translate περιπατέω in some English translations of Paul's Epistles (e.g., the NIV).

[25] There are two basic types of rabbinic interpretation, *halakah* (exegesis that legislated daily life) and *haggadah* (non-legal exegesis based upon narrative stories or examples);

he had probably frequently heard imperatives in his pre-conversion life related to walking according to the law. Such a walk according to the law was seen by some Jews as essential to maintaining one's righteous status before God in the covenant.[26] After his conversion, and in contrast to this understanding, Paul proclaimed Christ as the Righteousness of God (Rom 1:17) who has fulfilled the law (Rom 10:4) and gives us his righteousness by grace through faith (Rom 3:22–26). When speaking of sanctification in light of Christ's fulfillment of the law, therefore, Paul does not call Christians to "walk by the law." He instead uses walk language with a variety of other prepositional phrases (e.g., "walk by the Spirit" Gal 5:16, 25), as will be demonstrated below.

IV. "Walk this Way" in Positive Terms in Paul

The first two positive uses of the term *walk* address the question of origin or power. Who is the person that walks the path intended by God? What is the origin of such a person? Three instances speak of walking "according to," "by," or "in" the Spirit—two speak of love and one speaks of faith.[27] Regarding the origin of one who walks this way, as the Son of God became man through the agency of the Holy Spirit (Luke 1:35), so Christians are regenerated by the Spirit's activity through the gospel. Notice how Paul links the concepts of love, Spirit, and regeneration in Titus 3:4–8a, "But when the . . . *love* of God our savior appeared . . . he saved us through the washing of *regeneration* and renewing of the *Holy Spirit* whom he poured out on us abundantly *through Jesus Christ* our Savior."

Second, regarding the ability to maintain this walk, it is the Holy Spirit who provides the power and continued orientation. It is the Spirit who makes the love of Christ known through the God-breathed Scriptures and who further provides a living faith to walk in this same way (2 Tim 3:16; Rom 10:17). Not surprisingly then, in 2 Corinthians 5 we find the declaration of how Christians walk, "by faith" (not an imperative), surrounded by an abundant articulation of the activity of God for his people: "Now he who has prepared us for this very thing is God, who has also given us the Spirit as a guarantee." "For the love of Christ holds us together . . . therefore if anyone is in Christ he is a new creation" (2 Cor 5:5, 14, 17).

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see *The Literature of the Sages: Part 1, Oral Tora, Halakha, Mishna, Tosefta, Talmud, External Tractates*, ed. S. Safrai (Philadelphia: Fortress Press, 1987), 121–209.

[26] See Simon J. Gathercole, *Where Is Boasting? Early Jewish Soteriology and Paul's Response in Romans 1–5* (Grand Rapids: William B. Eerdmans Publishing Co., 2002).

[27] The Spirit: Rom 8.4, Gal 5.16, 2 Cor 12.18; Love: Eph 5.2, Rom 14.15; Faith: 2 Cor 5:7.

Walking Worthy

The next collection of positive statements about walking is tied to the word *worthy*. In Ephesians 4:1 Paul exhorts the Christians to walk "worthy of the calling with which they were called." Colossians 1:10 uses the language "worthy of the Lord" and 1 Thessalonians 2:12 states "worthy of God." The connection with the term *worthy* builds upon and confirms the preceding discussion about this walk being the product of divine, not human, activity. The term *worthy* may easily be misunderstood to mean "deserving of" in common usage. In popular literature or media one person says to the other: "I'll try to be worthy of you." This means: I will work hard and try hard to do everything right so that I deserve you. This sense of deserving something better by working harder is not what *worthy* (ἄξιος) signifies in the New Testament; on the contrary, there it means to act in a way that is consistent with a preexisting standard. (It is similar to *walking in integrity* in Proverbs.) Thus, Paul said in Ephesians 4 that Christians already have a calling with which they were called. Considering the discussion above about regeneration, this calling includes being called into existence as a new creation (1 Cor 1:28; 2 Cor 5:17). This new creation, now generated by and oriented toward its creator, responds readily and positively just as God's creation responds to his commands (note for example Jesus' demonstration of power over nature in the Gospels). Similarly, a walk worthy of the Lord is not urging movement toward a god who is distant from us because he is perfect and we are not. Rather, to walk worthy of the Lord is to realize that the Lord is our origin and means of propulsion in a path that he has prepared for us (Eph 2:10). Notice that Paul's language reveals a freedom to concentrate on the Walk rather than the path since the path is well articulated in Proverbs and well established by Christ himself.

Walking in . . .

The last set of positive statements is connected to the preposition *in* (ἐν) or could be classified as aspects of good works in which Christians are to walk. The overarching locus of the Christian walk is "in him" (Eph 5:8; Col 2:6). Since all the fullness of the godhead dwells in Christ as in a body all other characteristics of this location are included in this pronoun referring to Christ (Col 2:9). The imperative that invites us to walk in him becomes concrete rather than abstract when we remember the inseparability of Christ from his word. Walking in Christ is not some ethereal romantic notion of spiritual traction. Walking in Christ means to walk by the power and according to the direction of his inspired word: "if you remain in my word you are my disciples indeed and you will know the truth and the truth will make you free" (John 8:31). Paul echoes the words of Christ in 1 Corinthians 15:1–2 regarding the gospel, "which I preached to you, which

also you received and in which you stand, by which also you are saved if you hold fast . . . ."

Walking in Wisdom

Paul specifies four characteristics or sub-categories of Christ that further clarify the Christian walk. First, Paul speaks of walking in wisdom (Col 4:5).[28] The connection to Proverbs in general and Proverbs 8 in particular is obvious. Walking in wisdom toward those who are outside reminds the Christians of all the warnings and good counsel that Proverbs provides. For example, Proverbs 12:26 reminds the faithful person to chose his friends carefully, for the way of the wicked will lead him astray. Paul reflects that advice in 1 Corinthians 15:33, "Do not be deceived: 'Evil company corrupts good morals.'" However, wisdom toward those outside has more in view than simply friendships. Paul had already corrected the supposition that being faithful to God meant having nothing to do with anyone who was unfaithful (1 Cor 5:9–11). Christians actively engage the world with good words and works just as Christ did. Yet, they are careful not to form ties with the world or the worldly that would draw them away from Christ. Thus Paul explains that Christians refuse to take on the ways of the world while at the same time becoming all things to all men that some may be saved (1 Cor 5:9–11). Similarly he warns us neither to become unequally yoked with unbelievers nor to remain yoked with unbelievers unless a preexisting relationship in which we find ourselves has potential to lead the unbeliever to Christ (2 Cor 6:14; 1 Cor 7:12–16).

Another aspect of wisdom addresses the source of power and purpose for this wise walk. Walking wisely means maintaining a source of power for the Walk. The wisdom of the world calculates how it walks on the basis of potential for personal profit at the expense of others. This makes worldly relationships selfish and vulnerable at the same time. Selfishness is folly because it means devoting one's life to satisfying a human nature that cannot be satisfied. A selfish walk is vulnerable because the people around us are bound to fall short of our expectations at some point and because they are themselves competing with us to fulfill their own desires. Love determined the path Jesus walked; it was never dictated by the sinful desires of those he served. Christ is love and so never failed to love the loveless. Christians would be foolish to attempt a loving walk toward the world around them apart from that same love of Christ.

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[28] In Eph 5:15 Paul also mentions wisdom as an aspect of walking circumspectly.

Walking in Love

Second, Paul speaks of walking in love (Eph 5:2).[29] Love, in view of the above discussion regarding wisdom, is what defines, motivates, and makes the Walk invulnerable. In Romans 13:9b–10 Paul summarizes all of the instruction regarding the path in Proverbs under the heading of love, ". . . all [the commandments] are summed up in this saying, namely 'You shall love your neighbor as yourself.' Love does a neighbor no harm; therefore love is the fulfillment of the law." Love motivates one's life of service to others, always according to God's will that they should live according to his design in creation and trusting in his redemption in Christ. With the path of love already assumed from Proverbs and summarized by love, Paul emphasizes Christ's love as the power that puts the Walk in motion. Christ has loved us and given himself for us (Eph 5:2). This is the indicative that fuels the imperative that precedes it: "walk in love." Paul further articulates the power or force of this love in two places. In 2 Corinthians 5:14–15, Paul explains that Christ died so that those who live should live no longer for themselves but for him who died for them and rose again. Paul does not mean the phrase "should . . . no longer" in the sense of ought not but in the sense of need not. Christ has provided and will provide for every need of the Christian. Paul says these exact words: "All things are yours" (1 Cor 3:21). In the absence of necessity and the presence of infinite providence, the Christian spirit walks lovingly toward those outside. Thus, the Walk in love is invulnerable because it needs nothing and seeks nothing for itself from its object. The love of Christ fuels the Walk of Christian love toward others, whether they respond in faith or in hostility.[30]

Walking in Newness of Life

Third, the Christian walks in newness of life (Rom 6:4). Again, Paul has both origin and power in view. As new creations, Christians walk with a new and different orientation. We have died to the futility of a self-centered walk because we have been convicted of its folly.[31] We have been raised by and into the genius of the author of life; that life is found in God's providing for us that we might provide for others.[32]

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[29] In Romans 14:15 Paul speaks of walking "according to love."

[30] So Paul assessed his own walk and experience in the world, Phil 4:10–13.

[31] Rom 6:21: "What fruit, then, did you have of the things of which you are now ashamed?"

[32] Rom 6:13: "present yourselves as being alive . . . and your members as instruments of righteousness."

Walking in Good Works

Finally, a walk in good works flows out of the newness of life, ". . . for we are his workmanship, created in Christ Jesus for good works which God prepared in advance that we might walk in them" (Eph 2:10). Notice that the workmanship or creative activity of God comes first. The works themselves that God would have the Christian accomplish are also prepared in advance. God's creation and preparation is what activates the Christian walk. Notice also that Paul does not offer any further description of these good works that God has prepared (the path itself). Under this heading are included five other terms (six references) related to walking in Paul. While these references all relate to good works, none of them actually specify the activity but assume the reader's familiarity with the Old Testament and the ministry of Christ.

First, Paul speaks of walking in a way that pleases God (ἀρέσκω, 1 Thess 4:1). Pleasing God is not a trivial matter of cozying up to God by doing what he fancies. What pleases God is integrally related to his design in creation and his will that we should live and not die (Ezek 18:32). What pleases God is the kind of walk by which everyone is helped.[33]

Second, Paul speaks of walking properly (εὐσχημόνως, 1 Thess 4:12). Here Paul offers some specific direction regarding the Walk that brings many passages in Proverbs to mind. Compare Paul's injunctions about working with your own hands to Proverbs' warning about laziness.[34] Or, compare minding your own business and leading a quiet life to Proverbs' warning of meddling in other's business or provoking a neighbor.[35] Yet, Paul does not lose his focus on the principle: the Christian's relation to those outside the faith. Paul maintains his concern that the Christian walk is consistent with (i.e., worthy of) that of the Christ. Christians mind their own business and do so quietly so as not to draw attention to themselves but to Christ (Isa 42:2). By minding their own business, Christians are able to provide not only for themselves but also for the needs of others (Eph 4:28). In this way the theology of Christ becomes the reality of the Christian; God has given ability and means for serving productively, this service is productive, which allows the Christian to share with those who are in need. How could a Christian speak of God's providence while constantly depending upon the support of society? How could a Christian

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[33] For example, it pleased God to save Paul from himself and to use Paul to take the gospel to the Gentiles that they might be saved, Gal 1:15–16.

