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TABLE OF CONTENTS

CONCORDIA THEOLOGICAL JOURNAL

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Editorials

Editorial Introduction

It is with humble gratitude that I take on this task of editing our department's journal this year. Upon the departure of Joel Elowsky, the position of editor for this journal was left vacant. At the end of this summer, Nathan Jastram, our department chair, asked if I would take on this role for the year until we could find a permanent editor. I agreed to his request and pray that I can fulfill the responsibilities for continuing the fine job begun by Joel.

The journal offers us at Concordia University a semi-annual opportunity to highlight several of our faculty members and their research. It is the hope of the editorial committee that every member of our department will submit an article in one of our upcoming issues. We have been blessed by our Lord with many talented members with who have servant-hearts and creative-minds. It is a joy to be part of this group of dedicated faculty who are committed to serving the Church and the world with confessional diligence and professional integrity.

In this issue, we continue to publish scholarly articles from several of our colleagues from both of our campuses. Nathan Jastram, our chairman, submitted the printed text of his article, which first appeared in our blog in October 2012, "The Evolution of Messianic Faith," along with several colored graphs which utilize NodeXL network graphing technology. John Oberdeck continues to show his up-to-date expertise in youth ministry through his insightful article relating the work of C. S. Lewis to the more recent Hunger Games series. Jason Soenksen has been working on the Minor Prophets from the perspective of early Christian writers, particularly Jerome, and in this issue introduces Jerome to Lutheran readers. Stephen Parrish, our Ann Arbor colleague, has provided a paper he prepared with his former student, J. W. Wartick, on a current theological-philosophical discussion about God. Ronald Mudge has spent several years working on the concept of "shame" in Ezekiel as a result of his previous experience in African missions; his contribution provides an initial exploration of that concept as expressed in biblical contexts.

Besides these regular articles, we include for the first time an additional article by a student. Over the years, our department has had many good research papers submitted for our Senior Seminar projects, but had no way to share them with the broader church. With the introduction of this journal, we now have an appropriate professional vehicle to do so. It is a great honor to add Seminarian Andrew Coop as a contributor to this

journal with his article on the doxology of the Lord's Prayer which he presented this past Spring as his Senior Seminar paper. We hope that this feature will continue annually for the sake of our promising, talented, and emerging young student-scholars.

Homiletical material is again presented by Steve Smith, our campus pastor. His preaching always provides our students with engaging opportunities to hear of God's grace in Christ. Several insightful book reviews conclude this issue, with several more in process as this issue goes to press.

Finally, I wish again to express my sincere thanks to Joel Elowsky for serving as our initial editor and preparing a helpful set of protocols for our future work. The prospect of editing a professional journal is somewhat awesome, yet invigorating. I've appreciated this opportunity and pray God will bless our endeavors as well as your reading. To God alone be the glory!

TIMOTHY MASCHKE, Ph.D.
Editor, *pro tem*

From the Dean

The integration of faith and learning is central to what it means to be a Concordia student or graduate or faculty member. Our dedicated and engaging theology faculty both live their faith and actively support other members of the Concordia community in growing "in mind, body, and spirit for service to Christ in the Church and in the world." In this community of Christian scholars it is a blessing and pleasure to share our work within and beyond the campus community.

A life of purpose requires that we address fundamental questions related to what it means to be human. Having a sense of who we are places demands upon what we do and how we conduct our lives. While the liberal arts have historically addressed the nature of the human condition, matters of meaningfulness and purpose are best suited to a specifically Christian approach to a liberal arts education. Our mission of "serving Christ in the Church and the world" requires that we are knowledgeable about our faith; that we can approach our particular discipline or vocation from the perspective of that faith; and that we can articulately share that faith with others. In serving Christ our purpose is not our own and we needn't be dependent upon human adulation or material motivation. We can approach our work each day with confidence, knowing whom we serve, and trusting that He will provide whatever strength and guidance we may need. This journal provides a significant contribution to our reflections and encourages us to deepen the exploration of our faith.

GAYLUND K. STONE, Ph.D.
Dean, School of Arts and Sciences

CONCORDIA THEOLOGICAL JOURNAL

Articles

The Dilemma Of Divine Simplicity

Stephen E. Parrish with J.W. Wartick

Introduction

In his recent book, *God without Parts*, James E. Dolezal defends the doctrine of divine simplicity (DDS). To state this in brief: God is completely simple, totally without any parts, in any sense, whatever. He shows that this strong concept of simplicity (DDS) was the majority view among Christian theologians and philosophers, among both Catholics and the Reformed (he does not mention Lutherans), until fairly recently. Noting that there has been a falling away from this concept of God, his aim was to restate and defend the DDS from its critics.

In contrast to the critics, Dolezal holds that the strong version of the DDS is not only the historical version held by most of the church, but it is an essential doctrine—one that cannot be discarded without doing major harm to the classical Christian concept of God.

In the course of his discussion, Dolezal cogently discusses many issues involved with the DDS, but there is one that is very relevant to this article. It is the following—a problem with the DDS is the problem of multiple properties being the same. As we shall show, defenders of the DDS like Dolezal have argued that for God to be simple, all the properties he possesses must be identical with each other. This leads to obvious problems. One attempt to avoid the problem is a version of the DDS Dolezal calls the Harmonist thesis. Other philosophers have defended a form of divine simplicity that Dolezal calls Harmonism, but he maintains that it is incompatible with the DDS properly understood. We shall argue that in fact Harmonism is defensible and necessary for an understanding of God's simplicity. Further, we shall argue that Dolezal himself ends up defending a version of Harmonism.

A Definition Of Divine Simplicity

To start, a more precise definition of divine simplicity must be given. We shall follow Dolezal here. Fundamentally simplicity is the lack of composition in a thing. He writes,

> Non-composition… must characterize God inasmuch as every composite is a dependent thing that cannot account for its own existence or essence

> and stands in need of some composer outside itself. To be composite is to be composed by another and to be dependent upon the parts that enter into the composition. Furthermore, composition signifies the capacity of a thing to change or even be annihilated. If God is to be understood as "most absolute" all such composition must be denied to him.[1]

To explicate what is entailed by this, Dolezal lists six different ways in which he believes that God's simplicity is expressed; in which God is not a composed being. These are act and potency, matter and form, supposit and nature, genus and species, substance and accident, and essence and existence. We shall briefly examine each one.

Different Kinds Of Divine Simplicity

Act and Potency

Regarding act and potency, Dolezal argues that God is pure act and has no potency. He cannot change or be other than he is in any way. Therefore, he is absolutely simple. Unlike every contingent being, which are composed of act and potency, because they can be other than they are, God is absolutely simple. He is pure act of being.

Matter and Form

Dolezal, along with almost all other theists, denies that God has a body. As such he possesses no matter, and thus is pure form. In this respect also, God is absolutely simple.

Supposit and Nature

Quoting Aquinas, Dolezal writes that "God is the same as his essence or nature."[2] He is not something that has a nature, rather he *is* his nature. This being the case, he is absolutely simple in this regard also.

Genus and Species

God also cannot be categorized as a genus and species. This is to say that "if there is no real distinction between God and his nature then it follows that God is not specified by his divinity.[3] Because of this, God is "utterly simple," he is not contained in a genus.

Substance and Accident

According to Dolezal and the traditional view of God's simplicity, there

[1] James E. Dolezal, *God without Parts: Divine Simplicity and the Metaphysics of God's Absoluteness* (Eugene Oregon: Pickwick Publications, 2011), 31.

[2] Ibid. 52.

[3] Ibid. 55

are no accidents in God's being, rather, his is pure substance. There is nothing accidental about him, and is thus simple in this regard also. This raises problems with God's freedom, as Dolezal acknowledges. This will be discussed later on.

Essence and Existence

This is perhaps the most important of the ways in which God is thought to be absolutely simple. Here, God's existence is identical with his essence. For him, therefore, to be God is to be the same as to be. Not only is God's essence to exist, but it is the same as existence. Dolezal brings out what he thinks is a logical implication of this; that every divine attribute is identical with all the others. He writes, "The identity of each divine attribute with every other in God follows from the prior commitment of the real identity of God with his *esse* and of his *esse* with his existence....If God is identical with his own "to be" then there cannot be any determination of being, such as an attribute or property, that is added to him."[4] So, not only is God held to be identical with his attributes, but they are held to be identical with each other, an important point to note.

Thus in all of these ways, God is held to be utterly, absolutely simple. Of course, there are other ways that he is simple. For example, traditionally, most theologians have held that God does not exist in space and time, and therefore cannot be composed of spatial or temporal parts, though this view has been under serious attack in the 20th and 21st centuries.

Also, God is simple in a way that all persons are simple—though for Trinitarians, God is three persons. A person cannot be divided in two parts. Even though it might be true that my brain and body could be divided in two, and each half could grow another half, so that there are now two complete brains and bodies, and also possibly each would have a consciousness associated with it, there would still not be two of me. If I were divided in this way, there would be person A and person B. Either I would be A, or I would be B, or I would be neither of them, but I could not be both A and B. There can only one me, one person. In this manner, we are simple. Similarly, God cannot be divided and is simple in this way too—he cannot be divided up, and the three members of the trinity cannot be separated from one another. Though the above are different ways in which God is considered to be simple, the basic concept involved is that there is no composition in him; no distinctions in his being whatsoever. He is thus thought to be not only simple in the ways mentioned above, but is absolutely simple.

There is, however, at least one serious problem with this conception. This is the belief that God is absolutely simple, and that therefore there are no

[4] Ibid, 136.

distinctions whatever in his being, and that thus all the properties that he has, such as omniscience and omnipotence, are identical with each other. Dolezal quotes Gerrit Immanik, who is a defender of Harmonism, on this. He writes, "Aquinas's logical account of God's otherness and transcendence ends in a complete identity. Since no distinctions can be made in God, God is identical with each of his properties and each of his properties is identical with each other. We believe this conclusion ought to be rejected; God's otherness does not render him utterly indescribable."[5]

A Problem With Divine Simplicity

It is the last point—that God's simplicity entails that all of God's properties are not only identical with God, but identical with each other—that we wish to investigate. It seems counter-intuitive, at the least, to say that God's omnipotence is identical with his omniscience. Indeed, it seems downright incoherent. However, first we will look at an even simpler claim, that given divine simplicity, all of propositions that are included in God's knowledge is identical with each other. We shall put forth two propositions. They are,

(1) $2 + 2 = 4$.

and

(2) Cleveland is in Ohio.

Both (1) and (2) are true but also are quite different in other ways. (1) is about abstracta, and is necessarily true, while (2) is about concretes, and is contingently true.

According to classical theism, God is omniscient—he knows the truth of all propositions. So, God knows that both (1) and (2) are true. So, given the DDS thesis (1) and (2) are also both identical with God. God is necessarily and essentially omniscient, and therefore necessarily and essentially knows the truth of (1) and (2) in all possible worlds. His essence therefore is, in a sense, identical with the knowing of both propositions, as they are both analytically contained in him.

However, trouble still lurks. For as we have seen, the DDS thesis also holds that necessarily (1) and (2) are identical with each other. This seems blatantly contradictory. The objects that they are directed toward are different and their modal status is different. Propositions (1) and (2) simply are not the same thing at all. If they are different in any respect, let alone several respects, then they cannot be identical.

This follows from the nature of identity. If entities A and B are numerical-

[5] Ibid, 138.

ly identical with each other, they have all the same properties. If the morning star is numerically identical with the evening star, then the morning star cannot have different properties than the evening star. (1) and (2) thus cannot be numerically identical. And if so, then it seems that knowledge of them must be different, too.

Simply put, if God knows (1) and also knows (2), then his knowledge of (1) cannot be the same as his knowledge of (2), because if it was, then (1) and (2) would be identical, which they are not. God's knowledge of (1) and (2) are not numerically identical with each other. Given DDS, it seems that God's knowledge of (1) must be numerically identical with his knowledge of (2), which seems absurd and false. But if false, there is a distinction in God's knowledge, and thus God is not simple in the sense of DDS.

God and Logic

There are several possible ways in which a defender of DDS might respond to this. One is to deny that the law of non-contradiction applies to God. This, however, is an extreme and self-refuting response. If one is to take it seriously and say that God can have contradictions in himself, then the door is opened to nonsense. God could be omnipotent and weak, omniscient and ignorant, or be the creator of the world while simultaneously not existing. More directly to the point, God could have absolute simplicity and simultaneously be extremely complex. It seems that the defender of DDS should avoid this route.

Another approach would be to say that our knowledge of God is so limited and incomplete, that in fact, God is incomprehensible, and that therefore our judgment of what he must be like have no validity. He cannot be known. That our knowledge of God is limited is unquestionable. That God is in some sense incomprehensible is also true. But to go beyond this to say that we have no knowledge of God whatever is a much more radical step, which should be refused. Again, if we have no knowledge of God, then we cannot justifiably say anything about him, including whether he is simple, or even that we don't know anything about him.

Analogy and Univocity

Another, more moderate step would be to say that we do have knowledge of God, but that this knowledge is purely analogical, and that therefore we cannot say that we have univocal knowledge of what God is like.

What is the difference between analogical and univocal knowledge? Simply put, when one has univocal knowledge one knows some entity—object,

property, event, or relation—as it is in itself. E.g., we have univocal knowledge that a material object is a ball when the object itself, apart from comparison to anything else, is a ball.

Analogical knowledge, on the other hand, is knowledge of some entity if it bears some analogy to some other entity. E.g., a cat's goodness is analogical to a man's goodness, because it is both different than a man's, while at the same time it is sufficiently enough like a man's, so that there is a real similarity.

Since God is very different from any other object, it has sometimes been held that our knowledge of him must be only analogical. God's goodness is analogous to a man's, but is also essentially different enough from it that it cannot be considered to be the same thing as a man's. Thomists have traditionally held this view.

Certainly, analogical knowledge can be useful knowledge. We often use analogy in ordinary life, and the Bible often uses analogy when speaking of God—such as in the phrase that "God is our Father." This can only be analogically true, for God is quite different from a human father. However, we will argue that without a base of univocal knowledge, analogical knowledge is useless. That is, if one has no univocal knowledge of God, then one does not know how the analogical knowledge relates to the entity. One may truly know that one's cat is a good cat, while knowing that a cat's goodness is quite different from the goodness of a human being, only because one has some univocal knowledge of the cat.

For example, human beings can be judged morally, while cats cannot, as they have no understanding of morality. Also, people are good at many different things that a cat has no capacity to do. When one calls a cat good, what one is generally referring to is that the cat is affectionate and does not cause trouble. This goodness does not include much that is necessary for a man to be a good man. One may thus consider that a cat's goodness is merely analogical to the goodness of a human being.

Even here though, there seems to be univocal meaning. For a human being to be considered good, at least part of what he must be is affectionate and not a trouble maker—though what is included in these terms is much broader for a human than a cat. If we no univocal knowledge of what cats were like, we would have no way of understanding how any analogical terms were to be applied. The only way that one can understand how the word "good" can be analogously applied to cats is that we know univocally, to some extent, what cats are like.

Without a univocal base, there cannot be any understanding of what any analogy means. Suppose that we are comparing not a cat, but a snark to a human being, and that we have no univocal knowledge of what a snark is in

itself. Suppose that one hears someone say, "There is a snark that is a very good snark." If one had no concept of what a snark is in itself—whether alive or not, whether animal or plant, or even whether it is physical or conceptual—one would have no idea about how to apply the goodness to the snark. Analogical knowledge must rest on a univocal base.

God is of course very different from any other entity. However, even here we must have univocal knowledge in order to think truly. If all the knowledge that one have of God is analogical, there is no base upon which to put the knowledge. That is, one would have no way of understanding how the analogical knowledge is to be applied in this case. One would know that God's goodness, for example, is analogical to the goodness of a human being, but not have any way in which to see how the analogical goodness that God has is to be understood.