[34] E.g., Eph 4:28, 1 Thess 4:11 compared with Prov 26:13–16.

[35] E.g., 1 Thess 4:11 compared with Prov 26:17–19. Note how Paul's progression of thought in Thessalonians matches that of Proverbs 26:13–19.

demonstrate the riches of God's will for people while his disciples seek only to be served by those around them?

Paul uses this same thought in Romans 13:13. As in 1 Thessalonians, Paul provides a few specifics that echo Proverbs in three sets of paired terms: one set dealing with drunkenness, one with sexual immorality, and one with jealousy. All three of these issues are found prominently and often in Proverbs. Notice that the context of Romans 13 is the same as that of Thessalonians: concern for others, including those outside the faith. Drunkenness undermines ones ability to serve others and makes the drunk a burden instead of a blessing. Sexual immorality defrauds both women and the men who bear responsibility for them of any positive consequences of sexual intimacy (1 Thess 4:3–6). Jealousy exalts one's own ambitions over love for one's neighbor. In contrast, a Christian walk is characterized by the fact that one is well provided for by God and, in turn, is oriented toward providing for others.

Third, Paul speaks of walking circumspectly (ἀκριβῶς, Eph 5:15). The connection with Proverbs is immediate as Paul clarifies: "not as unwise but as wise." Circumspection takes into account the importance and consequence of the Walk. For example, children might play games on the lines painted in parking lots, running, skipping, hopping, even walking with their eyes closed and with little regard for stepping off the line. However, walking a beam of the same width on a skyscraper under construction is another matter. Ironworkers walk circumspectly because there is much at stake, and mistakes are irreversible. So Paul explains in this context that Christians are redeeming the time because the days are evil. There is no time for a careless walk. Every step must be taken as carefully and circumspectly as possible, for the future of one's neighbor, including those not yet in the faith, depends on it.

Fourth, Paul refers to the example of the apostles, chiefly his own example (Phil 3:17). The most important aspect of the apostles' walk is not the tireless, intensely focused labor to advance the word of God, though this is important (Acts 6:4, 1 Thess 2:9). The most important aspect of the apostles' walk is its origin. The original apostles were captive to fear and confusion until Pentecost. Paul was an enemy of the gospel until Ananias announced God's grace and baptized him. Thus it is always the infinite richness and power of the gospel that propels the Walk while at the same time clarifying the path.

Fifth, Paul makes the Walk comprehensive of the Christian life by adding: "in whatever calling you are" (1 Cor 7:17). Here Paul confronts the thinking that a Christian must walk away from the world and even away from their vocation, family, or even spouse. The Christian walk is indeed

counter-cultural, but it is still a walk through every culture in every place of every time. A Christian walk transcends temporal, physical concerns yet remains a walk that takes place through a physical body in a physical world. It is the varied circumstances of the Christian that makes it possible for the Christian's walk to bring them into contact with and service to those that God would still reach. While the Christian's focus and perception may always be more acutely attuned to eternal, spiritual goals, these goals are approached in the context of a real physical world of present challenges and needs.

V. "Walk this Way" in Negative Terms in Paul

Paul speaks of the Christian's walk under four negative categories. First, Paul speaks of "walking according to [κατά] . . . ." Paul condemns a walk that is according to "a man," according to "the flesh," and according to "this age" (1 Cor 3:3; 2 Cor 10:2; Eph 2:2). The relationship between these three as speaking of the ongoing struggle against the sinful condition is evident.[36] Paul begins 1 Corinthians 3:3 by complaining that the Corinthians are carnal or fleshly (σαρκικοί). Paul's evidence for this is that they are jealous and envious. *Fleshly* is the same term used in 2 Corinthians 10:2. A further explanation for why such a walk exists among God's people is provided in Ephesians 2:2 where the course of this world defines the Walk of the flesh and behind both stand the "prince of the power of the air who now works in the sons of disobedience." Not surprisingly, in the very next verse Paul exposes the flesh as the place where all this negative motivation coalesces. Thus, when the word *walk* is used in connection with the phrase "according to" the contrast is between Spirit and flesh. Paul described those fundamental opposing forces in his earliest letter, Galatians: "I say then: Walk in the Spirit and you shall not fulfill the lust of the flesh . . . for these are contrary to each other" (Gal 5:16). Paul also articulates the fundamental difference between these two different walks as he notes that the Walk of the flesh is the product of human effort ("the *works* of the flesh are . . .") while the Walk of the Spirit is the product of Holy Spirit ("the *fruit* of the Spirit is . . .").

Second, Paul speaks in two places of walking in something (ἐν). In 2 Corinthians 4:2 Paul rejects walking in craftiness (πανουργίᾳ), and in Ephesians 4:17 he speaks of no longer walking like the Gentiles in the futility (ματαιότητι) of their thoughts. These are two related statements

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[36] For further discussion of Paul's understanding of the sinful condition, see Charles A. Gieschen, "Original Sin in the New Testament," *Concordia Journal* 31 (2005): 365–374.

because each person's walk takes place before God in his creation.[37] There is no cunning way to beat the system, to contradict God's law and design and thereby to prosper eternally. As Paul explained to the Romans: "For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law" (Rom 2:12). Paul is clearly speaking from the kind of conviction that Proverbs creates as it consistently reminds the reader that there is no escaping the consequences of one's actions, for example "Can a man take fire to his bosom and his clothes not be burned" (Prov 6:27)? Warnings about walking in craftiness and futility have their contrast in the positive injunctions to walk worthy of the Lord and his calling. That is, Christians are to walk in a way that is consistent with the design and intent of the creator and redeemer. The way or walk of the Lord that accomplished both our creation and redemption is the way or walk he continues in the life of his children.

Third, Paul warns with "walking as . . ." language in three places.[38] Paul laments that many walk as "enemies of the cross of Christ" (Phil 3:18). He reminds the Colossians that they once walked as "sons of disobedience," and warns the Ephesians not to walk as fools (υἱοὺς τῆς ἀπειθείας, Col 3:6–8; Eph 5:15). Psalm 53:1 makes clear that in biblical thought the word *fool* referred to a person who denied by his walk that there was the living God. An adamant denial of God is evident in the fact that he will not be persuaded (ἀπειθέω). Having denied God, the fool replaces the Walk intended by the creator of life with his own walk: "The way of a fool is right in his own eyes," and "There is a way that seems right to man but its end is the way of death" (Prov 12:15, 14:12).

Yet denying God is not sufficient for the disobedient; they become enemies of that which most clearly expresses the nature of God and exposes the folly of men, the cross of Christ. Thus Paul speaks at length of human opposition to God's means of accomplishing our salvation by sacrificing himself (1 Cor 1:18–31). No human caught up in sin would make such a sacrifice, and no human enslaved by sin can tolerate this, since sin convinces (πειθέω) us that sacrificing others for our own comfort makes the most sense. The Walk of faith contradicts all human thought because it is the product of divine regeneration and animated by the Holy Spirit through the inexhaustible means of grace.

Finally, Paul exhorts the Thessalonians twice not to walk in a disorderly manner (ἀτάκτως, 2 Thess 3:6,11). Paul provides a more specific meaning

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[37] Prov 5:21 "For a man's ways are before the eyes of the Lord . . . His own iniquities entrap the wicked man and he is caught in his own sin."

[38] Either stated expressly with ὡς or implied.

for the term positively and negatively. In 2 Thess 3:6, he contrasts the disorderly walk with the tradition received from the apostolic company (Phil 3:17). In 2 Thess 3:11, Paul clarifies the negative aspect with the words: "not working at all." The Christian walk is one that is directed and empowered by God so that the one walking might communicate this providence of God in service to others. One who does not walk this way offers nothing to others except the burden of his own self-indulgence.

VI. Conclusion

Paul, like Proverbs, has spoken at length about the productive walk of the faithful in contrast to the destructive ways of the faithless. The way in Proverbs becomes the walk in Paul, because in Christ's suffering and death the one who is "the Way" gives his people the power to walk, guides them on his path, and leads them to his righteousness.

In Proverbs God's Old Testament people were taught that the righteous path belonged to God. There the path was used to make the promises of God more vivid and invite readers to faith and the subsequent sanctified walk before God in righteousness and purity. While the Walk is also used in Proverbs in passages designed to be a deterrent to sin (first use of the law), a reading of Proverbs that sees only such passages and ignores the invitation of God to life through Christ, the Wisdom of God, is pointless moralizing. Instead, a comprehensive reading of the Walk in Proverbs reveals that it prepared God's ancient people for the coming of the Savior by inviting them to believe the gospel, which is God's power that enables them to walk the sanctified path of life.

Paul expands on the concepts connected to the Walk in Proverbs by explaining them in light of the ministry of Christ to save sinners. Paul assumes that his readers know that the path is Christ himself. Therefore, to walk in the path is to walk in Christ, to walk in love as Christ loved them, to walk in newness of life that Christians have in their risen Lord, to walk in good works that Christ has prepared for them. While not directly referring to Proverbs, Paul in essence invites his readers to ponder those ancient wisdom sayings as he expounds on what it means to walk in a way that pleases the Lord, to walk properly, and to walk circumspectly. Like Proverbs, Paul, too, can speak about the walk in negative terms, employing the first use of the law. However, like Proverbs, Paul is not simply moralizing but constantly understands the difference between the world's walk according to the flesh and the Christian's walk in Christ, the path of life.

In the light of Christ, the Walk is illuminated, and those who walk on it do so because of the gospel. This was true already for the Walk in

Proverbs. Yet with the coming of Christ in the flesh, Paul is able to explain the full implications that were latent in Proverbs' words. For him the Walk is now available to everyone who believes in Christ because we now have the mystery of God revealed in Jesus, who is himself the Way.

With a View to the End:
Christ in the Ancient Church's Understanding of Scripture

Joel C. Elowsky

The ancient church took Jesus seriously when he told the Emmaus disciples, "everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled" (Luke 24:44). Augustine applied Jesus' words even to the Psalm headings: "When you hear the text of the Psalm saying, 'with a view to the end,' let your hearts turn to Christ."[1] That phrase is nowhere in the formal text of the Psalms. You will find it in the Latin title of many of the Psalms, which is where Augustine found it and where he also found Christ. This christological interpretation of the Psalms was not simply a reading of Christ *into* the text (eisegesis). This was a reading *out* of the text enabled by the Spirit that fed into and nurtured the daily ecclesiastical, liturgical, and theological life of the church (exegesis).

In what follows, we will briefly explore this christocentric exegesis employed by the early church. At its most basic level, the question emerged as to why Scripture was even written in the first place. The two exegetical traditions of Alexandria and Antioch had slightly different answers to that question, but it is no secret that the Septuagint text they were primarily using made all the difference in their approach to the Scriptures, which testified of Christ. Once we have explored their use of this text, we will examine, in a more general sense, their exegetical approach and how this contributed to their understanding of Christ as the unitive center of Scripture.[2] We then will look at two fathers from the

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[1] "*Cum audis psalmum dicere 'in finem,' corda convertantur ad Christum*," Augustine, *Enarrationes in Psalmos*, Corpus Christianorum: Series latina (CCSL), 51 vols. (Turnhout: Brepols, 1953–), 40:2013, 139.3. For this idea and what follows see Henri De Lubac, *Medieval Exegesis: The Four Senses of Scripture*, 2 vols., tr. Mark Sebanc (Grand Rapids: William B. Eerdmans Publishing Co., 1998), 1:237ff. De Lubac's work helped to frame much of the argument that follows and, moreover, helped to locate many of the patristic quotations, mining especially his copious notes in the back of his first volume, although I also consulted the sources from which these quotes came, providing those references as well.