In fact, even those who defend a purely analogical knowledge of God do so because they have some univocal understanding of God. God is infinite—this is one of the reasons given why all of the knowledge that one has of God is supposed to be analogical. Yet this concept of God's infinitude seems to me to be univocal (though God's infinity is often just shorthand for his *omni* properties, omniscient, omnipotent, etc.), and this is a reason why one can understand that God's goodness is a lot different than the goodness of a cat.

Therefore, it seems clear that some of our knowledge of God must be univocal, or else we know nothing of how God is in himself; and this is agnosticism. Though God is very different from everything else, in another sense he more like everything that exists than any other being, for at least conceptually, everything is contained in God.

What is univocal being? Dolezal claims that God's being is not the same as ours. Indeed, he argues that a large part of the problem that critics of DDS have is their wrongly thinking that God's being is like ours; that God is merely higher up on the scale of being than we are. He writes

> What binds God to creation (and even to the rules of modal logic) for many Christian analytic philosophers is that he stands *with* man under the unifying umbrella of "the maximal state of affairs." Placing God and creatures together as so many facts within the actual world inevitably tends toward ontological univocism. Gone is the ancient concern to sharply differentiate between God and creatures at the level of existence; rather, all existence has been brought under a single notion of "being" redubbed "reality," "fact," "the actual world," or "the maximal state of affairs." In this scheme God and man are now simply two facts within the *one* domain of being.[6]

So apparently for Dolezal, God is so different from everything else that we cannot truly say, for example, that both God and man exist, or that they are

[6] Ibid, 117.

both parts of the same world. For God then, existence must mean something quite different than it does for everything else. God's being, as well as knowledge of God, is to be thought of as analogical rather than univocal.

However, there is a serious problem with God's being thought of as analogical rather than, in some sense, univocal, which mirrors the problem outlined above with knowledge of God being purely analogical. Unless there is some univocity, some sameness, between God's being and the being of finite entities, the notion of God becomes incoherent and irrelevant.

One may readily agree that God is a radically different kind of being than all other entities. God's existence is necessary, uncaused, and infinite. The existence of all other concrete beings is contingent, caused, and finite. The difference is stark. God is the original being, and the source of all others. So, it certainly seems to be true that God exists in a very different manner than every other concrete entity does. And of course, God is also very unlike abstracta.

However, to say that God is different in some ways is not to say that God must necessarily be different in all ways. Take the concept of existence. Many finite entities exist: planets, cars, cats, trees, and atoms. Many such beings exist, and because they exist can and do causally interact with each other. Only if God exists in the same sense that finite entities do, can he be understandable and relevant.

Notice, when we say that God exists in the same sense that finite entities do, we are not saying that he exists in the same manner that they do. Again, God's existence is necessary, uncaused, and infinite, which are all radically different than the existence of finite beings. However, at the core of each concept, there is the fundamental concept of existence. That is, both God and the finite entities exist. In this sense, they are the same. If the existence of God and finite entities was not the same, then, since finite entities exist, God would not exist.

In response, one might hold that God has some sort of "super-existence," wherein he exists but not in the same way that finite entities do. The problem is to this solution is that it solves, or even states, nothing. Yes, the manner of God's existing is different from that of finite entities, as had been said, he is necessary, infinite, etc. But the simple fact that he exists must be in the same sense as that of finite entities, otherwise he would not exist *simpliciter*. In order to "super-exist" he must as least exist.

God may be considered to be both being itself and as a being. As being itself God is the foundation and source for all that exists. His being contains all of the other things that exist. E.g., God knows all of the things that he has or could have created, and therefore they exist conceptually in God, whether he

actually wills them to exist or not. God is ultimate being, and therefore must, given theism, be identified with being itself.

On the other hand, God may be considered as a being among others. One may compare God to anything else that exists or could exist. One might write a book about God, or one about George Washington. One can compare God to any finite entity. The point being is that God is, on classical theism, both being itself and a being. If God were not also a being, then we would have pantheism, wherein God is the being of everything that exists. However, on theism, God is a separate entity from everything else, even though he is their cause and ground. So, even though God's being is quite different from that of every other entity, there is still a sense in which it must be the same, i.e., simple existence. In short, just because God's being is unlike any others, does not by itself mean that God cannot be legitimately thought of as a being.

God's Knowledge and Ours

There is another problem. If God's knowledge is fundamentally different than ours, then since by definition God is essentially and necessarily omniscient, he would know everything and we would know nothing. Let us take knowledge of (1). If God knows (1) truly and exhaustively, that is, of all its implications and relations, and if our knowledge is intrinsically and essentially different from God's, it follows that we know nothing. Everything we think we would know would be essentially false. If this were the case, then our belief that God is simple would also be false.

Consider again knowledge of abstracta. One who holds DDS holds that God's knowledge of "1+1=2" is fundamentally different from our knowledge of that same abstract object. Yet it seems to be quite unclear how this could be the case. It would seem that understanding this phrase would have to be univocal, for how could God's knowledge that one single object and one single object makes two objects be different from our knowledge of that same proposition? Possibly, one could argue that God knows every instantiation of the truth of this mathematical truth. That would not, however, be an entirely different knowledge from our own. Instead, it would be knowledge of when a truth is demonstrated, not of the nature of the truth itself.

It is true that God's mode of access is different than ours. God knows all things immediately, while we do mediately. We know things as creatures know them, not as the creator. This, however, is a difference in the way that things are known, not the knowing of the things.

Furthermore, what can we say about truth? It seems to be an essential aspect of God's knowledge and our knowledge that the standards of truth for each are the same. It would seem that if these standards were different, it

would be impossible for humans to have any real knowledge of the world or of God. If our standards of truth were not God's standards of truth, surely the "real" standards of truth would be God's standards, not our own. But given the DDS theorist's claim that God's knowledge is fundamentally different, it seems that we really could not actually know anything, because there would be something like super-knowing which would be how God knew truths. This super-knowing would be beyond humans, because it would be impossible for us to ever have super-knowledge due to our different standards for truth.

It therefore seems that in order for there to be any way to avoid radical agnosticism about all of reality, there must be at least some way in which our knowledge is univocal with God's knowledge. We must share at least some aspects of God's knowledge in order to know anything.

This article will be concluded in the next issue of Concordia Theological Journal.

Stephen Parrish is Professor of Philosophy and teaches courses in Philosophy and related subjects. This article was prepared with his former student, J. W. Wartick.

C. S. Lewis and the Hunger Games: Theology Catching Fire

John W. Oberdeck

I begin with an assumption. Adolescent literature – also categorized as "Young Adult" or "Teen Literature" at the local bookstore – has an effect on the worldview of adolescents who read it and this effect is not devoid of theological content. The effect of adolescent literature is magnified when the author's work "goes viral" and becomes a series of blockbuster films.

My assumption is grounded on only two pieces of evidence. First, the effect of such literature on my own adolescent worldview was profound. As an avid reader in junior high school I happened upon the series of novels by C. S. Forester about the fictional character Horatio Hornblower.[1] Hornblower begins his career as a cabin boy and ends as Lord Admiral of the Fleet, much to his own surprise. As a character he is beset by persistent self-doubt, rarely sharing his true thoughts and feelings with even his close associates. He believes himself to be quite incompetent and spends far too much time brooding introspectively. Nevertheless in crisis after crisis he weighs the variables and arrives at the right decision. His men idolize him, women find him attractive, and he rises in the esteem of the powerful; all the while certain of his own unworthiness.

Hornblower became my alter-ego, presenting me with a life script that made sense to a teenager struggling with typical adolescent self-image problems. Here was a character whose self-esteem matched my own, and yet was able to succeed. How did he do it? Could I follow the same pattern? To some extent Hornblower also became my "altar-ego." His self-doubt meshed with my Lutheran upbringing that emphasized the limitations of my fallen human nature but paradoxically, of course, presented me with the possibilities of God's blessings when faithfully following my God-given vocation. None of this, by the way, occurred on a conscious level. Perceptual formation of a worldview rarely does.

The second piece of evidence to support the thesis that adolescent literature is formative of worldviews not devoid of theological significance is the amount of money willingly invested in the enterprise in both print and film

This article is adapted from a presentation to the Concordia Pastoral Conference, November 26, 2012

[1] C. S. Forester. *Mr. Midshipman Hornblower*. (1951, repr. Boston: Little, Brown & Company, 1998). There are a total of eleven novels in the Hornblower saga.

formats, and the suspicion – confirmed by examples below – that many of these works carry a definite bias.

A Brief Review of the Field

What are some of the more popular series? I would be remiss if I didn't begin with the classic works of C.S. Lewis, since his name is in the title of this essay. *The Lion, the Witch and the Wardrobe*[2] has enjoyed immense popularity, and when the filming of *The Narnia Chronicles* began, Peter, Susan, Edmund and Lucy became even more publicly accessible role models. No attempt is made to downplay the theological themes of self-sacrifice and resurrection of Aslan, or repentance and absolution for Edmund in the film, much to the appreciation of the Christian viewing audience.

If Narnia is mentioned, then so must Middle Earth and the classic *Lord of the Rings* by J.R.R. Tolkien.[3] The acclaim for the film series directed by Peter Jackson brought an entire new generation into middle earth and the depths of Mordor where the evil of Sauron is overcome by the innocence of the Shire folk. What better life scripts could an adolescent have than that of Samwise Gamgee, the epitome of a faithful friend in a time of trouble; Frodo, the reluctant bearer of the ring who nevertheless must fulfill his vocation; or the cautionary tale of Gollum, whose life is an evil brew of idolatry mixed with addiction under the power of malicious evil?

J.K. Rowling's seven volume magnum opus centers on Harry Potter and his friends Hermione Granger and Ronald Weasley.[4] Rowling revives the Dickensian talent for creating names that reveal more about the character's character than one could hope for. Where else are such monikers as Albus Dumbledore and Severus Snape to be found that contrast so sharply with the utterly ordinary name of Harry Potter? Though the popularity of the Potter series begins under severe criticism concerning its apparent promulgation of witchcraft, the series ends with Potter revealed as nothing less than a Christ-figure who models self-sacrificial love as he gives himself up for his friends. Just as Aslan goes to the stone table in *The Lion, the Witch and the Wardrobe*, Harry Potter goes defenseless to face Lord Voldemort. Within Rowling's work are worldviews and life scripts galore. No wonder it takes eight films to cover the seven books.

[2] C. S. Lewis, *The Lion, the Witch and the Wardrobe*. (1950; repr., New York: Scholastic, 2006).

[3] J.R.R. Tolkien, *The Fellowship of the Ring: Being the First Part of The Lord of the Rings*. (1954; repr., Boston: Houghton Mifflin, 1994).

[4] J. K. Rowling, *Harry Potter and the Sorcerer's Stone*. (New York: Scholastic, 1997).

His Dark Materials[5] is quite another matter. Philip Pullman has written a masterful trilogy, a riveting story that takes place in a series of alternate universes – built on the multiverse string theory of subatomic particles in nuclear physics – in which two adolescents manage to traverse from one universe to another by means of the "subtle knife." Pullman's trilogy has a dark side, however. Gene Veith cites the observation by a critic of the author's bias.

> In 2001, with the completion of his trilogy, Pullman won the Whitbread Prize, Britain's top book award, the first time the author of a children's book was ever so honored. "This year's Whitbread prize-winner Philip Pullman is, as you might expect, a fine writer and he's a fine writer with a cause," commented one writer. "His cause, as he himself has made clear, is to destroy Christianity and to liberate the world from any faith in the Christian God."[6]

Evidence to support Veith's charge comes from not only Pullman's own comments concerning his atheism, but also from the third book of the trilogy, *The Amber Spyglass*. Toward the end of the third book, Pullman unmistakably let's his own intentions be known. Mary Malone, a former nun turned physicist, is helping the two main characters, Lyra and Will.

> Mary Malone: "I did as you told me," she said, "I made a program – that's a set of instructions – to let the Shadows talk to me through the computer. They told me what to do. They said they were angels, and – well…"
>
> Will: "If you were a scientist," said Will, "I don't suppose that was a good thing for them to say. You might not have believed in angels."
>
> Mary Malone: "Ah, but I knew about them. I used to be a nun, you see. I thought physics could be done to the glory of God, till I saw there wasn't any God at all and that physics was more interesting anyway. The Christian religion is a very powerful and convincing mistake, that's all."[7]

Pullman is the opposite of Lewis, and intentionally so; adolescent literature with the goal of undermining the Christian faith. Much concern was expressed in conservative Christian circles when the first book was made into a film released in 2007 starring Nicole Kidman among other celebrities. Who could have guessed that the movie would be so unsuccessful that the sequels would be put on hold?[8]

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[5] Philip Pullman, *The Golden Compass: His Dark Materials – Book 1*. (New York: Random House, 1995).

[6] Gene Veith, *The Soul of the Lion, the Witch and the Wardrobe*. (Colorado Springs: Cook, 2005), 164; quoting Mark Greene, "Pullman's Purpose," e.g. Magazine (2001), The London Institute for Contemporary Christianity. Posted at http://www.licc.org.uk/articles/article.php/id/6. (sic)

[7] Philip Pullman, *The Amber Spyglass: His Dark Materials – Book 3*. (New York: Random House, 2000), p. 393.

[8] "The Subtle Knife Movie," no entry date, http://www.squidoo.com/the-subtle-knife-movie (Accessed March 9, 2013).

Stephanie Meyer's *Twilight* series is a different matter.[9] This is a love story triangle between Bella, Edward, and Jacob. The twist is that Edward is a vampire – albeit a very nice vampire – and Jacob apparently has some reactions to the full moon that results in rapid hair and dental growth. Fortunately things return to normal come sunrise. The final movie of the four part series has just recently been released.

Kimberly Tucker, writing for the *Youth Worker Journal Blog*, indicates that a lack of awareness of Meyer's influence is a distinct disadvantage.

> *Twilight*, along with many other trends in popular culture, seems to have a better understanding of youth than the church. This is evidenced in the number of youth who can engage in in-depth conversations about these trends versus the number who can engage in thoughtful conversation about their faith or the Bible. How can this be remedied, or should the church simply take a backseat to the formation of our youth? I hope that with open minds and willing hearts we will not simply ignore pop culture, but learn from it.[10]

If I had doubted this was the case, my doubts were removed by a recent trip to Barnes and Noble where I discovered three entire bookcases dedicated to "Teen Paranormal Romance," the same number of bookcases given over to the subject of "Christianity."

Is there theology, or at least traces of Christian themes, in *Twilight*? According to Elaine Heath, author of *The Gospel According to Twilight: Women, Sex and God*, the answer is yes.

> When read through a traditional, patriarchal Christian lens, which is true for a vast number of readers, Bella and Edward look just like Adam and Eve in misogynist readings of Genesis. The beautiful and seductive Eve/Bella entices a perfect but vulnerable Adam/Edward with forbidden fruit – in this case, her own body and blood.[11]

This leads inevitably to the most recent best-selling young adult literature and blockbuster movie series, *The Hunger Games*, by Suzanne Collins. I intentionally avoided reading this trilogy because of the reviews I had read. I found the initial premise shocking; teens placed in an arena forced to fight to the death! Then I discovered an eighth grade class at a Lutheran School not only was reading the book, but was also taking a field trip to see the movie as a class. Hearing this, I had no choice but to read the trilogy. Once I began,

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[9] Stephanie Meyer, *Twilight* (New York: Little Brown, 2005).

[10] Kimberly Tucker, "Learning from Popular Culture: A Look at Youth Ministry with *Twilight* in Hand," Youth Worker Journal, entry posted February 7, 2012, http://www.youthworker.com/printerfriendly/11664910/ (Accessed November 14, 2012).