[2] Each patristic writer, of course, had his own unique exegetical approach. These can be studied further in Bertrand de Margerie, *An Introduction to the History of Exegesis*, 3 vols. (Petersham, MA: St. Bede's Publications, 1991).

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early patristic period who actually did their exegetical work before the firm establishment of the different exegetical traditions. Justin Martyr's typology and Irenaeus's teaching of recapitulation are classic examples of exegesis centered in Christ and upon which others built their exegesis. I will further provide a unitive example of how this understanding came together as a whole in the ancient Christian interpretation of the book of Isaiah—almost a kind of Fifth Gospel in ancient Christian exegesis. Finally, I will conclude with some implications for the exegesis we do as pastors.

I. The Purpose of Scripture

Augustine and the ancient church were much more familiar with the presence of Christ in Scripture than many modern exegetes—some might say too familiar, finding Christ in some very unlikely places. Origen could find Christ's human and divine natures in the two tunics the high priest wore, for instance. For ancient exegetes, however, Scripture was not written for the sole purpose of communicating facts or the historical narrative, although those, too, have their purpose and are not ignored. Rather, the primary aim, or *skopos*, of Scripture, as Cyril of Alexandria states,

> is the mystery of Christ signified to us through a myriad of different kinds of things. Someone might liken it to a glittering and magnificent city, having not one image of the king, but many, and publicly displayed in every corner of the city. . . . Its aim, however, is not to provide us an account of the lives of the saints of old. Far from that. Rather it seeks to give us knowledge of the mystery [of Christ] through those things by which the word about him might become clear and true.[3]

We learn at least two things from Cyril. First, Christ is present in Scripture in more ways than simply as the historical Jesus. There are many different images of Christ throughout the entirety of Scripture: in the Torah, the historical narratives, the Wisdom literature, the Prophets, the Gospels, and the Epistles. If these did not speak of Christ, they did not speak of anything, or at least they were ultimately unworthy of claiming God as their author since God would never author anything superfluous. Origen, in the fourth book of *On First Principles* (4.2.9), went so far as to say anything in Scripture that seemed illogical, caused scandal, or seemed unworthy of God was included in the text by God on purpose in order to indicate that it was to be interpreted spiritually and not according to the

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[3] Cyril of Alexandria, *Glaphyrorum in Genesim*, , Patrologia cursus completus: Series graeca (PG), 162 vols., ed. J.-P. Migne (Paris, 1857–1886), 69:308. 6.1.

letter.[4] Later exegetes such as Cyril tempered Origen's allegory, but this does highlight a second point of Cyril's quotation.

Scripture's primary purpose is not to convey historical facts or a good story. Notice, it is not its *primary* purpose. This means that an interpretation that concentrates all of its energies on the human author, a reconstruction of the historical context, and the like, would not particularly interest the fathers. This is not to say that they ignored these issues or considered them unimportant. In fact, from what we can tell they often consulted with Jewish exegetes to understand details of the text. They, too, were concerned with the fact that honey and oil never flowed from a rock (see Deut 32:13).[5] They also wondered, if Moses and Aaron caused all the water of Egypt to turn to blood, how did Pharaoh's magicians find water that they could turn to blood (Exod 7:22)?[6] Even an allegorist like Origen was meticulous with the letter of the text and warns that not every detail of Scripture has an allegorical sense.[7] Numerous other examples of patristic historical and textual exegesis could be cited. These ancient Christian writers knew that the exegetical work was not done until the text in some way pointed to Christ, demonstrating that the text is living and active for the church of all time.

II. Christ and the Two Testaments

Since all Scripture was inspired by God and profitable for doctrine, for reproof, for correction, and instruction in righteousness (2 Tim 3:16), then its sole purpose could not be to teach us only about the literal meaning. The fathers in general viewed Scripture as the human and the divine united in one book in the same way as they viewed Christ as human and divine united in one person.[8] The divine exegete Christ, through his Spirit,

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[4] Origen, *On First Principles,* tr. G. W. Butterworth (London: SPCK, 1936), 285–287.

[5] See Paterius, *Exposition of the Old and New Testament,* Patrologia cursus completus: Series latina (PL), 217 vols., ed. J.–P. Migne (Paris, 1844–1864), 79:781–782.

[6] See Augustine, "Letter 143," in *Fathers of the Church,* vols. (Washington, D. C.: The Catholic University of America Press, 1947–), 20:150.

[7] Origen, *On First Principles* 273, quoted in Joseph T. Leinhard, *Exodus, Leviticus, Numbers, Deuteronomy,* Ancient Christian Commentary on Scripture (ACCS), Vol. III, ed. Thomas C. Oden (Downers Grove, IL: InterVarsity Press, 2001), 123. "But when the passage about the equipment of the tabernacle is read, believing that the things described therein are types, some seek for ideas which they can attach to each detail that is mention in connection with the tabernacle. Now so far as concerns their belief that the tabernacle is a type of something they are not wrong. But in rightly attaching the word of Scripture to the particular idea of which the tabernacle is a type, here they sometimes fall into error."

[8] See Origen, *On First Principles* 4, especially the first chapters. See also Athanasius, *Third Discourse Against the Arians* 29, PG 26:385A; and in *A Select Library of the Nicene and Post–Nicene Fathers of the Christian Church,* Second Series, 14 vols., ed. Philip Schaff and

invested those human words with a deeper truth that, when properly understood, would point to himself. The fathers understood Christ as the exegete *par excellance* who interprets Scripture for the church through the instruction he gave to his apostles and prophets. At the same time he is also the primary *exegesis* of Scripture since, as he himself said, all Scripture testifies of him.[9] What we today call the Nicene Creed made this a part of their confession: ". . . on the third day he rose again, *according to the Scriptures.*"[10] When the fathers included these words, they were not just talking about the Gospels and 1 Corinthians 15. Their Scriptures were primarily the Old Testament inspired by the Holy Spirit "who spoke by the prophets." With this in mind, therefore, one can better understand why the centrality of Christ was so important.

Christ is the one who brings about the unity between the Old and the New Testaments because he is the focal point, the end point, the fullness (*sensus plenior*) of Scripture to which the letter of Scripture is only a handmaid or servant. For the ancient exegetes:

> there exist two successive "Testaments," which are not primarily or even essentially two books,[11] but two "Economies," two "Dispensations," two "Covenants," which have given birth to two peoples, to two orders, established by God one after the other in order to regulate man's relationship with him.[12]

These two Testaments are not two books but one; the divine book which is Christ.[13] Everything is centered in Christ and his incarnation, ultimately leading to the cross. Caesarius of Arles comments on Revelation 5, "Christ opened the book at the point when he approached the work that his father had willed, and was conceived and born. He broke its seals when he was put to death for mankind."[14] Augustine calls the Lord's cross, "a key by

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Henry Wace (Grand Rapids: William B. Eerdmans Publishing Co., 1952–1957), 4:422–425; *On the Incarnation of the Word* 54–56, NPNF 2 4:65–66; and Athanasius, *Second Letter to Serapion* 8, PG 26:620C.

[9] Luke 4:21; 5:43; 24:44–47; John 5:39; Acts 10:43.

[10] In actuality, the Creed we confess in our divine liturgy is the result of the Council of Nicea (325) and Constantinople (381), the latter of which added the phrase: "according to the Scriptures."

[11] De Lubac notes: "It is in Melito of Sardis (d. 175) that the first mention of the Old Testament as a collection of books can be found. For the New Testament we have to wait for the antimontanist author who was writing around 192–193. The meaning of the expression is still being debated." *Medieval Exegesis*, 1:425, n. 36.

[12] De Lubac, *Medieval Exegesis*, 1:227.

[13] See De Lubac where he cites Hugh of St. Victor, *De arca Noe mor.* 2.8, PL 176:642 C; *Medieval Exegesis*, 1:433, n. 53.

[14] "*quia tunc christus aperuit librum . . . humano occisus est.*" Caesarius of Arles, *Expositio in Apocalypsim*, in S. Caesarii Opera Omnia (G. Morin, 1942), 2:222.

which things that were closed were unlocked."[15] Origen refers to the cross and the crucifixion as

a sacrament [which] unites the two Testaments into a single body of doctrine, intermingling the ancient precepts with the grace of the Gospel.[16] . . . What the rod of Moses had accomplished figuratively by striking the rock is accomplished in very truth by a thrust of the centurion's lance. From the side pierced by the lance gushed forth the fountains of the New Testament. If Jesus had not been struck, if blood and water had not flowed from his side, all of us would still be suffering from thirst for the Word of God.[17]

Christ brings the Old and New Testaments into a satisfying, sacramental, cohesive wholeness. These two testaments, however, also remain distinct and at times in opposition to each other. The opposition is also a result of the advent of Christ, as the first Testament finds itself surpassed, obsolete, outdated or antiquated, if not read in conformity with the New Testament.[18] Augustine referred to the Old Testament as an outline, a rough sketch, "a first draft."[19] Origen describes it as a shift or transformation in which "Christ did not change their names (i.e. of Moses and the Prophets), but the way in which they were understood."[20] It was also, for many of them, an abrupt change,[21] although one prepared for by the prophetic treatment of the Torah.[22] The fathers nonetheless taught that the Old Testament no longer existed for the Christian except in its relationship with the New. Justin Martyr told Trypho, the Jewish rabbi, that the Jews read the Scriptures without understanding because they do not acknowledge Christ.[23]

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[15] Augustine, *Ennarationes in Ps.* 45.1, PL 39:1378.

[16] Origen, *On First Principles* 4.3.13; GCS 22:343–344. See also "Homilies on Joshua 9.4," in FC 105:99–100.

[17] De Lubac 1:239–240. Origen, "Homilies on Exodus 11.2," in FC 71:356–357.

[18] Although the designation Old and New Testament would formally come into use later, see De Lubac, *Medieval Exegesis*, 1:227.

[19] "*Prima adumbratio,*" Augustine, *Sermon* 272B.1; MiAg (Morin, 1930) 1:381; WSA 3 7:304.

[20] Origen, *Homilies on Genesis* 13.3; GCS 29:118, "*non enim christus in iis nomina, sed intelligentiam commutavit.*" See also FC 71:191.

[21] The Venerable Bede, writing in the eighth century in England notes how this change affected him: "The inward anxiety of my mind 'disturbed me,' on account of the sudden introduction of the New Testament for the Old, when, instead of the books of the prophets and the law, which I knew were divine and written by the Holy Spirit, the preaching of the Gospel suddenly filled the whole world." Bede, *In Cant.* 5, PL 91:1186.

[22] Cf. Augustine, *Enarrationes in Ps.* 113.4, CCSL 40:1637–1638 where he speaks of "the hidden and veiled mysteries of the old books revealed in part by the old books."

[23] Justin, *Dialog with Trypho* 29.2.