[11] Elaine A. Heath, "The Gospel According to Twilight." Youth Worker Journal, entry posted November 1, 2011, http://www.youthworker.com/printerfriendly/11655775/ (Accessed November 14, 2012).

putting the books down was out of the question. The circumstances that surround Katniss Everdeen, Peeta Mellark, and Gayle Hawthorne are so atrocious, yet hauntingly plausible, that full engagement of adult readers is just as likely as with the teen audience. My analysis of the books, however, will have to wait until later in this paper.

An Analysis of Effect

What are the worldview options available in adolescent literature, and their possible implications for a maturing Christian faith? To what degree are these stories formative for developing adolescents? Are they models – templates – or is it all really just entertainment?

If one doubts the potential influence of these stories on adolescent and young adult behaviors, take note of the following. Marquette University not only has a highly competitive Division 1 basketball team; it now boasts an intercollegiate Quidditch team. Followers of Harry Potter know all about the Quidditch teams at Hogwarts Wizardry Academy, but they may be amused to learn young adults are attempting to play the game. Intercollegiate Quidditch originated at Middlebury College in Vermont.

> The game features seven players on each team – three chasers who move the quaffle, a slightly deflated volleyball, down the field by either running with it or passing it to another chaser; two beaters who throw or kick bludgers (rubber dodgeballs) at opposing chasers to temporarily knock them out of play; one keeper to defend their team's three scoring hoops; and one seeker who chases the snitch runner to remove the snitch to end the game.[12]

The trick is that team members have to run while holding a broom between their legs. In the books, of course, the players fly on their broomsticks. So far, none of the intercollegiate players have taken flight, and the game is played entirely on a terrestrial playing field. More information is available from Quidditch Quarterly, the official magazine of the International Quidditch Association.[13]

More evidence can be seen by observing the games played at summer camps in 2012 consisting of multiple variations on *The Hunger Games*. I was introduced to one such variant at a college student retreat in fall 2012. The game builds on the frightening last scenes of the first book of the trilogy, wherein the main characters Katniss and Peeta are fighting off Muttations, or "Mutts" as they are called – deadly creatures that have the eyes of the slain competitors in the arena and are ferocious in their drive to kill whoever still

[12] Meg Jones, "A Muggles Dream: Harry Potter Sport Enchants Marquette Team," *Milwaukee Journal Sentinel*, September 11, 2012.

[13] *Quidditch Quarterly: The Official Magazine of the International Quidditch Association*, http://www.internationalquidditch.org/quidditchquarterly/ (Accessed March 9, 2013).

happens to be alive. In the camp version, players have a rag – their life force – stuck in their pocket. Should that be grabbed by a Mutt, the player dies and becomes a Mutt. Close examination reveals that the game is basically tag played in the dark.

What is the drawing power of these stories? What is the source of their appeal? According to Maureen McQuerry, author of the young adult novel *The Peculiars*, young adult fiction appeals to adolescents because these stories are about the search for identity, a search that continues on and on for adolescents. Answers given one day are insufficient for the next, and the complex question over identity is not "Who am I?" but "Who am I Now?"

What powers the engine of adolescence is angst, according to McQuerry. Everything means too much. Newly discovered abilities create unforeseen crises, and in the midst of this the adolescent moves from powerless child to powerful adult. McQuerry notes that adolescents are always finding themselves somewhere on this continuum.[14] The adolescent is looking for models, guides, persons who have managed to work their way through these difficulties and have done so with success. Young adult literature is one source for this precious information.

What does this mean for catechesis, youth ministry, and understanding the young adult world? What is to be done with the multiple worldviews? Is there a theological perspective, a worldview, that we can draw upon to guide us that also includes an angle on these books as literature? Yes, there is, in the broadest sense of worldview – a perspective on what is right, just, and holy – and therefore an avenue toward the divine, or the divine's absence, in the adolescent's life experience.

The Influence of C. S. Lewis

At this point in my exploration of the topic I happened upon an essay by C.S. Lewis.[15] Lewis was no stranger to fantasy and science fiction, and he wasn't afraid to bring theology into both, whether writing *The Chronicles of Narnia* or the Space Trilogy of *Out of the Silent Planet, Perelandra*, and *That Hideous Strength*. It would seem that Lewis would not have categorized all the adolescent literature reviewed above as teen romance or fantasy. Some he would have called science fiction. This would be particularly true of *The Hunger Games*.

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[14] Jennie Spohr, Jeff Keuss, Suzanne Wolfe, and Maureen McQuerry, "*The Hunger Games* Trilogy Podcast: Live at Hales." The Kindlings Muse Podcast, entry posted June 8, 2012, http://www.thekindlings.com/category/podcasts/live-at-hales/ (Accessed June 18, 2012).

[15] C. S. Lewis, "On Science Fiction," in *On Stories and Other Essays on Literature* (New York: Harcourt, 1982), 55-64.

Lewis divides the genre of science fiction into five different categories and in so doing provides us with criteria by which to evaluate. I will describe each of these categories and make observations about how *The Hunger Games* and the books that follow, *Catching Fire* and *Mockingjay*, relate to each category.

The first category Lewis describes as the fiction of the displaced person. This description carries within it a double meaning. Lewis suggests that the authors writing this type of science fiction are doing so because of its popularity and not because they want to; so in that regard the authors are displaced. They would rather be writing something else. But the story itself is displaced in the sense that it could have happened anywhere.

> In this sub-species the author leaps forward into an imagined future when planetary, sidereal, or even galactic travel has become common. Against this huge backcloth he then proceeds to develop an ordinary love-story, spy-story, wreck-story, or crime-story. This seems to me tasteless.[16]

Notice that it isn't the setting of the story to which Lewis objects, it is the fact that the story could have happened in any contemporary or historical setting. He explains:

> I am, then, condemning not all books which suppose a future widely different from the present, but those which do so without a good reason, which leap a thousand years to find plots and passions which they could have found at home.[17]

Is Collins guilty of creating a displaced persons science fiction? If popularity is any gauge for measurement, *The Hunger Games* suffers no disconnect with adolescents due to the strangeness of its setting. Though it does have a love story triangle much like *Twilight*, the twists and turns in the relationship are dependent on the setting of the story to work. This could not have happened anywhere.

Panem, the name of the country comprised of the twelve districts, is organized in such a way that each district supplies certain commodities to the entire country. By careful regulation from the Capitol, each district is in perpetual shortage of the commodities they do not produce. The Capitol, on the other hand, lives in opulent luxury of every sort, and their extravagance knows no bounds. All the while the districts are barely subsisting. The Capitol, meanwhile, is a haven of vanity and indulgence. The cooperation of the district is maintained by the enforced hopelessness directed at them from the Capitol. Their powerlessness is ground into their souls annually as they must provide "tributes" for *the Hunger Games*. There is nothing they can do as they

[16] Ibid., 57.

[17] Ibid., 58.

are forced to provide the tributes – children between the ages of thirteen and nineteen – who murder each other in the games. Any sign of weakness on the part of the Capitol, any suggestion that the districts might have hope against their oppressors, and the Capitol's oppressive system would collapse.[18]

Collins has constructed a setting that creates a unique exploration of the place of hope in a world of hopelessness. This theme, running beneath the love story, requires the setting of districts and Capitol of Panem she has created. The power hope has and the danger hope presents develops into a major theological hook for the story. Where does Katniss Everdeen find hope? This question leads to the next. Where do adolescents today find hope? Could the hope they are looking for be found in another narrative, the narrative of the life, death and resurrection of Jesus Christ?

The second category Lewis calls the fiction of engineers. This variant of the science fiction genre is made up of stories in which relationships and characters recede into the background before the onslaught of scientific discovery.

> It is written by people who are primarily interested in space-travel, or in other undiscovered techniques, as real possibilities in the actual universe. They give us in imaginative form their guesses as to how the thing might be done.[19]

Another way to recognize the fiction of engineers is to observe whenever special effects and technological manipulations in a story overwhelm the story itself.

The Hunger Games is innocent of this charge just as it is not guilty regarding the fiction of displaced persons. There are no explanations of the technical side of the hovercraft, the train system, the construction of the games, or the high-tech available in the Capitol as it might be contrasted with the primitive conditions depicted in District Twelve. Collins is not interested in the elaborate machinery necessary to carry out the games; on the contrary, the simpler the better. What brings down the Capitol at the end is the most primitive of weaponry – the bow and arrow.

The Hunger Games is guilty, however, of planting seeds of distrust in the technological, mechanistic, and materialistic worldview. Technological progress has been used by the few to suppress the many. The good that could have been has been twisted toward evil. The emptiness of people's lives in Panem is striking, regardless if one is in poverty stricken District Twelve or in the supremely self-absorbed Capitol. The spiritual landscape is utterly barren, even when it is filled with all the glitz of the Capitol.

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[18] Suzanne Collins, *Catching Fire* (New York: Scholastic, 2009), 21.

[19] Lewis, 58-59.

Once more I see an avenue for resonance with the struggling adolescent heart and mind. Is the predominate worldview for adolescents today the belief that matter is all there is? And if matter is all there is will Panem be the future? Human relationships in the materialist world are not only dry and lifeless, they are needlessly cruel. There must be something in human experience that transcends matter and provides meaning. Where is a basis for relationship to be found? In the first book Katniss offers the moment that cries out for the spiritual and transcendent when she sings a lullaby for the dying Rue and then solemnly decorates the body with flowers.[20] Humans are more than mere matter, and Katniss won't let herself be treated as if she were. What if there really is something more, beyond this life? Wouldn't a truly viable worldview include it?

The third category of science fiction as Lewis defines it is that of the imaginative observer. This is a story that takes the reader to a new and distant place outside the range of prior human experience. The reader is engaged by the challenge of imagining oneself in the new environment. How would one survive? What role would one have?

> Never mind how they got there; we are imagining what it would be like. The first glimpse of the unveiled airless sky, the lunar landscape, the lunar levity, the incomparable solitude, then the growing terror, finally the overwhelming approach of the lunar night – for it is these things that the story (especially in its original and shorter form) exists… While I think this sort of science fiction legitimate, and capable of great virtues, it is not a kind which can endure copious production. It is only the first visit to the moon or to Mars that is, for this purpose, any good.[21]

If imaginative observation as a category is limited to the physical environment of earth, sea and sky, then its purposefulness in worldview construction is also restricted. On the other hand, if imaginative observation expands into human interaction and social construction never before experienced, *The Hunger Games* becomes a worldview test-case for the adolescent reader. What adolescent, or adult for that matter, reading the story can help but imagine herself riding up the cylinder with Katniss and into the arena, suddenly in the bright sunshine facing the cornucopia? Would I follow the guidance of my trainers and run for the hills, or would I try to take my chances at the cornucopia?[22]

The virtue to which Lewis refers offered by imaginative observation is that it creates comparisons; my world compared to the dark world of Panem or my world compared to other possible worlds better than my own. My

[20] Collins, *The Hunger Games*, 233-237.

[21] Lewis, 60-61.

[22] Collins, *The Hunger Games*, 146-148.

imagination triggers either appreciation with my world or dissatisfaction with my world. It leads me to conceive of ways in which my own world can be improved as well as indicating paths I ought not to take. I can't help but be an imaginative observer in the tale Collins tells.

The fourth category of science fiction identified by Lewis is the eschatological. These are stories about the end, the ultimate end, of the human race. Lewis describes it this way.

> This kind gives an imaginative vehicle to speculations about the ultimate destiny of our species... The form... is not novelistic at all. It is indeed a new form - the pseudo history. The pace, the concern with broad, general movements, the tone, are all those of the historiographer, not the novelist.[23]

To illustrate what he means by the eschatological Lewis refers to several well-known works of science fiction, one of which is Arthur C. Clarke's *Childhood's End*. Clarke's work is a rather dark tale about contact with extra-terrestrials who have come to gather up all the children on earth and take them to their own planet. Though the aliens are kind and benevolent, not seeking to harm the offspring of the human race, the adults left behind are devastated for they realize themselves to be meaningless without the hope given by the presence of the next generation.[24]

The Hunger Games trilogy does raise the question of what might become of the human race. At one point Peeta calls for a ceasefire out of fear that the conflict could bring an end to the human race.[25] Nevertheless the story's main themes are found elsewhere, and a picture of the future that abruptly ends doesn't help adolescents construct a worldview.

The final category that Lewis distinguishes is that of fantasy. This is his favorite and the type about which he feels most competent himself. He sub-divides fantasy into the impossible and the marvelous. The impossible "may represent the intellect, almost completely free from emotion, at play."[26] In other words, the impossible lets the imagination run wild with possibilities not likely to ever occur, such as the man who travels back in time in order to find himself and transport himself into the future. Would there be two selves? - I think of this as a philosophical mind game beyond reality, and like the eschatological, of little significance for inducing a consistent worldview.

The marvelous is another matter. The marvelous induces wonder, and wonder leads to creativity.

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[23] Lewis, 61.

[24] Arthur C. Clarke, *Childhood's End* (New York: Random House, 1981).

[25] Suzanne Collins, *Mockingjay* (New York: Scholastic, 2010), 26.

[26] Lewis, 64.

> The marvelous is in the grain of the whole work. We are, throughout, in another world. What makes that world valuable is not, of course, mere multiplication of the marvelous either for comic effect … or for mere astonishment …, but its quality, its flavor….good stories of this sort (which are very much rarer) are actual additions to life; they give, like certain rare dreams, sensations we never had before and enlarge our conception of the range of possible experience.[27]

Does *The Hunger Games* trilogy lead to creativity? The story is intriguing, engaging, and captivating, yes; but I wouldn't call it marvelous – not in the sense that Lewis suggests.

Of the five categories of science fiction offered by Lewis (fiction of displaced persons, fiction of engineers, imaginative observer, eschatological stories, and fantasy), imaginative observer appears to be the one best matched to *The Hunger Games*. How will this category assist in understanding the worldview shaping potential of the trilogy for adolescent readers? To answer that question I will examine the story's setting, style and plot in greater depth.

Deconstructing the Story

Following Lewis' lead, I read the story as an imaginative observer, and I am struck immediately by the use of contrast in the setting. The Capitol and the districts are worlds apart, and the districts are each isolated from the other districts – linked only by their attachment to the Capitol. Note the dissimilarities: high tech hovercraft versus low tech bow and arrow, luxury versus subsistence, entertainment centered versus survival centered, powerful versus powerless, superior versus inferior, superficial versus complex, and free versus enslaved. Summarizing these differences as they are played out in the story one finds the districts to be real and genuine, while the Capitol is surreal and phony. I find myself initially rejecting the glitz of the Capitol, and accepting a worldview framed by the hardships of the districts. That's where genuine relationships can be found. But as the trilogy continues I discover there are powerful enemies of the Capitol. Does their opposition to the Capitol make them my friends? The setting sets me into a spiral when I learn of the cruelty exercised by the Capitol's enemies. Could it be that there are no innocents? What kind of a worldview does this suggest?

The style in which the story is written is intense, personal, and above all revealing. The entire trilogy is written in first person singular. At times this becomes irritating and difficult to read, but it is also a style that immediately connects with the adolescent and young adult. As I read I see everything through Katniss' eyes and I know nothing for certain apart from her perception. I know from the inside her doubts about Peeta and her feelings for Gale.

[27] Lewis, 65-66.

The confusion of her adolescent heart becomes my confusion as I continue to participate in her experience. The certainty of her conclusions causes me consternation as I realize she has misinterpreted events, misread the intentions of others, and is making decisions based on false assumptions. As an older adult I find myself reacting to Katniss as if I were her parent, a parent of a petulant teenager. I wonder, then, how teenagers understand Katniss' behavior? Could their recognition of Katniss' errors cause them to wonder about their own assumptions and behaviors as adolescents, especially if they see themselves in extreme circumstances? Could this revelation alter their adolescent worldview or signal a maturing in their relationship with significant adults?

Finally, the plot of the story itself; and here I will outline only the beginning of the first book. The 74th Annual Hunger Games begin with each district holding a lottery in order to select their two "tributes" who will be sent into the arena; a boy and a girl who are between the ages of thirteen and nineteen. Once selected the twenty-four tributes from the twelve districts are wined and dined, primped and pressed, and provided with the best of everything as they train for the arena. Every person in every district is required to watch the game in the arena as it unfolds, though the actual length of the contest runs over several days. The arena itself is a huge area which is never the same from year to year. Sometimes it is a desert, sometimes tropical, with a terrain filled with deadly traps able to kill contestants as readily as they attempt to kill each other. Reference is made to the year when an arctic terrain was created. That one failed miserably as most of the tributes froze to death.

Every teenager's name in each district becomes the pool from which names are drawn for the games, but teens can receive extra food and other privileges by having their names submitted more than once into the pool of candidates. So desperate are many teens and their families that they risk the increase in the odds of their being chosen in order to receive the additional rations. The winner of the hunger game – the lone survivor to leave the arena – receives instant acclaim along with a lifetime of food and rations from the Capitol. Nevertheless each is so scarred by the experience that they are never the same again. The catch phrase surrounding every event leading up to the annual games is "May the odds be ever in your favor!"

Katniss Everdeen has honed her hunting skills, assisted by Gale Hawthorne whom she admires and may even love in order to support her impoverished family. Her father was killed in a mine explosion. Katniss Everdeen has a younger sister named Primrose whom she has loved, nurtured and protected during her mother's mental illness following her father's death. As fortune would have it, thirteen year old Primrose's name is drawn from District Twelve for the 74th hunger game. Realizing that Primrose is certain to be one of the first casualties, Katniss volunteers to go in her sister's place. Following her

heroic act, the boy is chosen. He turns out to be Peeta Mellark, who has had a crush on Katniss since they were children. Here is the love triangle in the story, as Katniss has feelings for Gale, and Peeta has feelings for Katniss. The personal lives of these three teens are tossed into a maelstrom of events that challenge the power of the Capital and incite revolution.

Constructing a Worldview: Theology Catching Fire

I imagine myself to be an imaginative observer of the story. Can the story's attractive power couple with its emotional force to alter my worldview? If belief in God and an understanding of Christian spirituality has been part of my worldview up to this point, I can sense the missing elements in the world of Katniss Everdeen. What are missing are hope, forgiveness, and redemption. These elements are already part of my worldview through faith in Jesus Christ as my redeemer, and I can bring them into play within my own imagination as I come to grips with the world of depressed districts and an evil Capitol. Moral conflict is not foreign to my perception of the world and my place in it.

What if these missing elements are not part of my worldview? Can the story itself raise questions in my mind, wishes and desires for a better world, a world that would include such things as righteousness, innocence and blessedness? The story contains hooks that draw toward just such a worldview, smoking embers that could be fanned into flames – theology catching fire. These embers suggest the need for God in the world and in one's life. I will share five embers that I've identified in the story, three that are negative and two that are positive.

Ember Number 1 – "Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world" (Ephesians 2:12, ESV). *The Hunger Games* presents a society without God in the world. There is no divine presence, no "Image of God" reflected in personhood. As a result human life is cheap, so cheap it can be used for entertainment. Connection with gladiatorial combat from ancient Rome is easy to make, the only difference apparently is that Romans didn't send children to fight in the arena. The absence of a divine presence in the story leads me to hunger for something deeper than games, something that can provide meaning and purpose.

Ember Number 2 – "As it is written: 'None is righteous, no not one'" (Romans 3:10, ESV). The story demonstrates evil's power to corrupt. Katniss hopes that there is a power, and entity able to overcome the Capitol. In the second and third book she finds that power and assists in unleashing it. But to her deep distress she discovers evil just as horrendous in the power she's

supported. I don't want to be a spoiler, so I won't give the details.[28] Only let it be noted that she discovers evil and sin within the heart of all, even herself. What is she to do with it? A worldview that discovers human inability for self-salvation is well on the road toward looking for salvation elsewhere. Could it be guided toward a loving God?

Ember Number 3 – "They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless" (Romans 1:29, ESV). At one point Katniss ponders a truly deep question. If humans are really this cruel, heartless, and destructive toward each other, should they even continue as a species? If humans actually have the capacity for self-destruction and utter annihilation, then wouldn't it be better for the planet and for the universe if such a perverted population ceased to exist?[29] The next question, the theological question, requires guidance. What will it take to save human kind? What will it take to redeem the fallen? The trilogy offers no answer, but the Christian worldview does, leading to Ember Number 4.

Ember Number 4 – "More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame" (Romans 5:3-5, ESV). The first three embers each brought me to theology – the consideration of God – by means of a lack, lacking the image of God, lacking the capacity to save, lacking power to overcome sin. Ember four brings the first of two gifts. The story repeatedly gives evidence of the power of hope, most clearly when President Snow reveals his fear that the districts might begin to hope.[30] The Christian hope is supremely powerful in the lives of believers, and I suspect even more so in the lives of adolescent believers. Theirs is a worldview that includes possibilities even when their own present limitations seem insurmountable.

Ember Number 5 – "Greater love has no one than this, that someone lays down his life for his friends" (John 15:13, ESV). I have saved the most impressive element of the story as it connects to the life of faith for last. Self-sacrificial heroism begins when Katniss takes her sister's place and continues through multiple characters in the series. Who is it is that has taken my place when I should have suffered the consequences of my sinful circumstances, when I should have been in the game that I could never win? This is the burning coal found in the story that connects to Christ. This is the link to a theology that exists on the basis of a substitutionary atonement.

[28] Collins, *Mockingjay*, 369.

[29] Ibid., 377.

[30] Collins, *Catching Fire*, 21.

Suggestions for Worldview Formation

The phenomenon of *The Hunger Games* will soon pass.[31] While it has its fifteen minutes of fame in which it may shape perceptions and worldviews of adolescents, what can be done to guide the powerful images of the story in a Christ-following direction? How can the eighth grade class that read the book and viewed the first film together be faithful imaginative observers, as C. S. Lewis would advise, as they follow the story through their high school years?

I would like to suggest three emphases and one caution. First, sustain the contrast between the Christian community and the world of Panem. Adolescents may not recognize the significance of the current culture wars taking place, but they can realize the end result of a culture without God – and it is Panem. Culture wars have consequences and should atheism carry the day we could easily get hunger games. Just remember the holocaust grew out of a materialist worldview.

Second, emphasize adolescent competencies. Katniss Everdeen is a fictional adolescent, but Joan of Arc was a real adolescent. Teens can make a difference because teens also have vocations. I suspect that most teens are looking for a vocation that takes them beyond self-gratification, self-entertainment and self-worship – the lifestyle demonstrated by the Capitol. At the same time adolescents need a degree of skepticism that will prevent their enthusiasm from being subverted by those who do not have their best interests at heart.

Third, assist adolescents to see their vocation as meaningful service in response to the hope that they have received through Jesus Christ. In the trilogy hope is a dangerous commodity because hope brings change. Christ offers more than just modest hopefulness. Faith in Jesus Christ brings transformation and renewal (Romans 12:2).

And now the caution – my initial avoidance of *The Hunger Games* was because of my revulsion of the basic conflict established by the setting – teens killing teens in the arena. Having now read the books and viewed the first film, I realize the formative potential of this powerful story in the development of a worldview. It isn't for no reason that archery has suddenly grown in popularity, especially among young girls. I also realize the need for a guide, a Christian guide, through the story.

Nevertheless I do not want to lose my initial revulsion. It is an ungodly society that would sacrifice its young by means of such cruel entertainment.

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[31] Perhaps not fast enough. The movie *Catching Fire* is scheduled to be released November 22, 2013. *Mockingjay* will be divided into two movies, the first released November 21, 2014 and the second November 20, 2015. http://news.moviefone.com/2012/07/10/the-hunger-games-mockingjay-release-date_n_1663270.html (Accessed March 10, 2013).

But if I am repulsed by the premise of teens killing teens for entertainment, how can I read a story about teens killing teens for entertainment or see a film about teens killing teens for entertainment, as a form of my own entertainment? And am I not already in a society that sacrifices its young?

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GOOD SHAME:
The Positive Role of Didactic Shame Discourse in the Hebrew Bible

Ronald Mudge

Introduction

It is easy to miss the distinctive nature of shame discourse in the Hebrew Bible (HB). Westerners are likely to read shame terms and conclude that they function in approximately the same way as such terms function in English. This article will argue, however, that there are four distinct functions of shame discourse and that it is necessary to recognize which function is at work in order to understand the HB correctly. Few passages could prove this point more clearly than Ezek 36:16–32.

In Ezek 36:16–32, Yahweh recounts the story of Israel's unfaithfulness and punishment and tells how Israel profaned his name among the nations. As a consequence, Yahweh states that he will act for his name's sake. He plans to give the Israelites a new heart and a new spirit, so that they will be faithful as they live in the productive land and will never again suffer disgrace among the nations. But in spite of that positive future, Yahweh says that the memory of their evil conduct will cause them to loathe themselves, and he concludes with a striking command to be ashamed and dishonored. This progression creates an apparent contradiction as Yahweh appears to promise the Israelites that they will never be ashamed again only to command them to be ashamed. The key to unlocking this mystery is an understanding of the functions of shame in discourse and particularly the use of what this article will refer to as didactic shame discourse.

Three Established Functions of Shame in Discourse

Scholars have usually identified only three functions that low-status language seems to accomplish: a hierarchical function, a propriety function, and a challenge function.[1] Only two of these functions appear in Ezekiel, but the

Much of the material in this article comes from the author's unpublished Ph.D. dissertation.

[1] H. Seebass, *TDOT, 2:52; Jacqueline E. Lapsley, "Shame and Self-Knowledge: The Positive Role of Shame in Ezekiel's View of the Moral Self," in The Book of Ezekiel: Theological and Anthropological Perspectives (SBLSymS 9; ed. Margaret S. Odell and John T. Strong; Atlanta: SBL, 2000), 148–52; Timothy S. Laniak, Shame and Honor in the Book of Esther (SBLDS 165; At-*

third is nevertheless relevant to this study. Both of the functions of low-status language that appear in Ezekiel also appear elsewhere in the HB, especially in texts that deal with the fall of Jerusalem. This demonstrates that Ezekiel uses shame communication in a way that is consistent with the use of low-status language found in the HB. Each of the three primary functions of shame discourse plays a different role in ordering relationships.[2]

The designation *hierarchical* in this article denotes a situation where describing an entity's low position in the hierarchy is the primary goal of the use of shame discourse. Although H. Seebass does not use the same terminology, he does describe shame as playing such a role in relationships.[3] This first function of shame discourse is used to organize the social order by reinforcing the low status of an individual or group. Discourse that attributes high status[4] to those who achieve the culture's ideals and low status to those who do not is one of the tools used by society to order itself. For example, having abundant crops is presented as a social value in Joel 2:19. Thus poor crops bring low status while abundant crops bring high status. Therefore, when the text says that Yahweh will give the Israelites produce and take away their shame among the nations, it uses shame discourse to promise to raise the status of the Israelites. The same use of low-status language is found in Ezek 34:29. Here Yahweh speaks of giving Israel abundant crops and thus preventing the Israelites from ever again bearing the shame of the nations. In this way, the verse talks about Yahweh's plan to give Israel an increase in status.

The hierarchical function of shame discourse may also be used with social sanction. For example, in Hos 2:7 a mother who acted as a prostitute is described as having acted shamefully. Society uses discourse to attribute low status to her in order to bring about appropriate behavior or to punish inappropriate behavior. The text then compares this image to idolatry.

In a few instances, shame vocabulary is used to explain a person's attitude toward the codes of conduct of the culture—a second function of shame discourse. People who are ashamed to act against custom fear being held in low esteem by the society. Jacqueline Lapsley notes convincingly that that this type of shame is seen as a positive personal characteristic.[5] Job 19:3 illustrates this function of shame discourse. Job states that his friends are not ashamed

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lanta: Scholars, 1998), 82; and J. K. Chance, "The Anthropology of Honor and Shame: Culture, Values, and Practice," Semeia 68 (1994): 142.

[2] A rare fifth function occurs when one party makes a strong or repeated request in the hope that shame will lead to the request being granted (2 Kgs 2:17).

[3] Seebass, *TDOT, 2:52.*

[4] High status is often referred to as *honor*.

[5] Lapsley, "Shame and Self-Knowledge," 148–52.

to wrong him. He is accusing his friends of lacking propriety. They do not respect the codes of conduct of the society. This same sense comes through in Zeph 3:5, where "the evildoer does not know shame" (וְלֹא־יוֹדֵעַ עַוְלָה בֹּשֶׁת).[6] The propriety function of shame discourse is used to describe those who respect the values of the culture and thus are held in relatively high esteem by the society.

Timothy Laniak notes that people in the HB may challenge others in order to lower their status.[7] While the hierarchical function of shame discourse focuses upon an entity's state of low status, the challenge function reflects an active effort to lower status. The term challenge highlights the role of conflict in lowering one's status. This function of shame language may be used to lower the status of another individual or group by challenging that person or group. For example, 1 Sam 17:26 notes that Goliath lowered the status of the Israelite army by challenging them. The Israelite army was disgraced until they were able to respond to the challenge appropriately. David is describing an appropriate response when he talks about taking away disgrace from Israel by killing the Philistine who challenged the armies of the living God. Low-status communication reflects a challenge in Ezek 36:6 as well. Ezekiel 36:2–5 clarifies that the reference to Israel's bearing the shame of the nations in v. 6 has to do with the nations' challenging Yahweh and Israel by mocking Israel (v. 2) and claiming the land (v. 5). The verb חרף is almost always the verb of choice for challenges. The challenge function of shame discourse reinforces the results of a challenge. If the entity that has been challenged fails to give an appropriate response, that person or group is assigned a lower place in the social order. However, if the entity in question successfully responds to the challenge, there is an increase in status.

Didactic Shame Discourse: A Fourth Function

Although most occurrences of shame lexemes fit these three established categories, there are a number of examples of low-status lexemes that do not fall into one of those groups. Many of these examples come from Ezekiel, including Ezek 36:16–32. In his study of the term בוש, Seebass refers to these uses in Ezekiel as not being productive for understanding this word and does not give any information about them.[8] Eric Ortlund studies all of the shame lexemes in Ezekiel together and recognizes a difference between shame in a context of judgment and shame in a context of salvation without developing the insight.[9] However, these difficult occurrences of בוש and other shame

[6] Unless otherwise noted, translations from the HB are those of the author.

[7] Laniak, *Esther*, 82. See also, Chance, "Anthropology," 142.

[8] Seebass, "בוש," *TDOT* 2:52, 54–55, 57.

[9] Eric Nels Ortlund, "Shame and Restoration: An Exegetical Exploration of Shame in Eze-

terms may be categorized as a distinct function of low-status discourse that has not been identified by any other scholar. This function of shame discourse will be described in detail in order to demonstrate its validity.