There was one Jewish exegete, however, whose exegesis showed promise. Philo (15 BC–50 AD), a contemporary of Jesus and the early Paul, joined Jewish midrashic interpretation to the allegorical method derived from Stoic philosophical thought.[24] By doing so, he was able to bring out what he deemed the interior and profound spiritual meaning that was there inherently in the external Law. Philo was a faithful Jewish exegete, and for all we know he remained Jewish. His allegory, however, was popular among later Christian Alexandrian exegetes because it left so many openings for trinitarian and christological interpretations in the Jewish Scriptures, that he ultimately was rejected by many of the rabbis who followed him, even as he was prized by the Christians—even called "Bishop Philo" in some later catena.[25]

A similar process was noted in the Apostle Paul who extended the meaning of the inspired Old Testament writers, just as they saw John the Baptist doing in referring to Jesus as the Lamb of God, or with Jesus in John 6 referring to himself as the manna. The fathers saw these as extended meanings of the text which did not however betray the meaning of what those Old Testament writers had written. The fathers were especially interested in St. Paul's exegesis in Romans 7, 1 Corinthians 10, and 2 Corinthians 3 where Paul places the letter and the spirit in opposition. Romans 9–11, Galatians 4, and the entire book of Hebrews were also fertile ground for seeking out examples of allegory and typology. Paul's exegesis in Ephesians 5:23–32 explained the otherwise inexplicable inclusion of the Song of Songs in the canon of Scripture as a metaphor for the union of Christ and the church.

Here is one example from Origen on the Apostle Paul. In 1 Corinthians 10:1–10, a favorite passage of Origen, Paul rehearses the history of Israel crossing the Red Sea, wandering in the wilderness with the rock from which they drank that followed them. Paul identifies that rock as Christ and so anything having to do with a rock was identified with Christ by

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[24] See the work of A. Feuillet, *Jesus and His Mother*, (Petersham, MA: St. Bede's Publications, 1984), 145–146: "The term [*midrash*] applies to paraphrases of Scripture aimed at edifying the faithful," and "Midrash has its point of departure in ancient texts which it seeks to make relevant," cited by de Margerie. See also Daniel Boyarin, *The Gospel of the Memra: Jewish Binitarianism and the Advent of the Logos: or, Sophia's Choice* (UC Berkely, unpublished).

[25] Mark Sheridan, *Genesis 12–50*, ACCS 2, xx, notes that Eusebius and Jerome treated Philo almost as if he were a Christian. There is even a later tradition that regarded him as a Christian bishop as is evidenced in the Catena on Genesis where he is cited as "Philo the bishop." Bertrand De Margerie, 7 cites C. Mondesert, "Philon d'Alexandrie," *Dictionnaire de la Bible: Supplement*, Vol. 7, (1966), col. 1289, indicating that "in the Cathedral of Le Puy, France, an old fresco represents [Philo] together with Isaiah, Hosea and Jeremiah, around a crucifixion."

Origen and others. He then says: "Now these things [the punishments he had talked about earlier] happened to [Israel] as a warning, but they were [also] written down for our instruction upon whom the end of the ages has come" (1 Cor 10:11). Those words "for our instruction" and "the end of the ages" make clear that exegesis was not just or even primarily about the past in Paul's mind, says Origen. It was about the present moment, and the future life of Christians and the church. The Scriptures were written for us, not just the audience existing at the time it was written. With the advent of Christ and the end times, in other words, with a view to the end, the interpretation of Scripture had changed. Origen encapsulates this thought:

> Do you not see how much Paul's teaching differs from the literal meaning? What the Jews supposed to be a crossing of the sea, Paul calls a Baptism; what they supposed to be a cloud, Paul asserts is the Holy Spirit. . . . Does it not seem right that we apply similarly to other passages this kind of rule which was delivered to us?[26]

The exegetes representative of Antioch would answer: Yes and no. Yes, Scripture still has a deeper meaning, but no, you cannot apply Paul's method arbitrarily to all of Scripture. Antiochene exegetes were more restrained in their identification of Christ in Scripture, preferring a more disciplined typology in concert with the types found in the New Testament. The exegesis of Antioch interpreted Scripture in the context of what they called *theoria*, a Greek word by which was meant the contemplation of the human author and the meaning of the text for the immediate audience to whom he was speaking, thus the emphasis on the literal meaning of the text.[27] Many of the Antiochene exegetes such as Theodoret and Chrysostom provided a helpful corrective to the Alexandrian emphasis on allegory, which sometimes got out of hand.[28] Their more historical–grammatical exegesis, in some ways, is more akin to current exegetical methods, which may explain the current resurgence of interest in their exegesis.[29] However, someone like Theodore of Mopsuestia demonstrated the limits of such a literal approach.

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[26] Origen, *Fifth Homily on Exodus*, cited in Mark Sheridan, ACCS 2, *Genesis 12–50, xxvii*.

[27] Cyril of Alexandria also used the term *theoria*, but in his mind it meant the authorial intent of the divine author and was more of a *pneumatica theoria* (spiritual contemplation).

[28] In Cyril's writings to Acacius, he justifies his rapprochement with the Antiochenes, Epistle 40, PG 77:196 B–D. Augustine has a very similar schema to Cyril's in the West. See, for instance, his Sermon 341 "On the Three Ways of Understanding Christ in Scripture: Symbolized by Jacob's Three Rods" in *WSA* 3 11:283–309.

[29] See, for instance, the many new translations being introduced by Robert Hill in the Fathers of the Church series and also St. Vladimir's Press.

Theodore, who was the teacher of Nestorius, "accepts the christological interpretation of a text only if it is applied to Christ in the New Testament in the most explicit way; he cannot be satisfied with a mere allusion."[30] Only Psalms 2, 8, 44, and 109 were accepted as Messianic—Psalms already accepted as messianic by Jewish interpreters. Christ had only the barest presence in the Old Testament, with most of the prophecies finding their fulfillment in the post–exilic period. In the Gospels, especially John, Theodore's literalism drove him to exclude as impossible any pronouncement of Jesus' divinity by the disciples or anyone else while Jesus was on this earth.[31] His exegesis also reflects the Nestorian tendency to have two Christs walking around in the Gospels, one the Son of God, the other the Son of Mary, and never shall the two meet in the one person (πρόσωπον) of Christ.[32] In the sixth century, at least three of the Antiochene exegetes were condemned (although with reservations) by the fifth ecumenical council. Origen was also condemned, but not so much for his exegesis as for his doctrinal views on certain issues. It was still the Alexandrian position that predominated in the East and influenced much of Western Latin and medieval exegesis as well.

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[30] Manlio Simonetti, *Biblical Interpretation in the Early Church*, tr. John A. Hughes, eds. Anders Bergquist and Markus Bockmuehl (Edinburgh: T & T Clark Ltd., 1994), 70.

[31] Theodore of Mopsuestia, *Commentary on the Gospel of John* 1.1.49; CSCO 4 3:53, "Therefore Nathanael, convinced by those deeds, said to him: (John 1:49) 'Rabbi, you are the Son of God. You are the king of Israel,' that is, you are the Messiah, who was already announced. The Messiah was certainly expected by them as a God to appear before everybody, as a king of Israel, even though they conceived him in a more obscure and material way. It was not possible then that the Jews knew how he was the Son of God, or the King of Israel. Evidently also Nathanael did not say he was the *Son of God* by divine generation, but by familiarity, as those men, who came to God through his virtue, were called sons of God. It was not possible that Nathanael immediately knew what we see that the apostle themselves came to know after a long time; those things that were said to him by the Lord could not be sufficient to demonstrate his other nature." See also Theodore's comments, *Commentary on the Gospel of John* 7.20.27–29 (CSCO 4 3:358) on Thomas's confession of Jesus as "My Lord and my God." Thomas was simply addressing a word of praise to God who had raised Christ from the dead. See my forthcoming *Commentary on John* in the ACCS series where both of these quotes occur.

[32] Cyril of Alexandria condemns such exegesis in his fourth anathema: "If anyone distributes between two person or hypostases the terms used in the evangelical and apostolic writings, whether spoken of Christ by the saints or by him about himself, and attaches some to a man thought of separately from the Word of God, and others as befitting God to the Word of God the Father alone, let him be anathema." NPNF 2 3:25; PG 76:391. Simonetti notes, that Theodore was aware of the union, but his theological presuppositions did not allow his exegesis to effect that union in a satisfactory way (73).

III. The Septuagint

A contribution to christocentric exegesis that is often overlooked is the question of what Bible the ancient church used. Their Scriptures were not primarily the Hebrew text but the Septuagint (LXX), a Greek translation of the Old Testament that was completed sometime around the third century before Christ.[33] The importance of the LXX is evident in the New Testament where a word like κύριος, a translation of the word *Yahweh*—the divine name—in the LXX, had huge christological implications in Paul's exegesis in Philippians 2:5–11, for instance, where every tongue confesses that Jesus Christ is κύριος. Anyone reading the LXX would immediately associate κύριος with Yahweh. The LXX provided copious allusions to Christ, so much so that rabbinical scholars of the second century commissioned at least three more literal translations into Greek which are commonly indicated as Aquila, Symmachus, and Theodotion.

To provide but one example, the fathers, especially Jerome, preferred the rendering of Isaiah 7:14 in the LXX as παρθένος versus the Hebrew עַלְמָה, although many of them were aware of both and could argue christologically from either language. They understood παρθένος to mean virgin, while עַלְמָה indicated a young woman, not neccesarily a virgin.[34] Thus the word the LXX chose, which fathers such as Augustine considered inspired, clearly indicated the virgin birth, whereas the Hebrew could be considered to be more ambiguous. If you check the textual apparatus of the *Biblia Hebraica Stuttgartensia*, you will notice that Aquila, Symmachus, and Theodotion changed the Greek word παρθένος to ἡ νεᾶνις.[35] There are plenty of other examples where the LXX rendering led to a clearer identification with Christ than the Hebrew might, although someone like Jerome found plenty of christological references in the Hebrew as well— evidence that every translation is also an interpretation, but also further proof of the challenge the LXX posed to Jewish interpreters. We see this in

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[33] The old Latin translations (*Vetus Latina*) which the fathers also used, were often based on the LXX as well. See the discussion on the origin of the LXX in Ernst Wurthwein, *The Text of the Old Testament*, tr. Errol F. Rhodes (Grand Rapids: William B. Eerdmans Publishing Co., 1979, rep. 1985), 49–74. There is some debate about its origins but no debate about its significance for the ancient church. Wurthwein goes so far as to note that Augustine demanded Jerome use the canonical LXX for his translation rather than the Hebrew (49) since Augustine believed the LXX was the divinely inspired text. Jerome obviously did not comply.

[34] See the forthcoming ACCS volume on Isaiah 1–39 by Steven McKinion, which contains many of the fathers' approaches to this passage, some of which argue from the LXX others from the Hebrew, such as Jerome.

[35] K. Elliger and W. Rudolph, eds. *Biblia Hebraica Stuttgartensia*, (Stuttgart: Deutsche Bibelgesellschaft, 1977), 685, n. 14.

Justin Martyr's *Dialogue with Trypho*, which took place in the early part of the second century.

IV. Justin Martyr

Justin Martyr, as his name implies, was martyred in Rome around AD 165 because of his defense of the faith, but not before he wrote two apologies, or defenses of Christianity, as well as a dialogue with a famous rabbi of the time named Trypho, whom we know to have died about AD 134. Justin's *Dialogue with Trypho* is not one of those documents that would be viewed as a model for ecumenism in our day, at least by many of our contemporaries. He minces no words in telling his Jewish counterpart where he has gone wrong in his interpretation. Jewish exegetes, he says, make a theological explanation as to why an *alpha* was added to Abraham's name and a *rho* to Sarah's name (according to the LXX)[36] but are silent when it comes to Joshua whose name was changed by Moses from Oshea to Joshua which in Greek is Jesus ('Ιησοῦς).[37] They are content, in other words, to deal with the letter of the text, but not with the more important spirit of the text, which for Justin is Christ. Justin views everything that Joshua does, then, as if Jesus were doing it:

> In the episode of the victory over Amalek, Christ is prefigured by the stone on which Moses leans, by the sign of the cross described by his outstretched arms (an event already exploited by Judaism, not as a sign of the cross, but as a work of God's power), and by Joshua's name that is equivalent to Jesus, a combat title (*Dial.* 90.4)

The name of Joshua is a figure of the name of Jesus. Just as Joshua led the people into the Holy Land, so also 'Jesus will bring about the return of the Diaspora of the people and will distribute the good land to each.' Joshua stopped the sun; but Jesus the eternal light, is to shine in Jerusalem. Joshua circumcised the people with a second circumcision; but that circumcision is a figure of the one Jesus effects in hearts and it is he who is the rock of the true circumcision (*Dial.* 113.1–7). Joshua's victory over Amalek is a figure of Jesus' enduring victory over the forces of evil (*Dial.* 99.8). The salvation granted to Rahab because of the scarlet cord is a symbol of the salvation granted to sinners through the blood of Christ (*Dial.* 109.4).[38]

It was as if Justin were saying: Moses and Aaron had their day, so to speak, under the old law and priesthood. Christians could now follow the

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[36] According to the LXX, Sara was altered to Sarra, and Abram to Abraam.

[37] *Dialogue with Trypho* 113. For a similar argument, see *Dialogue with Trypho* 120.4.

[38] De Margerie, *The Greek Fathers*, 33.

new Joshua who had entered into the promised land of the gospel.[39] Justin's counterparts among the Jewish interpreters have not grasped the true significance of Scripture since they ignore the deeper meaning. Justin and most early Christian interpreters equated a strictly literal interpretation as a Jewish interpretation, ultimately unworthy of a divinely inspired text. I would hazard to assert that Justin would probably offer a similar critique of today's historical–critical method of commentary.

It is not that Justin disparages the letter of the biblical text. Rather, he approaches Scripture, specifically the Torah, typologically. He tells us what he means by the word *type* in his *Dialogue with Trypho*: "Sometimes the Holy Spirit caused the visible appearing of something which was a figure (τύπος) of the future."[40] The figures or events are abundant in Justin's exegesis of the Pentateuch.[41] In Genesis, for instance: the tree of life is a figure of Christ;[42] Adam's temptation by the serpent in paradise prefigures Christ's temptation in the wilderness;[43] Eve is a type of Mary; Christ is the new Noah[44] who will bring us through the final destruction.

The prescribed ceremonies contained in the Torah also point towards Christ. The mystery of the Lamb that God ordained to be immolated as a Passover lamb (or Pasch) was a type of the anointed Christ: "The Pasch saved those who were in Egypt; likewise, the Blood of Christ will preserve those who believe in him."[45] The offering of wheat was a type of the bread of the thanksgiving [in the Eucharist].[46] Circumcision on the eighth day is a "figure of the true circumcision given in the name of Him Who was raised on the eighth day."[47] The Sabbath contributes in no way to one's

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[39] Cf. Peter Damian, *Op.* 32, *de quadriga* 9; PL 145:559 BC; cited in de Lubac, 429, n. 94.

[40] *Dialogue with Trypho* 104.1.

[41] Most of his typology can be found in the New Testament itself, especially the book of Hebrews, although he does often go beyond the New Testament examples or extends the connection.

[42] *Dialogue with Trypho* 86.1.

[43] *Dialogue with Trypho* 103.6.

[44] *Dialogue with Trypho* 138.1–3. "At the flood the mystery of the world's salvation was at work. The just man Noah, together with the other persons of the flood account, namely, his wife, his three sons and their wives, made eight in number thereby symbolizing the eighth day on which our Christ was raised from the dead, that day being always implicitly the first. Christ, the first–born of all creation, has become in a new sense the head of another race, regenerated by Him, through water, through faith, and through the wood which contained the mystery of the cross, just as Noah was saved through the wood of the Ark, carried by the waters of the flood . . . and I mean that those who receive preparation through water, faith, and wood escape the judgment of God that is to come."

[45] *Dialogue with Trypho* 111.3.

[46] *Dialogue with Trypho* 90.4.

[47] *Dialogue with Trypho* 43.2; 41.4.

justification[48] but rather is a figure of the time to come when sin would stop.[49] "Taking them one by one," Justin says, "I could show that all of Moses's other prescriptions are types [τυποί], symbols, annunciations of what is to come to pass in Christ."[50] For Justin, these types of the Old Testament are like a first draft of what would ultimately be accomplished in Christ.

As De Margerie notes, these figures were not original with Justin. They were part of a tradition, some of which can already by found in the New Testament, others of which were already in use by Justin's contemporaries such as the author of the *Epistle of Barnabas*. Still, his *Dialogue with Trypho* "holds a central place in the history of typology" because "it constitutes the corpus of the principal figures, which existed before him [although] not all in one place."[51] These figures would then be taken up by those who followed, such as Irenaeus who was influenced directly by Justin. Irenaeus will work out the theological implications of Justin's typology in his doctrine of recapitulation, which we will discuss next.

V. Irenaeus

Irenaeus, the bishop of Lyons in the late second century, had to deal with the heresy of the Gnostics. Gnostic exegesis would pick and choose texts, taking them out of context and stringing them together sometimes like a James Joyce stream-of-consciousness novel. Scriptural truth and meaning were considered relative to the culture of the time, and there was no sense of the unity of Scripture. Names and familiar passages took on new meanings as the Gnostics would cut and paste passages and Scriptural thoughts together. Irenaeus compared their exegesis to a mosaic in which the tiles of the mosaic have been rearranged from depicting the majesty of a king to depicting a dog or a fox, although Gnostics could convince people the dog was a king.[52] The Gnostics use the same Scriptures but the text that results has nothing to do with the original because they have no sense of the whole of Scripture, the body of "the Truth."[53] This "Truth" is summed up in the saving and revealing acts of

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[48] *Dialogue with Trypho* 46.7.

[49] *Dialogue with Trypho* 14.2.

[50] *Dialogue with Trypho* 40.1; 42.4.

[51] De Margerie, *The Greek Fathers*, 33.

[52] Irenaeus, *Against Heresies* 1.8.1.

[53] As Irenaeus says: "he who possesses within himself the immutable canon of the truth that he received through Baptism will surely recognize [in the writings of the heretics] terms, expressions, and parables taken from the Scriptures. But he will not recognize the subject they originally treated. . . . On the contrary, if he will restore each of the texts to its respective place and fit them all to the body of the truth, he will expose [the fiction of the heretics] and demonstrate its inconsistency" (*Against Heresies* 1.9.4).

God from the beginning of creation to the incarnation of the Word made flesh and through the outpouring of the Spirit to the church. This divine economy, while trinitarian, is centered in Christ and in his central role as the recapitulator of all of Scripture and all of history.

Irenaeus takes this idea of recapitulation from Romans 5, where Paul contrasts the first Adam with the second Adam, who is Christ. He applies this understanding of the two Adams then to the passage that encapsulates his understanding of what recapitulation means: "And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment — to bring all things in heaven and on earth together under one head, even Christ" (Eph 1:9–10). The word *recapitulation* comes from the Greek word ἀνακεφαλαίωσις, which means to bring together under one principle (Eph 1:10). This term enunciates for Irenaeus the Father's plan to place everything, including all humanity and all of creation, as well as both the good and the bad angels, under Christ. It is a process which began at his incarnation and will culminate when Christ comes again.[54]

In his *Proof of the Apostolic Preaching*, known as the *Epideixis*, Irenaeus portrays Christ as the new Adam in whom the history of the old Adam is repeated, although in an opposite direction. In Adam we had been created to be in the image of the Son of God; in Christ the Son of God takes humanity unto himself. As a man, Christ is all that Adam would have been had he not fallen into temptation. For those who are in Christ, they now have a new point of departure, able again to grow into that image that is the Son, an image which was always meant to be theirs but which Adam had given over to Satan in his disobedience. This is why the comparison with Adam and Christ is so prominent in the proofs he offers for the truth of the apostolic preaching.

Adam is formed from the virgin soil and Christ from the Virgin Mary. The fall takes place through the disobedience of the woman Eve, but

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[54] In Irenaeus's words: "The Church, indeed, though disseminated throughout the world, even to the ends of the earth, received from the apostles and their disciples the faith in one God the Father Almighty, the Creator of heaven and earth, and the seas and all things that are in them; and in the one Jesus Christ, the Son of God, who was enfleshed for our salvation; and in the Holy Spirit, who through the prophets preached the Economies, the coming, the birth from a Virgin, the passion, the resurrection from the dead, and the bodily ascension into heaven of the beloved Son, Christ Jesus our Lord, and His coming from heaven in the glory of the Father to recapitulate all things, and to raise up all flesh of the whole human race, in order that to Christ Jesus, our Lord and God, Savior and King, according to the invisible Father's good pleasure, 'Every knee should bow [of those] in heaven and on earth and under the earth, and every tongue confess Him'" (Phil. 2:10–11), *Against Heresies* 1.10.1. See also 3.16.6.

through the obedience of the woman Mary the opportunity for restoration is made possible in Jesus; Adam is tempted in paradise, Jesus in the wilderness. Through a tree death entered into the world and through the tree of the cross life is given to us.[55] In Adam we were made slaves of the devil, but in Christ's recapitulation and victory over Satan we were freed. In Adam Satan alienated us from that image of God for which we had originally been created. In Christ, that very image is united to us as he becomes one of us, and thus Satan's plan is undone. As Athanasius would later state: For he was made man that we might be made God.[56]

What becomes evident from all this is that, for Irenaeus, the initial victory of Christ is not the resurrection, but is really centered already on the incarnation. When the Word of God unites with humanity, Satan suffers the first of many defeats which culminate in the final defeat at Calvary. This defeat is testified to in the resurrection[57] and continues to be enacted by Christ through Baptism[58] and the Eucharist,[59] both of which unite us to Him in the life of the church.[60] The whole life of Christ, then, beginning with his incarnation, his active and passive obedience, and the subsequent life of the church are all part of the work of recapitulation.

There was a great degree of agreement on this point among early Christian interpreters. Ignatius of Antioch, who preceded both Justin and Irenaeus, shows the consensus on this point in his response to certain Judaizing Christians in Philadelphia. As William Weinrich notes, they were challenging any idea that could not be found in the ancient texts. Ignatius responds: "To me the ancient texts are Jesus Christ, the sacred

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[55] Irenaeus, *Proof of the Apostolic Preaching*, 31–34. ACW 16: 67–70.

[56] Athanasius, *On the Incarnation* 54.1

[57] Justo Gonzalez, *A History of Christian Thought*, Vol. 1, rev. ed. (Nashville: Abingdon Press, 1970), 167.

[58] *Proof of the Apostolic Preaching* 3; ACW 16:49.

[59] *Against Heresies* 5.2–3 in *The Ante–Nicene Fathers: The Writings of the Fathers Down to AD 325*, 10 vols., ed. Alexander Roberts and James Donaldson (Peabody, MA: Hendrickson Publishers, 1994), 1:527–530.