When analyzed, many occurrences of shame discourse share a common theme that suggests that the acknowledgement of low status in a relationship actually signifies that learning has taken place. Lapsley has stated in general terms that Yahweh uses shame in teaching the Israelites. However, she has not linked this insight to particular functions of shame terms even though such a link is possible.[10] This use of low-status language is what this article designates as the didactic function of shame discourse. The *didactic* function appears in Jeremiah fourteen times, in Ezekiel seventeen times, in Daniel two times, and in Ezra two times, for a total of thirty-five occurrences of shame lexemes used to show that learning has taken place.[11] While the reflexive use of קוט appears in a didactic context three times and חָרְפָּה is used once, the rest of the appearances employ בוֹשׁ or כלם.[12] Nel notes that בוֹשׁ and כלם are often used together as a "fixed composite expression to describe an experience or condition of loss of honor and position as a result of sinful conduct, defeat, or distress."[13] In fact, the didactic function of shame has a strong tendency to combine בוֹשׁ and כלם and to use many shame lexemes in general. For example, the two words appear together in Ezek 36:32 when Yahweh commands Israel to "Be ashamed and be dishonored" (בּוֹשׁוּ וְהִכָּלְמוּ).

In Jeremiah, Ezekiel, Daniel, and Ezra there is a striking progression in the relationship between didactic shame discourse and the exile. This progression seems to support Seebass's assertion that there is a close link between shame discourse and the fall of Jerusalem.[14] Jeremiah uses the didactic function to focus upon Yahweh's desire for Israel to acknowledge shame and Israel's stubborn refusal to do so. It then goes on to describe Ephraim's acknowledgment of shame before Yahweh. Jeremiah describes Israel as active while Ezekiel describes Israel as passive. In Jeremiah, Israel's acknowledgment of shame does not prevent the impending fall of Jerusalem but offers hope for restoration and a good relationship with Yahweh. In Ezekiel, Israel does not explicitly acknowledge shame or act to prevent the fall of Jerusalem, but a restoration

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kiel's Restoration Prophecies" (M.A. thesis, Trinity International University, 2003), 165–68.

[10] Lapsley, "Shame and Self-Knowledge," 155, 158–59.

[11] These occurrences are found in Jer 3:3, 3:25 (two occurrences), 6:15 (four occurrences), 8:12 (four occurrences), 31:19 (three occurrences), Ezek 6:9, 16:52 (three occurrences), 16:54 (two occurrences), 16:61, 16:63 (two occurrences), 20:43, 36:31, 36:32 (two occurrences), 39:26, 43:10, 43:11, 44:13, Dan 9:7, 9:8, and Ezra 9:6 (two occurrences).

[12] Neither חפר nor קלה is used for didactic shame in the HB. That these lexemes also do not appear in Ezekiel may point to the book's bias toward didactic shame.

[13] Nel, *NIDOTTE* 2:659.

[14] Seebass, *TDOT* 2:52–53.

is promised anyway. Daniel uses didactic shame discourse in a context well after the fall of Jerusalem but still during exile to reflect an appropriate relationship with Yahweh. Ezra also employs this use of low-status language to reflect a right relationship with Yahweh, but it does so from the point of view of a recent return from exile. The occurrences of didactic shame discourse in Jeremiah, Daniel, and Ezra will be used to understand the same phenomenon in Ezekiel.

In Jer 3:25, Yahweh describes what he wants Israel to do. Although this verse could be taken as a literal statement uttered by Israel in the present time of the text, Jer 4:1 suggests that Israel has not yet acknowledged shame: "If you turn, O Israel—declaration of Yahweh—to me you will turn" (אִם־תָּשׁוּב יִשְׂרָאֵל נְאֻם־יְהוָה אֵלַי תָּשׁוּב). William Holladay's presentation of the verse as hypothetical confirms the impression that the Israelites have not yet admitted low status. Concerning this passage, he says, "What we have then in 3:21–25 is Yahweh's… description of what the people are likely to do in response to his appeal."[15]

Jeremiah 3:25 speaks from the point of view of Israel and says, "Let us lie down in our shame, and let our dishonor cover us for we have sinned against Yahweh our God" (נִשְׁכְּבָה בְּבָשְׁתֵּנוּ וּתְכַסֵּנוּ כְלִמָּתֵנוּ כִּי לַיהוָה אֱלֹהֵינוּ חָטָאנוּ אֲנַחְנוּ). This text focuses on the relationship between Yahweh and Israel with no reference to the nations. Also, there is no reason to imagine that the nations are implicated since the cause of shame is Israel's behavior of sinning against Yahweh. Yahweh is identified as Israel's God, showing the relationship between the two. Yahweh has noted Israel's negative behavior (Jer 3:20), and Israel is shown as acknowledging low status because of this negative behavior (Jer 3:25). Both components are necessary in order for the relationship between Israel and Yahweh to be repaired, and this is what Yahweh desires.

In the early chapters of Jeremiah, however, Israel and specific Israelites refuse to acknowledge shame. Jeremiah 3:3 stresses Israel's stubbornness as Yahweh says to Israel, "you refused to be ashamed" (מֵאַנְתְּ הִכָּלֵם). This verse deals with a situation where Yahweh has prevented rain from coming in order to punish the Israelites and to bring about their acknowledgment of low status before him. But Israel has refused. Jeremiah 2:30 highlights Yahweh's desire that Israel learn from punishment, but, "they did not take correction" (מוּסָר לֹא לָקָחוּ). The stress on stubbornness implies an unwillingness to acknowledge shame rather than an inability to feel shame as Lapsley has asserted in regard to Ezekiel.[16] When didactic shame is used with a negative

[15] William L. Holladay, *Jeremiah 1: A Commentary on the Book of the Prophet Jeremiah Chapters 1–25* (Hermeneia: A Critical and Historical Commentary on the Bible; ed. Paul D. Hanson; Philadelphia: Fortress, 1983), 75.

[16] Lapsley, "Shame and Self-Knowledge," 146, 148, 150, 154, 157, 159.

particle, it shows that Israel is being stubborn and refusing to learn.

There are many similarities between Jer 6:15 and Jer 8:12, with both verses focusing on certain leaders within Israel and accusing them of failing to be ashamed (Jer 6:13; 8:9–10). The text of Jer 8:12 says, "They acted shamefully when they did abomination, yet they would not be ashamed[17] at all; they did not know to be dishonored" (הֹבִשׁוּ כִּי תוֹעֵבָה עָשׂוּ גַּם־בּוֹשׁ לֹא־יֵבֹשׁוּ וְהַכְּלֵם לֹא יָדָעוּ).[18] The reference to acting shamefully describes the point of view of Yahweh rather than the nations. These leaders have acted shamefully in their relationship with Yahweh. The other shame lexemes describe their refusal to acknowledge shame before Yahweh. The punishment that is promised for those who do not admit low status demonstrates Yahweh's desire that they acknowledge shame and the potential of such an admission of dishonor to accompany reconciliation with Yahweh.

In Jer 31:19, Ephraim finally acknowledges shame before Yahweh in response to the punishment that brought dishonor before the nations. This verse refers to the function of the exile as Yahweh's correction of Ephraim. Ezekiel 5:14 demonstrates that the exile gave Israel low status before the nations when it says that Yahweh will make Israel a reproach among the nations by punishing them. Under these circumstances, Yahweh is using shame as social sanction. He then expects the Israelites to acknowledge shame before him to show that they have learned from this experience and have a positive attitude toward instruction. At first Ephraim was stubborn, "like a calf not taught" (כְּעֵגֶל לֹא לָמֻד), as presented in Jer 31:18. But the discipline ultimately has its desired effect, and Ephraim wishes to return to Yahweh. Jeremiah 31:18 goes on to stress repairing the relationship between Yahweh and Ephraim while it highlights Yahweh's role as Ephraim's God with the words, "for you are Yahweh, my God" (כִּי אַתָּה יְהוָה אֱלֹהָי).

Then Ephraim shows that learning has taken place by saying, "I was caused to know" (הוֹדָעְתִּי, Jer 31:19). Ephraim acknowledges shame and dishonor in the relationship with Yahweh, stating, "I bore the reproach of my youth" (נָשָׂאתִי חֶרְפַּת נְעוּרָי). The term *reproach* refers to Ephraim's low status because of previous idolatry and failure to walk in Yahweh's statutes. There is no reference to shame before the nations or to the nations at all. This reproach is between Yahweh and Israel. Jeremiah 31:19 shows Ephraim doing what Yahweh accused Israel or certain Israelites of refusing to do earlier in the

[17] The imperfect carries a modal sense. See Andrew H. Bartelt, *Fundamental Biblical Hebrew* (St. Louis: Concordia, 2000), 47.

[18] Some translations, such as the ESV, the NIV, and the RSV make the first phrase into a question even though there is no interrogative *heh*. Such an adjustment is not necessary and may reflect a Western understanding of shame as an emotion focused on the self. Holladay's translation is more helpful: "They have behaved shamefully when committing abomination, yet they were not at all ashamed, nor did they know how to be humiliated" Holladay, *Jeremiah 1*, 274.

book. Ephraim's acknowledgment of shame before Yahweh is an essential part of reconciliation with Yahweh. In fact, Yahweh announces compassion on Ephraim in the following verse and describes his plan to raise Israel's status among the nations in Jer 33:9.

Daniel 9:7–8 is similar to Jer 31:19, as Daniel uses the shame lexeme בוש while confessing Israel's sin and asking Yahweh to intervene. Daniel admits Israel's "shame of face" (בֹּשֶׁת הַפָּנִים). Daniel 9:2 specifically mentions Jeremiah and thus creates a clear link between the book of Jeremiah and the book of Daniel. The behavior of the Israelites in their relationship with Yahweh is the cause of their shame before Yahweh as stated in both verses 7 and 8. Daniel 9:7 specifically mentions Israel's infidelity (בְּמַעֲלָם) as the cause for their shame, and v. 10 mentions Israel's failure to walk in Yahweh's teachings. The reference to infidelity is a reference to idolatry. This Hebrew lexeme also appears in Ezek 39:26 and in chapter 9 of Ezra, establishing a relationship between didactic shame discourse and Israel's failure to trust in Yahweh as their one true God. The focus of these verses is on Israel's shame before Yahweh rather than their shame before the nations.

Chapter 9 of Daniel does not reference anything meritorious about Israel or the behavior of the Israelites. Rather, in these verses Daniel acknowledges Israel's shame before Yahweh and falls on his mercy. Daniel is saying that Israel has nothing to be proud of and no claim on Yahweh's help that is independent of Yahweh and his righteousness and mercy. The Israelites are trusting in Yahweh instead of their own merit. The Israelites are not depending upon their own claims of faithfulness to the Sinaitic covenant, they are depending upon their relationship with Yahweh, their God. The line of reasoning does not make any argument that Yahweh should act for Israel's sake or because of any good that the Israelites have done.

According to Dan 9:17, the reason that Yahweh should act is for his own sake (לְמַעַן אֲדֹנָי). This comment comes after v. 15 refers to the reputation (שֵׁם) Yahweh made for himself by bringing Israel out of the land of Egypt. Daniel 9:18 further highlights the relationship between Yahweh and Israel by referring to "the city that is called (by) your name" (וְהָעִיר אֲשֶׁר־נִקְרָא שִׁמְךָ). The next verse connects the two lines of thought by urging Yahweh to act for his own sake before reminding him that he should act, "because your name is called over your city and over your people" (כִּי־שִׁמְךָ נִקְרָא עַל־עִירְךָ וְעַל־עַמֶּךָ).

This passage in Daniel has strong links with similar passages in Ezekiel. In addition to sharing the shame lexeme בוש, these passages stress that Yahweh's action is not for Israel's sake but for the sake of Yahweh's reputation (Ezek 20:44, Ezek 36:22, 32). The striking difference between Ezekiel and Daniel is that in Ezekiel it is Yahweh who is speaking. In Ezekiel, Yahweh states that his

motivation for acting is concern for his reputation (Ezek 20:44, Ezek 36:22) and makes explicit what was only implied in Daniel: that he will not act for Israel's sake. Yahweh himself is presenting such an argument as reasonable motivation for his action, and Daniel follows the same line of thought.

Daniel's pleas are proven satisfying to Yahweh by the basically positive response that Yahweh sends via Gabriel (Dan 9:23–25). As in Jeremiah, Israel acknowledges shame before Yahweh has mercy on Israel and acts kindly toward Israel. This happens while Israel is still in exile.

On the other hand, Ezra 9:6 addresses a situation that takes place after a remnant has returned to the land. This text also uses shame discourse even though the Israelites are on their land again. Ezra confesses on behalf of Israel saying, "O my God, I am ashamed and dishonored" (אֱלֹהַי בֹּשְׁתִּי וְנִכְלַמְתִּי). In vv. 8–9, Ezra recognizes that Yahweh has been kind to Israel by leaving a remnant and allowing them to return to the land, but his comment in v. 9 that they are still slaves to the Persians (כִּי־עֲבָדִים אֲנָחְנוּ), makes it clear that Ezra is hoping for more. Still, the return to the land—even under the most meager of circumstances—is a clear sign of restoration.

In this situation, Ezra confesses Israel's past and present sins as the reason for their shame before Yahweh (Ezra 9:6–7). In the specific case of Ezra 9:6, the blessing (the return of the remnant) comes before the acknowledgment of shame. However, the situation is complex because of Israel's present sin of intermarriage (Ezra 9:1–2, 13–14) and because Israel is still in a state of low status before the nations (Ezra 9:7).[19] At the same time, the general impression is that Israel's past sins leave the Israelites in a state of shame before Yahweh. Ezra 9:6 says, "From the days of our fathers until this day we (are) in great guilt" (מִימֵי אֲבֹתֵינוּ אֲנַחְנוּ בְּאַשְׁמָה גְדֹלָה עַד הַיּוֹם הַזֶּה). The verse speaks in collective terms with the sins of the people of Israel resulting in the collective guilt of the Israelites before Yahweh. As in Daniel, Ezra makes no claim that Israel deserves Yahweh's help or has done anything good.

Didactic Shame Discourse: A Key to Ezekiel

These examples give a context for comparison with the appearances of shame lexemes in Ezekiel. The book of Ezekiel displays the same function of low status language seventeen times.[20] For example, Ezek 16:53–54 talks about a time after Yahweh's correction of Israel when he will restore them in order that they bear their shame, that is, in order that they acknowledge their low status in their relationship with Yahweh. Israel's shame is linked to restoration.

[19] Daniel acknowledged Israel's shame before a return to the land.

[20] Ezekiel 6:9, 16:52 (three occurrences), 16:54 (two occurrences), 16:61, 16:63 (two occurrences), 20:43, 36:31, 36:32 (two occurrences), 39:26, 43:10, 43:11, 44:13.

The occurrences of didactic shame discourse in Jeremiah, Daniel, and Ezra also demonstrate the primary characteristics of the phenomenon. Didactic shame discourse normally focuses on the strong and intimate relationship between Yahweh and Israel. When it functions appropriately, Yahweh and Israel both agree that Israel has low status before Yahweh. Yahweh is the observer who judges Israel based on a comparison with him and his values as reflected in the Sinaitic covenant. The visible cause of the low status of the Israelites is their behavior that violated the Sinaitic covenant and Yahweh's values.

Didactic shame discourse is distinct from other uses of shame discourse because it deals with the strong and intimate covenant relationship between Yahweh and Israel. The other uses of dishonor language usually refer to the weaker relationship between Israel and peer nations. The texts that use didactic shame discourse focus on Yahweh's evaluation of the Israelites rather than the evaluation of Israel by the nations. Israel's acknowledgment of shame before Yahweh is independent of Israel's status before the nations. Also, Yahweh expresses a great concern for behavior. This concern is not matched by the nations. Finally, although the behavior of the Israelites is visible even to the nations, it is important to Yahweh even after it has stopped and is no longer visible to others. Yahweh is concerned about how Israel behaved in the past.