[60] Irenaeus, *Proof of the Apostolic Preaching* 38; ACW 16:71–2. In the words of Irenaeus: "Great, then, was the mercy of God the Father: He sent the creative Word, who, when He came to save us, put Himself in our position, and in the same situation in which we lost life; and He loosed the prison–bonds, and His light appeared and dispelled the darkness in the prison, and He sanctified our birth and abolished death, loosing those same bonds by which we were held. And He showed forth the resurrection, becoming Himself *the first–born from the dead* [Col. 1:18] and raised in Himself prostrate man, being lifted up to the heights of heaven, at the right hand of the glory of the Father, as God had promised through the prophet saying: *I will raise up the tabernacle of David, that is fallen*, that is, the body sprung from David; and this was in truth accomplished by our Lord Jesus Christ, in the triumph of our redemption, that He raise us in truth, setting us free to the Father."

archives are His cross and His death and His resurrection and the faith which is through Him."[61] The Christ event was the key, the end to which all of Scripture pointed, including the Old Testament prophets. This is how a prophet such as Isaiah could be conceived of as almost a fifth Evangelist.

VI. Isaiah: The Fifth Gospel

Robert Wilken notes that when Augustine was preparing for Baptism he asked St. Ambrose what he should read in order to prepare "to receive so great a grace." Ambrose told Augustine to read Isaiah because it is in Isaiah that the gospel and the calling of the Gentiles is most clearly revealed. Although Augustine had trouble at first understanding Isaiah, saying he needed "more practice in the Lord's style of language (*In dominico eloquio*),"[62] it was still the go-to book for Ambrose just as it was for Philip with the Ethiopian eunuch. In his book *The Fifth Gospel*,[63] John Sawyer documents the centrality of Isaiah in patristic thought. Jerome's Isaiah commentary says the book of Isaiah contains "all the mysteries of Christ . . . born of a virgin, worker of famous deeds and signs, who died and was buried and rose again from hell, the Saviour of all nations."[64] The following quote is a compilation of patristic quotes constructed into a Fifth Gospel narrative by Sawyer:

Behold a virgin shall conceive and bring forth a son (7:14 LXX, Vg), a rod out of the stem of Jesse (11:1). His name shall be called 'Immanuel' (7:14), 'Wonderful counselor, the mighty God, the everlasting Father, the Prince of Peace' (9:6), Key of David (22:22), the Christ (45:1 LXX, Vg). To us a child is born (9:6). The ox knows its owner and the ass its master's crib (1:3). The gentiles will come to your light and the kings to your rising . . . they shall bring gold and incense (60:6). The idols of Egypt shall be moved at his presence (19:1).[65] Behold my servant . . . in whom my soul delights (42:1). The spirit of the Lord will rest upon him, the

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[61] Ignatius of Antioch, *Letter to the Philippians* 8.2, cited in William Weinrich, "Patristic Exegesis as Ecclesial and Sacramental," *CTQ* 64 (January 2000): 25. Weinrich refers the reader to *The Epistles of Saint Clement of Rome and Saint Ignatius of Antioch*, tr. James A. Kleist (Westminster, Maryland: Newman Bookshop; London: Longmans, Gree, and Co., 1961), 85–89.

[62] *Confessions* 9.5.13 cited in Robert Wilken, "*In Dominico Eloquio*: Learning the Lord's Style of Language," *Communio* 24 (Winter 1997): 851.

[63] John Sawyer, *The Fifth Gospel: Isaiah in the history of Christianity*, (Cambridge University Press: Cambridge, 1996).

[64] CCSL 73:1 *Commentary on Isaiah*, Prologue.

[65] "A detail of the story not in the Gospels but familiar to Christians from the ninth century on: cf. Schiller, *Iconography*, I, pp. 117f.; *BP* p. 59." Sawyer, *The Fifth Gospel*, 49, n. 29.

spirit of wisdom and understanding . . . (11:2). By the way of the sea, beyond Jordan and Galilee of the nations (9:1), the Lord has anointed me to preach good news to the poor . . . (61:1). Surely he has taken our infirmities and borne our sicknesses (53:4). Then the eyes of the blind shall be opened . . . then shall the lame man leap like a hart (35:5–6). The glory of the Lord is risen upon you (60:1). He shall be a precious cornerstone, a sure foundation (28:16), but also a stone of offence and rock of stumbling to both the houses of Israel (8:14). He said, "Go and tell this people, 'Hear indeed, but understand not . . .'" (6:9).

I will weep bitterly . . . because of the destruction of the daughter of my people (that is, Jerusalem 22:4). Say to the daughter of Zion, Your savior comes (62:11 LXX, Vg). My house will be called a house of prayer for all people (56:7). My servants shall eat but you shall be hungry, my servants shall drink but you shall be thirsty . . . (65:13). Lo everyone that thirst, come to the waters . . . (55:1). He was brought as a lamb to the slaughter (53:7). The government (that is the cross bearing the inscription 'King of the Jews' on it) shall be upon his shoulder (9:6), and there shall come up briars and thorns [indicating the crown of thorns on his head] (5:6). I gave my back to the smiters and my cheeks to those that pluck out the hair; I hid not my face from shame and spitting (50:6). He was wounded for our transgressions, and bruised for our iniquities (53:5). From the sole of the foot even to the head there is no soundness, but bruises and sores and bleeding wounds (1:6). He was numbered between the transgressors . . . and made intercession for the transgressors (53:12). They made his grave . . . with a rich man (53:9). His tomb will be glorious (11:10 Vg). Now I will arise, says the Lord, now I will lift myself up, now I will be exalted (33:10). Then shall your light break forth like the dawn (58:8). Seek the Lord while he may be found (55:6). Behold my servant shall understand, he shall be exalted and lifted up (52:13 LXX, Vg); he shall be high and lifted up (6:1) I will set a sign among them . . . I will send survivors to the nations, to the sea, to Africa and Lydia, to Italy and Greece, to islands afar off, to those who have not heard about me and have not seen my glory; and they will proclaim my glory to the nations (66:10).[66]

This is the Gospel according to Isaiah. It is amazing how complete the story of Christ is in Isaiah, according to the fathers, tracing his birth, life,

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[66] Sawyer, *The Fifth Gospel*, 49–50. Sawyer provides the actual narrative of the Gospels that can be gleaned from the Fathers which one might find climaxed and encapsulated in Isidore of Seville's (c. 560–636) *Ysaye Testimonia de Christo Domino* or the *Biblia Pauperum*: This quote is from Sawyer, but if you go to patristic sources such as Justin Martyr, Irenaeus, Origen, Eusebius, Jerome, Cyril, etc. and especially to Isidore's commentary on Isaiah or the *Biblia Pauperum* the references to the texts can be found.

miracles, suffering, death, resurrection, ascension, including his call at the end to make disciples, and a few extra details not recorded in the Gospels but taken up, among other places, in the Christmas hymnody.[67] These were the Scriptures that the exegete Christ said pointed to him. When the ancient church saw these connections and interpreted them for their flocks, they were exercising the same pastoral exegesis of their own chief shepherd.

VII. Pastoral Exegesis

The fathers exercised a pastoral interpretation that is the result of God's revelation of himself in the incarnate Jesus Christ, which provides a theological, ecclesiastical, liturgical, and above all a christocentric understanding and application of the text. Were their allegories excessive? At times, yes, no doubt. And, just because the ancient church did something does not mean we should do it. Luther's critique of the allegorical method and the four–fold *quadriga* of meanings still stands. However, Luther still read the fathers and often quoted the fathers because he, too, was a christocentric exegete, although not as exclusively as some in the ancient church.[68]

Joseph Lienhard makes a helpful distinction on how to view patristic interpretation in his introduction to the ACCS commentary on Exodus through Deuteronomy. He first of all notes that, for the patristic writers, the categories of allegorical exegesis and literal interpretation "are not particularly useful descriptions of the real dynamics of their reading . . . both Alexandrians and Antiochenes understood that an exclusively literal interpretation is impossible, if only because the Old Testament required a christological hermeneutic."[69] But in the end, their concern was not primarily methodological. "'Methodology' quotes Henri de Lubac, 'is a

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[67] Sawyer, *The Fifth Gospel*, 50. Some added details, like the shattering of the idols in Egypt, or the ox and ass in the nativity scene, are not in the narrative but made it into much of Christmas hymnody (cf. "Away in a Manger," "Good Christian Men Rejoice," etc.). Some of the connections are more obvious than others; other connections are based on the Latin or Greek versions of Isaiah. The selections included in the quotation above were drawn directly from the Fathers, but many others include references to the treachery of Judas (3:8–11), and Jesus's suffering in Gethsemane (33:7). The imagery of the winepress (63:1–3), though more indirect, could have also been included but were not.

[68] For a comparison of Luther's exegesis with that of patristic and medieval (mainly medieval) exegesis, see Scott Hendrix, "Luther Against the Background of the History of Biblical Interpretation," *Interpretation* 37 (July 1983): 229–239. He shows that Luther, despite his protestations, "never gave up the use of allegory [although] he sharply restricted its application after 1519 and carefully defined its meaning" (231).

[69] Lienhard xxvii.

modern invention. In the first centuries of the Church, those who explained the Scriptures entrusted themselves to the inspiration of the Holy Spirit, without concerning themselves with a preplanned methodology.'"[70] This is not to say that methodology is not important, but for patristic commentators, it was simply not the primary concern.[71] Remember that the ancient church was not commenting on Scripture for the academy.

This is not offered as a critique of academic commentaries, which often use methods formulated in the eighteenth century.   Contemporary exegetes have many insights and advantages in scholarship to bring to the text that the ancient church just did not have. However, the ancient church also had some insights we need to recover. They were pastors, bishops, monks, and deacons. The parish, and not just the academy, was their life. They not only administered the sacraments in the divine liturgy and preached every Sunday, many preached every day, and their concordance was in their head. They had a synthetic view of Scripture that often focused on the one divine author. They would often make the point that if all a listener wanted to learn was the literal sense of the text, they could probably learn that better from the Jewish rabbis.   Their vocation, however, was to point people to Christ.

Their exegesis was also in service to the church's liturgical and sacramental life, which developed at the same time as patristic exegesis. Just to illustrate, consider the Eucharist in the *Didache*. This second–century document, which contains some of the earliest liturgical texts outside the New Testament, states:

> Now concerning the Eucharist, give thanks as follows: First, concerning the cup: "We give you thanks, our Father, for the holy vine of David your servant, which you have made known to us through Jesus, your servant; to you be the glory forever." And concerning the broken bread: "We give you thanks, our Father, for the life and knowledge which you have made known to us through Jesus, your servant; to you be the glory forever. Just as this broken bread was scattered upon the mountains and then was gathered together and became one, so may your church be

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[70] Lienhard, xxviii, n. 41. He references J. Brisson, in *Geist aus der Geschichte: Das Schriftverstandnis des Origenes*, tr. Hans Urs von Balthasar (Einsiedeln, Switzerland: Johannes Verlag, 1968), 171, n.9.

[71] Granted, Irenaeus argues over methodology with the Gnostics and Cyril does the same with Nestorius and Theodore. And so, this quote by Brisson is debatable. But the sense of their exegesis seems to favor a sense of faith and inspiration over against methodology.

gathered together from the ends of the earth into your kingdom; for yours is the glory and the power through Jesus Christ forever."[72]

Note the connections of Christ's blood line with the vine of David, the bread which is his body associated not only with the body broken on the cross and the Eucharist, but also with the miracle of the feeding of the five thousand, the gathering of the bread by the apostles, as they did after the miracle, who now gather together the church into the unity of Christ celebrated in the Eucharist. In fact, the whole action of Christ in fulfilling the Scriptures and conferring on them, at the same time, the fullness of their meaning is compared by Christian tradition to the act of Eucharistic consecration. For the fathers, Scripture is bread, but this bread does not become living food until it has been consecrated by Jesus. Rupert of Deutz, who is outside the patristic period, nonetheless helps summarize this point:

> Therefore, it was then that the Lord Jesus took the bread of Scripture in his hands, at the point when, having become incarnate according to the Scriptures, he suffered and rose; at that point, I say, he took the bread and gave thanks, when, to fulfill the Scriptures, he offered himself up to the Father as a sacrifice of grace and truth.[73]

Similar examples could be found in the liturgies of St. Basil and St. John Chrysostom in the East, or the hymns of Ambrose in the West. Such examples are with us even now. The addition of the *Gloria Patri* at the end of Psalms and Introits was a theological statement identifying those Psalms as Christian, a practice we still observe. Much of their liturgy and exegesis continues to inform our worship life today. "This is the Feast," "Let the Vineyards be Fruitful," the *Agnus Dei*, and the prefaces for Communion all take for granted a deeper, christological understanding in their interpretation of the text. A hymn like "The Tree of Life" looks as though it came straight out of Justin Martyr or Irenaeus.

Robert Wilken notes that when Exodus 14, the deliverance through the Red Sea, was read at the Easter Vigil, as it is still today, it invited a typological interpretation with reference to Baptism. The exodus from Egypt is not simply deliverance from bondage to slavery, it is also redemption from the power of sin. Going down into the waters of Baptism is understood as a new Exodus. In the Liturgy of the Hours, the Psalms are often prefaced by a brief passage from the New Testament or a phrase from one of the church fathers. At Daytime Prayer on Thursday of Week

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[72] *Didache* 9; *The Apostolic Fathers*, 2nd ed., tr. J. B. Lightfoot and J. R. Harmer, ed. Michael W. Holmes (Grand Rapids: Baker Books, 1992), 259–261.

[73] Rupert of Deutz, In John 6; PL 169:443 BD; cited in de Lubac, 241.

II, for example, before Psalm 57 stand the words of St. Augustine: "This psalm tells of our Lord's passion." At Morning Prayer on Thursday of Week I, the city of Jerusalem in Psalm 48 is interpreted as the church, the "holy city built of living stones."[74]

VIII. Conclusion

The persistence of typological and allegorical exegesis of the Bible in the church's worship makes the recovery of patristic and medieval exegesis a matter of some urgency, continues Wilken.[75] If one's approach to the Scriptures is solely historical, that is, if each book of the Bible, and individual passages within a book, are understood primarily by reference to those to whom the text was first addressed, the interpretation of the Bible as presented in the church's worship can only appear arbitrary or capricious. It will not speak to the person in the pew. That exegesis will satisfy the demands of the academy while the exegetical needs of the church languish. But neither Wilken nor I are talking about a repristination of the fathers' exegesis—just a reincorporation that includes their insights, their superior grasp of the unity of Scripture amid what has become in some circles an increasingly fragmented and sometimes esoteric exegesis.

Christ was not the fathers' only interest in their interpretation of Scripture. He was, however, their prime interest and the focal point of their exegesis. They also believed one could not discern this without the gift of the Spirit, a gift which comes through prayer.[76] Patristic exegesis was christocentric exegesis because it was exegesis done in faith, exegesis done in service to the church, and exegesis done with a view to the end,

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[74] Wilken, *In dominico eloquio*, 849–850.

[75] Wilken, *In dominico eloquio*, 849–850.

[76] See Origen *Homilies on Genesis* 12.1 (FC 71:176). "If the Lord should see fit to illuminate us by your prayers, we will attempt to make known a few things which pertain to the edification of the church;" Origen, *Homilies on Exodus* 9.2 (FC 71:337).

end that is Christ and that Christ is also bringing when he recapitulates all things in himself at the end of all things.

A Curriculum from and for the Church

John T. Pless

The 2005–2006 academic year at Concordia Theological Seminary in Fort Wayne, Indiana, is witnessing the inauguration of a new curriculum, which had been in the making for the better part of a decade. Over thirty years had elapsed since the seminary last revised its curriculum; however, changes in society and in the church, as well as an increasingly diverse student body — many of whom are fairly new to Lutheranism — prompted the faculty to reflect on the adequacy of the current curriculum to form the minds and hearts of future pastors for ministry in this new century. Curricular changes were neither made lightly nor without deliberation and some spirited debate. The process spanned several years as it engaged the faculty in the reading and discussion of a wide array of writers involved in theological education and pastoral formation in North America and abroad.[1]

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[1] The faculty read and engaged a number of articles and chapters of seminal books on theological education and pastoral formation including: David P. Scaer, "A Critique of the Fourfold Pattern," *Concordia Theological Quarterly* 63 (October 1999): 269–280; Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Eugene, OR: Wipf and Stock Publishers, 2001); Ellen T. Charry, *By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine* (New York: Oxford University Press, 1997), 35–152; L. Gregory Jones and Stephanie Paulsell, eds., *The Scope of our Art: The Vocation of the Theological Teacher* (Grand Rapids: William B. Eerdmans Publishing Co., 2001); John W. Kleinig, "Oratio, Meditatio, Tentatio: What Makes a Theologian?" *Concordia Theological Quarterly* 66 (July 2002): 255–268; Robert D. Preus, *The Theology of Post-Reformation Lutheranism* — Volume I: A Study of Theological Prolegomena (St. Louis: Concordia Publishing House, 1970), 194–225; David Yeago, "The Spirit, the Church, and the Scriptures: Biblical Inspiration and Interpretation Revisited," in *Knowing the Triune God: The Work of the Spirit in the Practices of the Church*, ed. James J. Buckley and David Yeago (Grand Rapids: William B. Eerdmans Publishing Co., 2001), 49–93. Although published after the curriculum review committee had completed its work, the new book Charles Foster, et al. eds., *Educating Clergy: Teaching Practices and Pastoral Formation* (Stanford, CA: Jossey-Bass, 2006) appears to confirm the overall orientation of the new CTS curriculum.

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A significant text in this process was Reinhard Hütter's *Suffering Divine Things: Theology as Church Practice*.[2] Hütter develops the argument that doctrine is not a theoretical abstraction, but it is rather embodied in the concrete practices of the church: liturgy, preaching, pastoral care, catechesis, and mission. Hütter's insights, which were forged by his engagement with George Lindbeck, Oswald Bayer, and Erik Peterson were provocative in faculty discussion and formative for a curriculum centered in the practices of the church. Since the seminary's mission is "the preparation of pastors for the congregations and missions of the LCMS. . . . Its programs and services offer an understanding of Christian faith which is Christ-centered and biblically-based, confessionally Lutheran and evangelically active,"[3] the new curriculum, too, is shaped by the realities that constitute the church, namely, the preaching of Christ crucified and the administration of the sacraments. A curriculum governed by the gifts of Christ in Word and Sacrament intentionally reflects both the life of the pastor and that of the congregation.[4]

Worship, therefore, is not a devotional addendum to the study of theology but the matrix for such study. Kramer Chapel dominates the campus of Concordia Theological Seminary not only architecturally but also thematically, as academic rigor is not separated from a life of faith nurtured by sermon and sacrament as well as doxologically expressed in the daily offices. The curriculum integrates exegetical and dogmatic studies, historical investigation of the church's traditions, and the development of pastoral skills with the ongoing worship life of the church centered in font, pulpit, and altar. This is the key to the revised curriculum.

This new curriculum seeks to catechize students into God's means of grace in a fundamental and holistic manner. It assumes regular participation in the Divine Service and the prayer offices of the church. Recognizing the fact that our culture is increasingly biblically illiterate and, moreover, that a significant number of students are either fairly new to the Lutheran Church or inadequately catechized in their home congregations,

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[2] See Reinhard Hütter, *Suffering Divine Things: Theology as Church Practice* (Grand Rapids: William B. Eerdmans Publishing Co., 2000).

[3] *Concordia Theological Seminary: Academic Catalog 2005–2006* (Fort Wayne, Indiana: Concordia Theological Seminary, 2005), 20.

[4] It should be noted that CTS now includes a Master of Arts degree leading to certification as a deaconess in the LCMS. Diaconal students take many of the courses required of Master of Divinity students. In the place of such courses as Hebrew, homiletics, and pastoral theology, the deaconess students take courses in the history of the office of deaconess, deaconess practice, and human care seminars. The deaconesses are also in a separate field education tract and complete an internship rather than a vicarage.

the new curriculum makes engagement with primary texts, especially the Holy Scriptures and the Small Catechism, a priority. The seminary does not exist to produce religious technicians, ecclesial managers, or psychological therapists, but rather thinking and speaking pastors who are able to articulate the truth of the gospel with competence and accuracy in a world fragmented and often chaotic. Our seminary president, Dean Wenthe, along with our academic dean, William Weinrich, provided excellent leadership to achieve this goal.[5] The revised curriculum aims at forming students in their ability to think and act theologically with good skills: critical and analytic. The classroom and the seminary community should prepare the student to express the truth of the faith both orally and in writing.

There is less emphasis on isagogics and more emphasis on the reading, interpretation, and proclamation of texts, especially the texts of the Gospels. Plenary lectures as well as small working groups will be used in these classes as students are led to see how doctrine is derived from the biblical texts. Three Gospel courses are required (Gospel I: Matthew; Gospel II: Mark/Luke; Gospel III: John), and each student participates in six quarters of New Testament Greek Readings (one-hour seminars comprised of no more than six students). These seminars are devoted to the translation and interpretation of the Gospel lection for the coming Sunday in the church year with a view toward preaching. Thus, the seminar provides the student with a model for ongoing study. Faculty members from every department, not only the Exegetical Department, teach these seminars. Ability in Greek is a prerequisite for enrollment in the Master of Divinity program. Hebrew I and II are part of the required curriculum for those who enter without knowledge of this language.

There are no independent courses in isagogics or hermeneutics in the revised curriculum as these are covered within the exegetical courses. In addition to the Gospel courses, there are two required courses in the Pentateuch, and one course each on Pauline Epistles, the Major Prophets, and the Psalms. The Psalms course is interdisciplinary, taught by faculty from both the Exegetical and Pastoral Ministry and Missions Departments in order that the use of the psalms in worship and pastoral care is highlighted.

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[5] See Dean O. Wenthe, "More Than Leader, Administrator, and Therapist: The Scriptural Substance of the Pastoral Office," in *All Theology is Christology: Essays in Honor of David P. Scaer*, ed. Dean O. Wenthe, William C. Weinrich, Arthur A. Just Jr., Daniel Gard, and Thomas L. Olson (Fort Wayne: Concordia Theological Seminary Press, 2000), 199–213.

A required course in catechetics focuses extensively on the use of the Small Catechism. It is expected that all students will be able to recite the six chief parts as well as the daily prayers by heart. The student is being catechized into the texts of the Catechism even as he is being prepared to teach it. The catechetics course approaches the Catechism not so much as a text book or educational resource but as a book of doctrine, prayer, and life so that the future pastor develops the *habitus* of a catechist.[6]

The teaching of liturgics has an expanded place in the new curriculum. Student assessments from recent years reflected the need for more depth in the study and practices of worship than was given in the one required course of the previous curriculum. The new curriculum has two required courses in liturgics. Liturgics I is devoted to the biblical foundations, historical development, and theological significance of the liturgy as well as instruction in the basics of officiating at the Divine Service and prayer offices. Liturgics II attends to the church year, hymnody, and worship planning.