Didactic shame discourse plays a positive role in Israel's relationship with Yahweh. Although the broad context in which such communication appears is a situation where Yahweh is threatening to punish Israel or has already carried out punishment, the specific context is one where Israel's acknowledgment of shame before Yahweh has positive implications. The admission of low status is presented as having the potential to prevent punishment or to repair the relationship between Yahweh and Israel as a move toward blessing and restoration.

Because of the importance of the relationship, low-status language with a didactic function calls for a new understanding of the orientation of dishonor. Many biblical scholars argue for either a subjective orientation of shame that focuses on the shamed entity's attitude or an objective orientation of dishonor that highlights evaluation by an observer.[21] However, didactic shame discourse appears to employ a *relational* orientation of dishonor whereby the shamed entity must agree with the judgment of the observer. It is not sufficient for Yahweh simply to tell the Israelites objectively that they are dishonored in his sight. It is also not adequate for the Israelites only to feel ashamed subjectively. The Israelites must acknowledge their low status in a way that shows that they have learned to respect their relationship with Yahweh.

Building on these characteristics of didactic shame discourse, it is possible

[21] Nel, *NIDOTTE* 1:622.

to identify situations where dishonor is used in a similar fashion even when specific shame lexemes are not present. There are examples where people acknowledge shame and receive mercy. The acceptance of low status may be manifested by a sincere stance of ritual humiliation such as torn clothes, sackcloth, or ashes. David and the elders assume such a stance in 1 Chr 21:16 after David orders a census of Israel. In this case, David verbalizes his sin and foolishness, and Yahweh limits the plague (1 Chr 21:8, 27). Although this passage does not utilize specific shame lexemes, it does serve as an example where Yahweh shows mercy to those who manifest their low status before him. In 1 Kgs 21:27–29, Ahab demonstrates his low status in relation to Yahweh, and Yahweh decides not to bring evil during his days. A similar attitude may be seen among human beings. For example, Ben-Hadad uses sackcloth to assume a stance of weakness and shame before Ahab, and Ahab responds with mercy and makes a covenant with him (1 Kgs 20:31–34). Israelites who acknowledge low status in their relationship with Yahweh may reasonably hope that he will show them mercy.

Hierarchical and Didactic Shame Discourse in Ezek 36:16–32

The descriptions of the hierarchical and the didactic functions of shame discourse may now be applied to Ezek 36:16–32, since these are the two functions that appear in the text. The hierarchical function appears in Ezek 36:19–20 and 30. Although Ezek 36:19–20 does not employ specific shame lexemes, it does deal with low status. Speaking of the Israelites, v. 20 says, "And they came to the nations to which they came, and they profaned my holy name, when it was said of them: 'These (are) the people of Yahweh, but they left *his land*.'" The nations consider the Israelites to be shamed because they are in a state of exile, that is, they have been scattered and dispersed. The nations also hold Yahweh in low esteem in essentially the same way they hold the Israelites in low esteem because of the exile. It is objective low status with the people of the nations acting as observers. Ezekiel 36:30 is similar but with an opposite conclusion: "I will increase the fruit of the tree and the produce of the field so that you will never again suffer the disgrace of famine among the nations." Here the text says that Israel will not have lower status than other nations. In both cases, the primary use of the low-status language is to establish order in the hierarchy.

Ezekiel 36:31–32 is best understood as employing didactic shame discourse. This understanding of what Yahweh is telling Israel to do when he tells them to be ashamed fits the context well. It is not sufficient for Yahweh to tell the Israelites that they are shamed. Yahweh is telling the Israelites to acknowledge low status before him because of their behavior. In doing this, the Israelites will show that they have learned from their punishment. These shame

terms do show that Yahweh is above Israel, but the focus is on the Israelites' learning from their punishment and on reconciliation. So, the rhetorical goal of the passage is for the Israelites to acknowledge low status before Yahweh to show that they have learned. Furthermore, Yahweh associates Israel's acknowledgment of shame with restoration.

An understanding of didactic shame discourse also solves the apparent contradiction between the promise of an end to shame in v. 30 and the command to be ashamed in v. 32 by drawing attention to the different observers involved. In v. 30, Yahweh promises that Israel, "will never again suffer the disgrace of famine among the nations." The nations will never again serve as observers of Israel's famine and resulting low status. Yahweh will act so that the nations will not be able to compare themselves to Israel and hold Israel in low esteem. Ezekiel 36:31–32 does not name the observer of Israel's dishonor, but these verses do state clearly that the cause of the shame of the Israelites is their behavior. It is Yahweh who is concerned about the behavior of the Israelites. Furthermore, he is the one telling them that they will loathe themselves and ordering them to be ashamed. Therefore, Yahweh, rather than the nations, is the observer of the dishonor mentioned in Ezek 36:31–32. Israel will be protected from low status before the nations while having low status before Yahweh.

Conclusion

While it is important to understand the four primary functions of shame discourse in order to interpret the HB correctly, didactic shame discourse stands apart from the other functions of shame language by adding a salutary focus on the faithfulness of God in the face of human failure. In the examples given in this article, the Israelites—sometimes with Daniel and Ezra as their representatives—accept the low status that sinful people have before their God. They make no claims of righteousness or merit. In reference to themselves, they can speak only of sin and low status before Yahweh, showing that they have learned from the punishment they have received. This is exactly the posture that Yahweh commands the Israelites to take in Ezek 36:32. And when the Israelites have no hope but the faithfulness of God, they find that God is faithful.

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The Evolution of Messianic Faith

Nathan R. Jastram

I. Framing the debate

A. Exegetical controversies

Discussions in the Lutheran Church–Missouri Synod about messianic prophecies in the Old Testament often focus on whether the prophecies speak directly about Jesus Christ (rectilinear messianic prophecy) or whether they speak originally about someone else, but in a fuller sense are fulfilled by Jesus Christ (typological or allegorical messianic prophecy). As important as it is to understand precisely *how* the Bible teaches about the Messiah, it is not the article of faith on which the church stands or falls. There will undoubtedly be some allegorists in heaven, sipping beer with some rectilinearists, while the typologists praise God for graciously overlooking the faults of their brothers.

B. Systematic implications

1. Relationship between *messianic* faith and *saving* faith

More important than *how* the Bible teaches about the Messiah is *that* it teaches about the Messiah. And more important than *that* it teaches about the Messiah is that it teaches *what is necessary for salvation* through the Messiah. *Messianic* faith is interesting primarily because it is *saving* faith. "What must I do to be saved?" (Acts 16:30) is the key question. "Believe in the Lord Jesus, and you will be saved" (Acts 16:31) is the Christian response.

2. Macro-evolution vs. micro-evolution of messianic faith

In the biological sciences, we insist on a distinction between macro-evolution and micro-evolution. Macro-evolution is the theory that contemporary kinds of life evolved from different kinds of life, so that fish and cats share a common ancestor. Micro-evolution is the observed reality that within one kind of life, changes may develop over time so that some dogs today look different from the way their ancestral dogs looked.

We need to address the same distinction in our explanation of messianic faith. Macro-evolution of messianic faith is the theory that contemporary saving faith evolved from an ancestral faith that was different in kind, one that did

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not include Christ. Micro-evolution of messianic faith is the observed reality that saving faith developed through many years, but from an ancestral faith that was the same in kind, a faith that included Christ.

a) Macro-evolution pluralism

Macro-evolution of messianic faith is a theory with a long history. The NT Apocrypha says, "Therefore is Jesus concealed from the Hebrews who have received Moses as their teacher, and Moses hidden from those who believe Jesus. For since through both, one and the same teaching becomes known, God accepts those who believe in one of them."[2] According to this source, there are two methods of salvation—belief in Moses and belief in Jesus. The two methods are not contradictory; they are "one and the same teaching." Yet they are not the same faith, since belief in Moses did not include belief in Jesus. Despite this great difference, "God accepts those who believe in one of them."

Norman Habel made a similar assertion in an article in the *Concordia Theological Monthly*. He said that at the time of Abraham, "Yahweh was working to bring all people into a ... relationship of blessing or life with Him.... The Christ event or the future Messianic individual is not yet an announced phase of that plan. Abraham is not a Christian."[3] Again he said that Abraham's faith had nothing to do with Jesus, rather, it was trust that Yahweh would give him seed and land.[4] So how were people of the Old Testament saved? The issue, according to Habel, is "whether Abraham and his line would trust Yahweh and accept His promise as the ground for life in the future."[5] Abraham's faith in Yahweh makes him the father of Christians who have faith in Jesus, "but it does not quite make Abraham a Christian."[6] Abraham was saved without saving faith in Christ.

One student recently wrote to me that what he had learned about messianic prophecy at one of our seminaries "seems to call into question how the OT saints were saved. Did they actually believe in the Messiah to come who would suffer on their behalf and make atonement...? Or did they have only a hazy, vague, not-really-clear idea, but couldn't be sure because there was no direct picture of who He was or what He would do?" If Old Testament saints were saved without saving faith in Christ, then the macro-evolution of messianic faith is the best understanding of the development of saving faith, and

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[2] *The Pseudo-Clementines*, in *New Testament Apocrypha*, by Edgar Henneke, edited by Wilhelm Schneemelcher, English translation edited by R. McL. Wilson, 2 vols. (Philadelphia: Westminster, 1959) 2:563.

[3] Norman Habel, "The Gospel Promise to Abraham," *Concordia Theological Monthly* 40 (1969): 350.

[4] Habel, 351–352.

[5] Habel, 350.

[6] Habel, 353.

some form of pluralism must be true.

b) Micro-evolution fleshing out of fundamental doctrines

In contrast to the theory of the macro-evolution of messianic faith, the Bible says that Jesus worked salvation for the entire world, once and for all, and that there is no other gospel than the one Paul preached.[7] Jesus said, "I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14:6). About the Old Testament, Jesus said, "These are the Scriptures that testify about me" (John 5:39).

The Book of Concord also teaches that saving faith, composed of law and gospel, has remained consistent from the beginning of the world, and explicitly includes belief in the messianic Savior:

> *From the beginning of the world* these two proclamations [law and gospel] have been set forth alongside each other in the church of God with the proper distinction between them. For the descendants of the dear patriarchs like the patriarchs themselves continually remembered that human beings had been originally created by God righteous and holy and had transgressed God's command through the deception of the serpent and had become sinners. Thus, they corrupted themselves and their entire posterity and fell into death and eternal condemnation. They also comforted and consoled themselves through the proclamation of *the seed of the woman that was supposed to trample upon the head of the serpent* [Gen 3] and through the proclamation of Abraham's seed, "in which all the nations of the earth shall be blessed" [Gen 12, 22], and of David's son [2 Sam 7], who was to restore the kingdom of Israel and to be a "light to the nations" [Isa 49], who was "struck down for our sins" and "wounded for our transgressions," through whose wounds we have been healed [Isa 53].[8]

Clearly the Old Testament does not teach *everything* there is to know about Christ—much of that was fleshed out only in the NT. If, however, the micro-evolution of messianic faith is the best way to understand the evolution of messianic faith, then the faith of Adam and Eve must have been the same ***kind*** of faith that saves today, that is, the two faiths must have shared at least the minimal content required for saving faith today. The minimal content of saving faith is called the fundamental doctrines.

The following list of fundamental doctrines is derived from Pieper's discussion of the topic, but has been modified to clarify its Christocentricity.[9]

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[7] "But now he [Christ] has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself" (Heb 9:26); "For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God" (1 Pet 3:18); "I am astonished that you are so quickly deserting the one [God] who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!" (Gal 1:6-8).

[8] SD 5.23.

[9] Francis Pieper, *Christian Dogmatics*, 4 vols. (St. Louis: Concordia Publishing House, 1950-1957), 1:82-85.

(1) The need for Christ: consequence of sin, eternal death (law)

(2) The person of Christ (law/gospel)

(a) The two natures of Christ

(b) The three persons of God

(3) The work of Christ: vicarious satisfaction, etc. (law/gospel)

(4) The consequence of Christ, bodily resurrection to eternal life (gospel)

(5) The means of Christ: Word as a means of grace (gospel)

II. Examining the evidence

Regardless of *how* they knew it, *what* did those who were saved know, and when did they know it? The ultimate test whether messianic faith has experienced macro-evolution or only micro-evolution is whether the first human beings, Adam and Eve, had a faith that included at least the fundamental doctrines of the Christian faith. If they did, then saving faith has been the same *kind* of faith since the beginning; if not, contemporary saving faith evolved from a saving faith that was different in kind, that did not include Christ. In the latter case, either Adam and Eve and their early descendants all went to hell, or they were saved by some non-Christian faith, and pluralism is true after all. The following discussion shows that Adam and Eve had a faith that included the fundamental doctrines of the Christian faith, and that therefore that messianic faith has experienced only micro-evolution rather than macro-evolution.

A. The Protevangelium

The passage that has been identified by the church as the first gospel promise (Latin *Protevangelium*) is the curse that God spoke to the serpent in the Garden of Eden right after Adam and Eve fell into the first sin of eating fruit from the Tree of Knowledge: "I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel" (Gen 3:15). Unless this passage teaches about Christ, Adam and Eve's faith could not have included Christ, since there is no other passage in this section of Scripture that teaches more directly about Christ.

1. The need for Christ: consequence of sin, eternal death (law)

Adam and Eve clearly understood the consequences of sin. Notice that the temptation to sin was a direct attack against the first fundamental doctrine,

the consequence of sin as eternal death:

> The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, *or you will die.*'" *"You will not surely die,"* the serpent said to the woman. (Gen 3:2–4)

2. The person of Christ (law/gospel)

a) The two natures of Christ

The conclusion that the Savior would be both God and Man can be derived from two components of the *Protevangelium*. That he would be man is clear from the promise that he would be Eve's seed. That he would be God is a necessary conclusion from the promise that he would crush Satan's "head" or power, something that no mere mortal could accomplish:

> I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel. (Gen 3:15)

b) The three persons of God

The three persons of God is taught in the immediate context. The Hebrew word for God is a plural form, yet it is normally treated as a singular subject, a curiosity that has traditionally been understood as teaching that God is both one substance and more than one person, a teaching supported by the mix of singulars and plurals in the account of creating man in God's image. The Third Person of the Trinity is explicitly mentioned in Gen 1:2. The Second Person of the Trinity was present at creation, is called the "Word," and was the instrumental cause of creation. He is also the one who reveals God to the world, and thus has been identified with the bodily appearances of God in the Old Testament:

> In the beginning God (אלהים) created (ברא) the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God (ורוח אלהים) was hovering over the waters. And God said (ויאמר) .... (Gen 1:1-3)

> In the beginning was the Word (ὁ λόγος), and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. (John 1:1–3)

> Then God said, "Let *us* make man in *our* image, in *our* likeness...." So God created man in *his* own image, in the image of God *he* created him; male and female *he* created them. (Gen 1:26–27)

> Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day.... (Gen 1:26)

3. The work of Christ: vicarious satisfaction, etc. (law/gospel)

The Savior identifies with man (is Eve's Seed) against Satan. When Satan bites with the sting of death, his fangs pierce the Savior's heel rather than the sinners who deserve to die. When the Savior crushes Satan's head, the sting of death is removed for sinners. This is the basic teaching of the vicarious satisfaction:

> I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel. (Gen 3:15)

> For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed. (Heb 9:15)

4. The consequence of Christ, bodily resurrection to eternal life (gospel)

The consequence of Christ's work as the bodily resurrection to eternal life can be deduced from the knowledge of the consequence of sin (death) coupled with the promise of a Savior who would destroy Satan and his deadly sting:

> I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel. (Gen 3:15)

> If only for this life we have hope in Christ, we are to be pitied more than all men. But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. (1 Cor 15:19-22)

5. The means of Christ: Word as a means of grace (gospel)

Adam and Eve believed what they did about their Savior solely on the basis of God's Word to them, not on the basis of their own dreaming or of any human teaching. They did not make God out to be a liar:

> So the LORD God said.... (Gen 3:14)

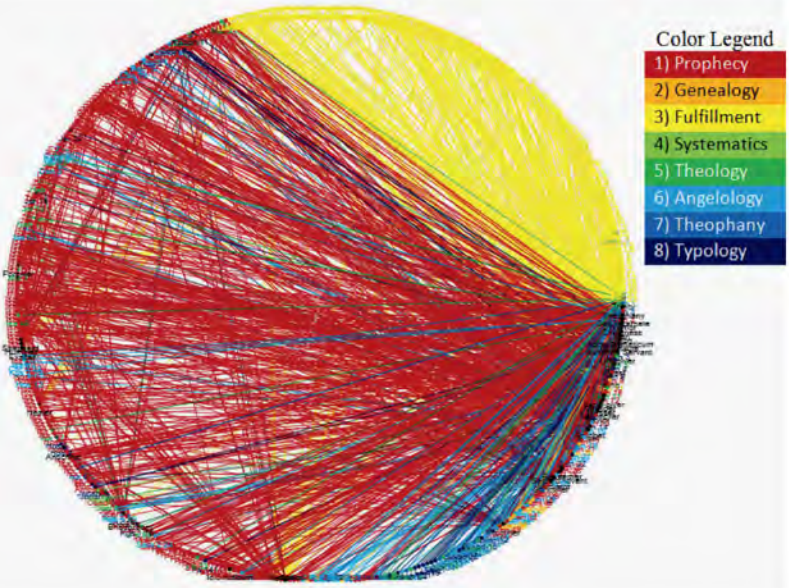
> Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son. (1 John 5:10)

B. The fleshing out of the work of Christ

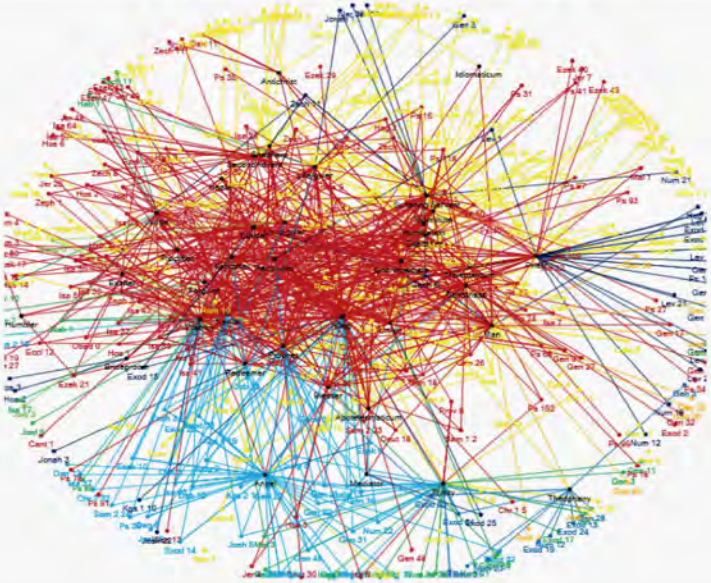
One of the more startling finds that come from examining all the Old Testament messianic prophecies is that the Messiah is endowed with many more offices than the standard three of prophet, priest, and king. The expanding list of messianic offices provides one illustration of how the work of Christ is fleshed out through the years, that is, of the micro-evolution of messianic faith.

Blesser	All nations are blessed through him.
Bridegroom	He loves his people and is united with them.
Builder	He builds God's house/kingdom, his mystical body.
Exalter	He lifts up the oppressed/poor/humble.
Forgiver	He forgives sin.
Fructifier	He is the author of fertility and provides water in deserts.
Humbler	He humbles the oppressor/rich/proud.
Healer	He heals disease.
Judge	He judges all people, rewarding or punishing them.
King	He has universal dominion ("whose kingdom will have no end").
Land-giver	He gives his people land, in this world and the next.
Life-giver	He gives life, conquers death ("rose again the third day from the dead," "at his coming all people will rise again with their bodies").
Mediator	He mediates between God and man.
Priest	He provides himself as a vicarious sacrifice, reconciling justice and mercy.
Prophet	He speaks the word of God (include ministry in Galilee, Isa 9).
Reconciler	He brings peace to warring parties, especially between God and man.
Redeemer	He buys back those who are sold into slavery.
Sanctifier	He is holy and righteous, and makes others holy and righteous.
Savior	He saves those who are in the process of dying.
Shepherd	He guides and takes care of his sheep.
Substitute	He takes man's sins upon himself vicariously and gives his own righteousness to man.
Suffering Servant	He lives a life of active and passive obedience ("who suffered for our salvation," "and was crucified also for us under Pontius Pilate," "He suffered and was buried." Includes prophecies of specific acts: infants slaughtered, people rejected, Judas betrayed, potter's field bought, Judas's office reassigned, false witnesses accuse, silent at trial, smitten and spat upon, hated without cause, suffered as sacrifice, crucified with sinners, hands and feet pierced, mocked and insulted, given gall and vinegar, taunted, prays for enemies, side pierced, clothing divided, bone not broken, buried with rich.)
Divine Warrior	He fights against Satan and his followers, defeating them ("descended into hell").

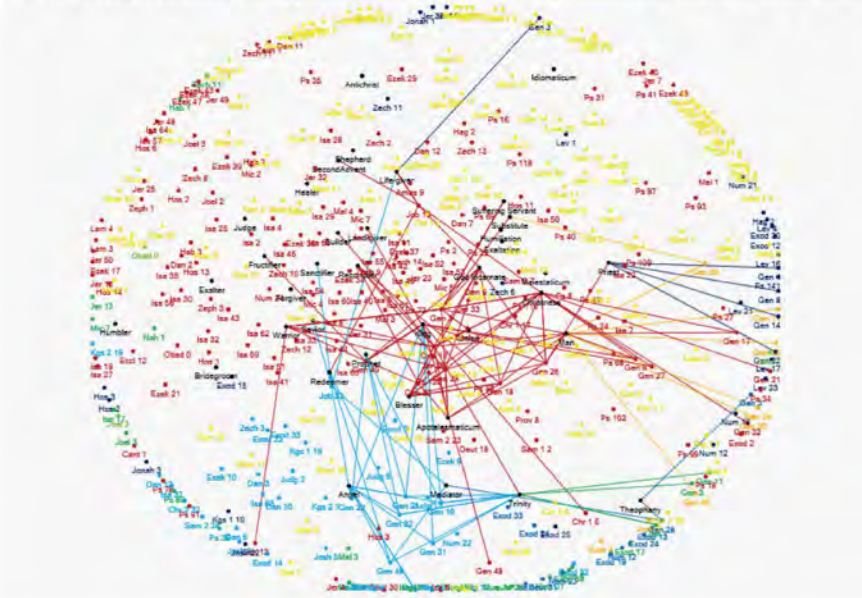
Circle Graph



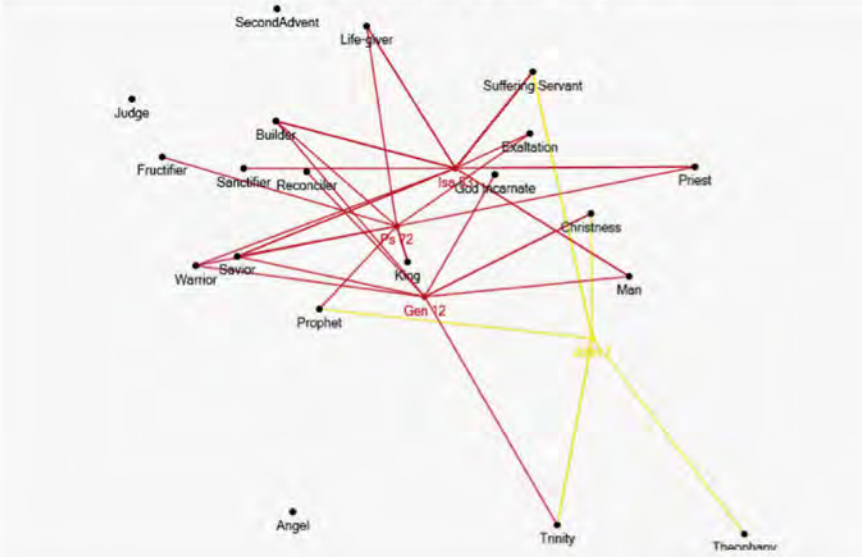
Fruchterman-Reingold Graph



Fruchterman-Reingold Graph with Dynamic Filter for Date



Fruchterman-Reingold Graph with Dynamic Filter for Betweenness Centrality



III. All theology is Christology

One of the problems with interpreting messianic prophecies is that all blessings of life are related to the blessing of the Messiah. Whatever good God does for the earth, he does for the sake of Christ, who took away the sin of the world. In systematic terms, this is a consequence of objective justification, which applies to the entire world, both believers and unbelievers. This shows that God can remain just even while being merciful, since his just punishment for sin is endured by Christ: "God was reconciling the world to himself in Christ, not counting men's sins against them" (2 Cor 5:19). This is why God is just even though "He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous" (Matt 5:45).

When all the blessings of life are related to the blessing of the Messiah, it becomes very difficult to distinguish messianic teachings from general teachings about God or his dealings with the world. At a fundamental level, this connection between messianic faith and all of theology is why Jesus can say of the entire Old Testament, "These are the Scriptures that testify about me" (John 5:39).

Luther understood the deeply interconnected nature of all of theology. He writes of theology as a mathematical point and as a round golden circle. Both images teach that each article of faith is related to every other article of faith, so that no error can be tolerated in any article of faith without the entire faith suffering:

> In theology a tiny error overthrows the whole teaching.... Therefore we cannot give up or change even one dot of it.... Doctrine is like a mathematical point. Therefore it cannot be divided; that is, it cannot stand either subtraction or addition.... (James 2:10) "Whoever fails in one point has become guilty of all of the Law." Therefore doctrine must be one eternal and round golden circle, in which there is no crack; if even the tiniest crack appears, the circle is no longer perfect.... If they [our enemies] believed that it is the Word of God,... they would know that one Word of God is all and that all are one, that one doctrine is all doctrines and all are one, so that when one is lost all are eventually lost, because they belong together and are held together by a common bond.[10]

A. Circle graph

The circle graph (see 62) is produced using NodeXL network graphing technology. It consists of vertices (points, nodes) that identify Bible passages and doctrines, which are connected to each other by edges (lines) colored according to the manner of teaching. It is derived from a database containing

[10] Martin Luther, *Lectures on Galatians, 1535: Chapters 5–6; Lectures on Galatians, 1519; Chapters 1–6*, ed. Jaroslav Pelikan and Walter A. Hansen, vol. 27 of *Luther's Works*, ed. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis: Concordia Publishing House, 1964), 37–38.

nearly 1,600 records of messianic passages and associated doctrines. One passage is often associated with multiple doctrines, and vice versa. The biblical references in the chart are gleaned from the New Testament, the Book of Concord, Francis Pieper's *Christian Dogmatics*, George Stoeckhardt's *Christ in Old Testament Prophecy*, the Targum, the Midrash, and my own reading of the OT.

Some selection of biblical passages must be made to keep the data manageable. The database includes only those passages that teach more directly about Christ. Even with that restriction there is much room for variable judgment. In his commentary on the Psalms, Luther said, "Every prophecy and every prophet must be understood as referring to Christ the Lord, except where it is clear from plain words that someone else is spoken of,"[11] but many psalms have been omitted from the chart.

The chart illustrates that doctrine is like a point (each vertex) and also like a ring (vertices arranged as a ring), which can be integrated through a web of lines (edges) combining the biblical references and the doctrines they teach. Any negative event at one portion of the web (e.g., if a messianic passage is re-evaluated as non-messianic) negatively affects other portions of the web. On the other hand, the web structure is so strong that each christological doctrine is able to survive multiple attacks at various points. Doctrine is conveyed securely by a delivery system that includes multiple redundancies.

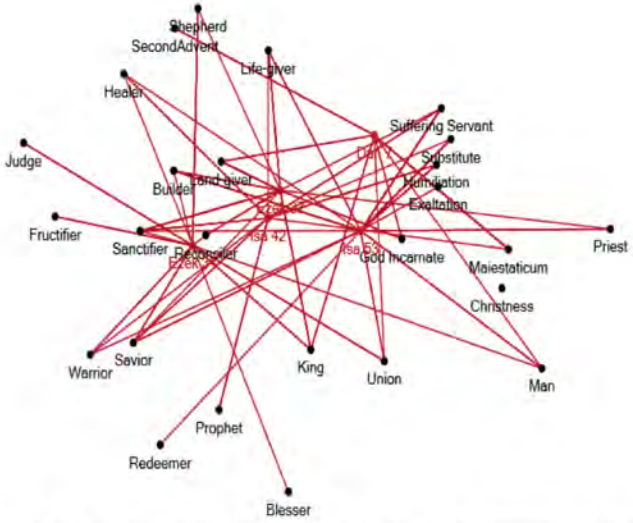
B. Fruchterman-Reingold graph

NodeXL has various chart forms to help visualize the relationship between vertices. The configuration of the Fruchterman-Reingold graph (see 62) brings more order to the structure and shows the more important nodes of passages and doctrines.

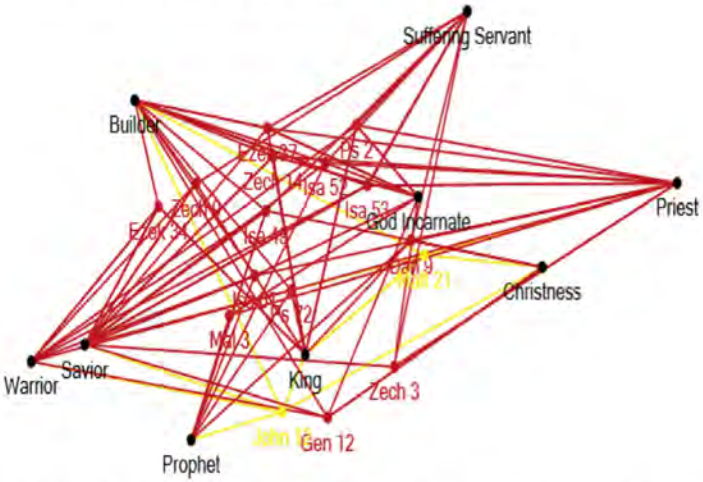
Using a dynamic filter for date can show how doctrine fills in over the years (see 63). The date filter helps to illustrate the crucial systematic importance of understanding certain passages messianically; if the *Protevangelium* is not about Christ, either the first people (Adam, Eve, and all their children) were not saved, or there is more than one method of salvation. If the Angel of Yahweh (light blue) is not the pre-incarnate Christ, much doctrine is lost for early believers. If the Abrahamic covenant does not include the various identified doctrines, what did the patriarchs believe about their Savior?

Using a filter for betweenness centrality (which shows important bridges between vertices) can show the centrality of the doctrines of King, Priest, Savior, Warrior, Prophet, and Suffering Servant (see 63).