Three required courses in the Lutheran Confessions introduce students to the historical background, doctrinal content, and ongoing relevance of the documents in the Book of Concord. The three courses in dogmatics follow a traditional, creedal outline in equipping students with the knowledge of Christian doctrine and practice in the ability to think theologically and articulate the confession of Christ with faithfulness, clarity, and coherence.

David Yeago has described pastoral theology as the hands and feet of dogmatics.[7] The practical courses, therefore, endeavor to ground students in church practices that reflect our confession of Christ and enable him to distinguish law and gospel in proclamation and pastoral care, articulating the faith in our culture with integrity. Pastoral Theology I is, in large part, based on the Agenda that will accompany the *Lutheran Service Book*. This course begins with the rite of ordination as the map for pastoral identity and   work.   The   liturgical   forms   of   Baptism,   confirmation,

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[6] For further development of this point, see John T. Pless, "Fidelity to the Catechism in Prayer and Preaching," *Lutheran Forum* 39 (Fall 2005): 8–15.

[7] "Systematic theology is the tongue and mind of practical theology: it expounds the message to which we desire to be faithful. But practical theology is the hands and feet of systematic theology. It is the necessary fulfillment of all systematic theology, which must always intend to be in some sense church dogmatics, thinking interior and useful to the life of the church;" David Yeago, "Testing the Spirits: Practical Theology and the Crucified and Risen God," *Dialog* 22 (Fall 1983): 252. Also see Gerhard Sauter, *Gateways to Dogmatics: Reasoning Theologically for the Life of the Church* (Grand Rapids: William B. Eerdmans Publishing Co., 2003), 95–180.

confession/absolution, marriage, visitation of the sick, commendation of the dying, and Christian burial constitute the chief loci of the syllabus. Pastoral Theology II employs case studies to hone the student's ability to engage in spiritual diagnosis in order to make appropriate applications of the gospel. Pastoral Theology I and II are supplemented by a required course in pastoral counseling. A course entitled "Pastor, Congregation, and Synod" replaces the previous course in parish administration. This class attends to issues of churchmanship as well as kingdom-of-the-left aspects of congregational life.

Three courses in homiletics provide instruction in the theology of preaching especially the right distinction between the law and the gospel, sermon design, and delivery. Theological foundations and missional approaches consistent with Lutheran theology are at the heart of the course of an introductory course in missions and evangelism. Theological Ethics lays the foundation for a Lutheran approach to ethics in a postmodern world that is wary of assertions of absolute truth. Working from the premise that the doctrine of justification by faith alone is the "boundary and basis"[8] also for ethics, this course aims at assisting the student in thinking theologically about contemporary moral issues. A course in the previous curriculum, "Religious Bodies in America" has been replaced by a new course, "Ministry in a Pluralistic Context." Whereas the older course was basically a course in comparative symbolics, the new course takes up the challenges of so-called post denominational Christianity, world religions, new religious movements, competing world views, and cultural diversity with a view toward apologetics and missionary proclamation.

An overview of church history is provided in three sequential courses with an additional required course on the Lutheran Church in America as well as at least one history elective. The historical dimension of the curriculum demonstrates the catholicity of the church and examines the ways in which God's people have confronted error and confessed Christ in the past. A new feature of this curriculum is a seminar on Luther's writings. The topic for this seminar varies as a variety of instructors select key treatises from the corpus of Luther's writings for more intensive examination. For example, a systematic theologian might offer a seminar on "The Bondage of the Will" while a New Testament scholar might

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[8] Here, the work of Oswald Bayer is particularly helpful. See his chapter, "Justification: Basis and Boundary of Theology," in *By Faith Alone: Essays in Honor of Gerhard O. Forde*, ed. Joseph Burgess and Marc Kolden (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 67–85 and "Luther's Ethics as Pastoral Care," *Lutheran Quarterly* 4 (Summer 1990): 125–142.

choose to host a seminar on Luther's lectures on John or a homiletics professor might investigate Luther's Advent sermons. It is hoped that this seminar will not only lead the student into a more in-depth knowledge of a specific area of Luther studies but that it will also equip him with the tools for continued study of the preeminent teacher of our church and his significance for pastoral ministry in the twenty-first century.

Perhaps the distinguishing feature of the CTS curriculum is the sequence of courses known as Theologia. These courses will be taught by a team of lecturers from the four departments. Theologia I is a first-year course based on Baptism. Theologia II focuses on preaching while Theologia III is built around the Lord's Supper. Each of these courses will be integrative in nature as components of exegesis, historical theology, systematic reflection, and liturgical/pastoral practice are brought together. For example, in Theologia I, students will exegete key New Testament baptismal pericopes, examine historic baptismal liturgies, homilies, and other patristic texts, study the doctrine of Baptism in Luther and the Lutheran Confessions, and reflect on current baptismal practices. The course will utilize both plenary lectures and smaller weekly seminars similar to the format of the Gospel courses. The Theologia sequence indicates how deeply the curriculum is committed to the pastoral acts of Baptism, preaching, and the Lord's Supper.

Another integrative aspect of the curriculum is field education and vicarage. Field education at CTS consists of involvement in a local congregation for the first six quarters of each seminarian's career. Quarters three and four also include an institutional component where the student works in a hospital or nursing home/rehabilitation center. This experience in the field is linked with specific classes. For example, a student enrolled in catechetics is expected to teach the Catechism in his field education setting. Required one-hour plenary lectures for first- and second-year students each week works with specific readings to enhance theological development and further pastoral formation (see Appendix). In the first year, there is an intentional move from vocation to office (first quarter) to the character of the pastor and his work (second quarter) to the theology of the cross as the framework for understanding pastoral life and work (third quarter). The focus of the second year is on classical themes in pastoral care, using Luther's letters in both first and second quarters. The third quarter provides occasion to discuss the confessional nature of the pastor's work, demonstrating that doctrine and practice cannot be divorced. An intentional and pronounced goal of field education is to shape the spiritual

life of the pastor using Luther's well-known triad, *oratio, meditatio, and tentatio.*[9]

One of the more controversial aspects of the new curriculum is the reduction of electivity. The highly structured curriculum leaves room for only two electives. However the majority of the faculty agreed with the proposal as the new curriculum covers a broader range of topics in the required courses. Also offsetting the lack of electives are the six required modules on a range of practical issues such as stewardship, the pastor and the media, various ethnic ministries, particular issues in social ministry, specialized topics in pastoral care, time management, strategic planning processes, and ministries to special groups (youth, older adults, singles, military, campus, disabled etc.). The modules are about six hours each, often offered on a Saturday and taught by a visiting pastor or layperson with proven expertise in the field.

Supplementing the formal curriculum, is the so-called ungraded curriculum, that is, those occasions both spontaneous as well as planned that allow for mentoring, exposure to contemporary theological issues, and involvement in church life, including mission outreach and Christian service. Among the planned events would be the seminary's annual symposia in January, the Good Shepherd Institute's conference each November, regular Wednesday morning convocations, and a number of mission and servant events both in the United States and abroad.

The four traditional departments that have characterized theological education since the time of Schleiermacher[10] are maintained, but the boundaries have become much more fluid in the revised curriculum. In presenting the new curriculum to the faculty, the curriculum review committee articulated what it believed its distinct advantages to be:

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[9] See John T. Pless, "The Triangular Shape of the Pastor's Devotional Life," in *Lord Jesus Christ, Will You Not Stay: Essays in Honor of Ronald Feuerhahn on the Occasion of His Sixty–fifth Birthday*, ed. Bart Day, et al. (Houston, TX: Feuerhahn Festschrift Committee, 2002), 317–331; Also see Oswald Bayer's forthcoming work *Theology the Lutheran Way*, tr. Jeffrey Silcock and Mark C. Mattes, to be released in September 2007 from Eerdmans. Bayer develops Luther's *oratio, meditatio, tentatio* in contrast to various forms of scholastic and speculative theologies, demonstrating the necessity for an ecclesiological context for the study of theology. In large part, Bayer's work seems to confirm the direction that the new CTS curriculum has charted, although our faculty did not engage it directly in our work on the new curriculum. This very significant volume provides a theological framework conducive to the goals of the new curriculum. I am grateful to Dr. Mark Mattes both for sharing the pre-publication manuscript of *Theology the Lutheran Way* with me and for the ongoing conversation with him regarding the significance of Bayer's work for contemporary confessional Lutheranism.

[10] See Farley, *Theologia*, 73–98.

- It is primarily churchly *and* academic, namely, holistic in nature rather than disjointed and disciplinarian;

- It purposefully addresses our post-Christian society and world;

- It forms students through an understanding of baptismal, sacramental identity;

- It is built upon a participation in the life of God himself;

- It is highly interactive between faculty and students;

- It emphasizes primary texts and source documents, rather than secondary sources;

- It is ultimately concerned with pastoral education and formation rather than the simple imparting of information;

- It involves students from the beginning as novitiates, moving them toward the pastoral office;

- It models what a pastor actually does in the parish;

- It is shaped by the constitutive realities of the church's own life: Baptism, preaching, and the Lord's Supper;

- It involves mentoring, spiritual formation and relational aspects.[11]

The curriculum review committee at Concordia Theological Seminary believes that the new curriculum is responsive to the needs of the church for pastors whose hearts and minds have been molded by the gospel of Jesus Christ and strengthened for intelligent and compassionate shepherding of the Lord's flock and the missionary confession of Christ Jesus in an unbelieving world. The curriculum endeavors to instill in the students "the virtues of the ordained life"[12] as the student not only studies the Scriptures but lives in them as part of the baptized community gathered on campus for prayer and study.

Making the transition to a new curriculum is not without significant challenges as it calls for adjustments on the part of students, professors, and administrators. Certainly and especially, it challenges professors to continue to work in a collegial fashion, to broaden their view beyond the discipline of their academic specialization, and to take into account more fully the purpose of theological education for the life of the church in the world. It will, no doubt, take a few years to refine and further develop the

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[11] Memo from the Curriculum Review Committee—March 27, 2002.

[12] See William Willimon, *Calling and Character: Virtues of the Ordained Life* (Nashville: Abingdon Press, 2000).

pattern of theological education and pastoral formation that we have set for ourselves. Yet we believe that it is well worth the effort in order that the LCMS might have well-formed pastors who work with confessional integrity as able ministers of the New Testament in a complex and chaotic world.

Appendix: Field Education as Component in the Revised Curriculum

	First Quarter	Second Quarter	Third Quarter
First Year Weekly Lecture	Vocation & Pastoral Formation: the Life of Prayer — Key Texts: *The Minister's Prayer Book* edited by John Doberstein; *Luther on Vocation* by Gustaf Wingren.	The Character of the Lutheran Pastor — Key Text: *The Hammer of God* by Bo Giertz (small group discussions of this book).	Theology of the Cross and the Pastoral Office — Key Text: *On Being a Theologian of the Cross* by Gerhard Forde.
First Year Contextual Activities	Get acquainted with congregation, orientation with pastor.	Assist with liturgy — Accompany pastor on hospital/nursing home visits, evangelism and delinquent member visits.	Institutional visits — Observe/attend congregational board meetings.
Second Year Weekly Lecture	Classical Pastoral Care — Key Text: *Luther: Letters of Spiritual Counsel* edited by Theodore Tappert.	Luther letters continued.	Confession and Office — Key Texts: *The Lonely Way*- Vol. II by Hermann Sasse.
Second Year Contextual Activities	Institutional visits continue. Preach.	Teach Sunday School, Bible class, and/or Catechism.	Preach and Observe funeral.