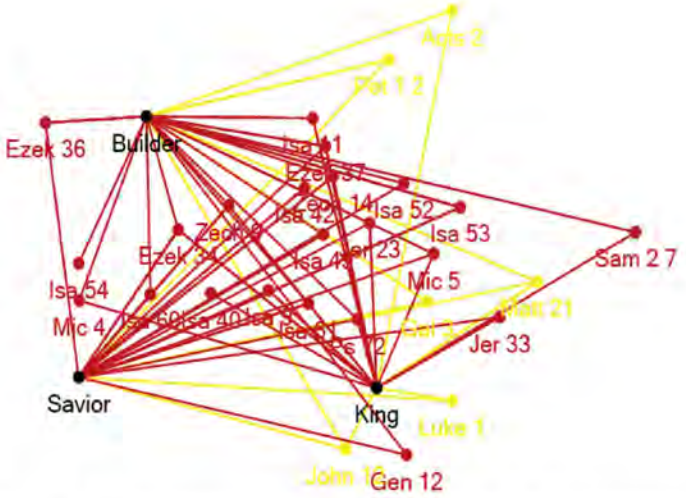
[11] Martin Luther, *First Lectures on the Psalms I: Psalms 1–75*, ed. Hilton C. Oswald, vol. 10 of *Luther's Works*, ed. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis: Concordia Publishing House, 1974), 7.



Using a filter for degree centrality (see above; "the degree of a vertex is a count of the number of edges that are connected to it") can show the comprehensiveness of the messianic teaching of Isa 53 (stricken, smitten, and afflicted), Ezek 37 (dry bones), Ezek 34 (Good Shepherd), Dan 7 (Son of Man), Isa 42 ("He will not shout or cry out").



Using a filter for closeness centrality (see above; "Closeness Centrality is a measure of the average shortest distance from each vertex to each other vertex") can highlight the doctrines of King, Savior, Prophet, Warrior, and the passages Isa 53, Ps 72 ("All kings will bow down to him"), Isa 49 ("light to the Gentiles"), and Ezek 37 (dry bones).



Using a filter for Eigenvector centrality (see above;"the Eigenvector Centrality metric takes into consideration not only how many connections a vertex has (i.e., its Degree), but also the Degree of the vertices that it is connecting to") can show the key importance of doctrines of King, Savior, Builder, God Incarnate, and Warrior, and the passages Isa 53, Ezek 34, Ps 72, Ezek 37, Gen 12.

With the help of a legend, one can also filter specific doctrines by their doctrine number, or specific manners of teaching by their manner number, to show the effect of each specific doctrine or manner.

While the "Messianic Data" workbook is only a preliminary analysis of messianic passages in the Old Testament, it helps to illustrate the connection between God's written, incarnate, and saving words. Among the most dramatic findings are the following:

- the systematic importance of the early messianic passages for the early years of human history;
- the evidential importance of less-direct forms of messianic teaching;
- the frequent expansion in biblical texts of Christ's offices to more than just the three of prophet, priest, and king; and
- the web-like intermingling of doctrines and passages that helps to illustrate the truth of Luther's observation that those who believe the Bible "know that one Word of God is all and that all are one, that one doctrine is all doctrines and all are one, so that when one is lost all are eventually lost, because they belong together and are held together by a common

bond."[12]

These conclusions support the understanding that messianic faith developed by micro-evolution rather than by macro-evolution. The faith of early believers was not as fleshed out as the faith of those who lived after the apostolic age, but it was the same *kind* of faith, one that was based on Christ and included the fundamental doctrines of Christian faith. Within the earliest seed was the life principle that later grew to a mighty tree. Jesus has always been "the way, the truth, and the life," and no one has ever come to the Father except through Him.

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[12] LW 27:38.

Introducing Jerome to Lutherans

Jason Soenksen

Jerome in Luther and in the Lutheran Confessions

The church father, Jerome (ca. 347-420), is best known today for his translation of the Bible, or rather parts of it, into Latin. But along with his translation work, Jerome undertook another unprecedented task, the composition of a virtually complete set of commentaries on the prophets, a first in the Western Church.[1] Jerome's reputation as an interpreter of the Bible was still strong at the time of Martin Luther, and his commentaries ranked among Luther's resources in his own exegetical work.[2] Luther's assessment of the value of the Fathers, and of Jerome specifically, was based upon whether they taught the doctrine of justification by faith.[3] Based on this measure, Luther found Jerome wanting more often than not. In Luther's view, Jerome understood neither the law, nor the gospel. In addition to this fundamental criterion, Luther was also critical of Jerome's use of allegory, though Luther himself still made use of it in his own writings.[4]

In spite of Luther's harsh criticisms of him, Jerome is often cited as an authority for the Reformers, appearing in five of the seven documents of the Book of Concord.[5] Only twice do the Confessors openly censure Jerome (Ap IV, LC Baptism). However, it is not primarily Jerome the exegete that the reader of the Book of Concord encounters, but Jerome as witness to Christian doctrine. But since Luther consulted and even criticized Jerome's commentaries on the Minor Prophets, it is worthwhile to learn about Jerome and what shaped his approach to biblical interpretation in order to develop a critical appropriation of our Christian exegetical heritage, a tradition that extends back prior to the time of the Reformation.

[1] Pierre Jay, "Jerome," in *Handbook of Patristic Exegesis: The Bible in Ancient Christianity*, edited by Charles Kannengiesser (Leiden: Brill, 2006), 1113.

[2] Gerhard Krause, *Studien zu Luthers Auslegung der Kleinen Propheten* (Tübingen: J. C. B. Mohr, 1962), 134; see also Krause's index of citations of Jerome on page 411.

[3] Manfred Schulze, "Martin Luther and the Church Fathers," in *The Reception of the Church Fathers in the West: from the Carolingians to the Maurists*, edited by Irena Backus (Boston: Brill, 2001), 2:612.

[4] Schulze, "Martin Luther," 2:616-619.

[5] Jerome's works are cited to support communion in both kinds (CA XXII, Ap XXII), to refute Pelagianism (Ap IV), and to affirm the doctrine of original sin (SA IV). His writings offer a proper view of the church (Ap VII & VIII), the saints (Ap XXI), and the authority of the bishops (SA IV, Tr).

Overview of Jerome's life

The life of Jerome is marked by his ambitious pursuit of biblical knowledge and spiritual perfection. Jerome received an elite education in classical literature, the only education of the day, and later used it to translate and to interpret the Bible, promoting virginity and poverty as more valuable than aristocratic lineage and wealth. While Jerome's spiritual aspiration inclined him toward separation from the world, his intellectual interests led him to collect the rare treasures of knowledge, Greek, Hebrew, and the interpretative traditions of the Eastern church and of the synagogue. His scholarship linked West and East, Judaism and Christianity. Jerome was both a man of tradition and one of innovation: he was deeply rooted in the traditions of the church – in the allegorical reading of Scripture perfected by Origen, and in the authority of the Septuagint in its Latin dress as the Bible of the church. Jerome disavowed Origen, though he continued to draw on his interpretation heavily, and moved toward a greater appreciation of the literal sense of the Old Testament. Though he valued the Septuagint, he became convinced that the Hebrew Bible, and even the Hebrew canon, was the standard of truth, the *Hebraica veritas*, the "Hebrew truth"; this conviction led him to translate the Old Testament from the Hebrew text and to offer commentary based on that text. Jerome's commentaries on the Minor Prophets display a rare combination of traditions in tension with one another.

Education

After receiving his primary education in his hometown of Stridon in the region bordering Dalmatia and Pannonia, Jerome's parents sent him to Rome to study under the famed literary scholar Aelius Donatus whose commentaries on Terence and Virgil have been preserved in fragments.[6] Jerome's elite education was presumably meant to prepare him for a life of civil service, since he moved from Rome to Trier, the administrative center for the emperor Valentinian,[7] after completing his education. But he turned from this career path to pursue what he believed was a life of greater devotion to Christ as a monk. The pursuit of this life led Jerome to Aquileia and then to Antioch and to the nearby desert of Chalcis. In Antioch and Chalcis, Jerome's ascetic ideals and scholarly pursuits converged. He pursued a more solitary form of monasticism in Chalcis than he had in Aquileia, though Stephan Rebenich argues that Jerome's time in Chalcis was not quite as solitary and harsh as has

[6] Adam Kamesar, "Jerome," in *The New Cambridge History of the Bible: From the Beginnings to 600*, edited by James Paget and Joachim Schaper (Cambridge: Cambridge University Press, 2013), 653.

[7] J. N. D. Kelly, *Jerome: His Life, Writings, and Controversies* (New York: Harper and Row, 1975), 27-28.

been assumed in the past.[8] At the same time, Jerome made great strides in his knowledge of Greek while in Antioch, though he probably already learned some Greek during his training in Rome. In Antioch, he attended the lectures of the exegete Apollinaris of Laodicea.[9] This time of study was crucial for Jerome. He acquired a fluency in Greek which gave him privileged access to the writings of the Greek church Fathers. Even for the most literate of the late Roman empire, an intimate knowledge of Greek was relatively rare.[10] His time in Chalcis also exerted influence upon Jerome's later work as an interpreter of the Old Testament, since it was there that he began to learn Hebrew from Jewish tutors, a skill which made him almost a complete anomaly among Christians of his age, a *vir trilinguis*.[11]

Early translation work

Jerome's Greek learning in Antioch set the stage for his prominence in the church, since he later served as a translator to the Eastern church for the Roman bishop Damasus, who also commissioned him to revise the Latin translation of the Gospels. The rest of the New Testament was revised later by Jerome's disciple, Rufinus the Syrian.[12] Jerome began his career as a translator by rendering Origen's thirty-seven sermons on Isaiah, Jeremiah, and Ezekiel, but also the Chronicle of Eusebius, into Latin.[13] He would later serve as a mediator of Greek biblical exegesis through the incorporation of the Fathers into his own commentaries. Jerome's study under Apollinaris also exposed him to the Antiochene tradition of biblical interpretation. Thus, his fluency in Greek set the stage for his prominence in church affairs as a mediator between East and West, as a translator of exegetical works, and as an interpreter of the Bible in his own right.

After a relatively short stay in Constantinople, during which he attended the ecumenical council in 381 and became acquainted with Gregory of Nazianzus and Gregory of Nyssa,[14] Jerome spent three years in Rome (382—385) It was here that his linguistic gifts, his zeal for asceticism, and his proclivity toward polemic began to become well known. In 384, Damasus, the bishop of

[8] Stefan Rebenich, Jerome (London: Routledge, 2002), 17.

[9] In *Epist.* 84.3, Jerome acknowledges the influence of Apollinaris, but also that of Didymus the Blind, with whom he would later study briefly. Aloys Grillmeier, *Christ in Christian Tradition: From the Apostolic Age to Chalcedon (451)*, translated by J. S. Bowden (London: A. R. Mowbray, 1965), 314, hints that Jerome's stress on the humanity of Christ may reflect the influence of Apollinaris.

[10] Kelly, *Jerome*, 14.

[11] *Epist.* 125.12.

[12] Kamesar, "Jerome," 660.

[13] Rebenich, *Jerome*, 26.

[14] Rebenich, *Jerome*, 23.

Rome, commissioned Jerome to revise the Latin text of the Gospels based on the Greek and, later in the same year, directed him to revise the Psalter based on the Septuagint. It was also at Rome that Jerome further refined his ability in Hebrew, checking the Hebrew text against Aquila, and even borrowing Hebrew books from the synagogue.[15]

Asceticism

Jerome's brand of asceticism was embraced by several prominent Roman women, including a widow named Paula, a woman of high birth, who became a patron of Jerome, and who would later travel with Jerome to Bethlehem to establish a convent and a monastery. But Jerome's promotion of asceticism also stirred up controversy. Blesilla, Paula's eldest daughter, was also whole-heartedly devoted to Jerome's form of asceticism. Many in Rome viewed her death as caused by her overly harsh treatment of her body.[16] Jerome's extensive association with women also aroused suspicion.[17]

His ascetic ideals also led Jerome to speak out forcefully against those who did not share his vision for the Christian life. Jerome certainly was not the founder of Christian ascetic practices in Rome. But by championing virginity as the true form of the Christian life, Jerome met with opposition. Helvidius, a layman, defended marriage as an estate pleasing God just as much as celibacy. While Jerome's exalted view of virginity, as expressed in his work *Against Helvidius*, ultimately prevailed, his position and fierce rhetoric probably made about as many enemies in Rome as friends.[18] But Jerome did not limit his criticism to the issue of virginity; he also criticized the laxity of clergy and monks.[19]

Jerome was compelled by the church to leave the city after the death of the Roman bishop Damasus. The successor of Damasus, Siricius, shared the concerns of many more moderate clergy in Rome. But even this event, a setback for Jerome's career in some ways, served to further his ascetic and educational goals; it was this move from Rome which prompted him to settle in Palestine. Before permanently settling in Palestine, he visited Egypt, where he attended the lectures of the famous Alexandrian exegete Didymus the Blind. It was Jerome who prompted the Alexandrian to write a commentary on Zechariah from which Jerome later drew in his own commentary on that prophet. After an extensive tour of the Holy Land, he established a monastery and con-

[15] Kamesar, "Jerome," 657.

[16] Kelly, *Jerome*, 108.

[17] Kelly, *Jerome*, 109.

[18] Kelly, *Jerome*, 108.

[19] Rebenich, *Jerome*, 36.

vent in Bethlehem through the generous support of his patroness, Paula, and her daughter Eustochium, who accompanied him from Rome to Palestine. This is the last phase of his life and the one that is most relevant here, since Jerome wrote his commentaries on the Minor Prophets during his time in Bethlehem.

Early biblical commentaries

Jerome's commentaries on the Minor Prophets were not his first attempt at writing commentaries on the Bible. Already in 375, he wrote an allegorical commentary on Obadiah, which is now lost. In his later commentary on the same prophet, Jerome criticized his initial work for its exclusively allegorical approach.[20] In 386, he wrote commentaries on a few Pauline Epistles (Philemon, Galatians, Ephesians, and Titus). For these commentaries, Jerome was heavily dependent upon Origen.[21] A commentary on Ecclesiastes (388/389), a brief commentary on Psalms, and the *Hebrew Questions on Genesis*, written prior to Jerome's work on the first group of Minor Prophets, followed.

Hebraica veritas

The later commentaries on the Minor Prophets, published in three groups in 393, 396, and then in 406, are distinct from Jerome's earlier work on the Old Testament in so far as he became convinced in the meantime of the authority of the Hebrew text of the Old Testament over the Septuagint, the *Hebraica veritas*, the "Hebrew truth."[22] The assertion of the "Hebrew truth" led Jerome to translate the Old Testament from the Hebrew text, a task which he pursued even as he was composing his commentaries on the Prophets.[23] Jerome's claim of the "Hebrew truth" was very controversial in his day, attracting criticism from no less a figure than Augustine.[24] The recognition of the "Hebrew truth" also meant a greater appreciation of the historical meaning of the Old Testament. Jerome used the *Chronicle* of Eusebius as an historical resource, drew upon geography, and was zealous to describe even the climate and vegetation of Palestine in order to explain the literal sense of the text.[25]

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[20] *Comm. Abd.* prol. (CCL 76.349-351). Jerome expends almost the entire prologue apologizing for his earlier effort and lamenting its continued existence (in his day).

[21] Kamesar, "Jerome," 670.

[22] Kamesar, "Jerome," 661, argues that even Jerome's earlier work in revising the Septuagint was based on the assumption of the superiority of the Hebrew text. Jerome's later project of translating directly from the Hebrew was a natural growth of this conviction, rather than a stark break with the earlier work.

[23] Kelly, *Jerome*, 163.

[24] Augustine, *Epist.* 28.

[25] Yves-Marie Duval, "Introduction," in *Commentaire sur Jonas*, SC 323 (Paris: Éditions du Cerf, 1985), 69-71.

Jerome and the Origenist controversy

Jerome penned his commentaries on the Minor Prophets in three groups, separated by two outbreaks of controversy connected to the doctrines and writings of Origen, the famous Alexandrian exegete. The first controversy was provoked by Epiphanius, the bishop of Salamis, already well known for his opposition to heretical teaching; in 393, Epiphanius sent an envoy to Palestine to demand disavowal of Origen's writings. Jerome himself was acquainted with Epiphanius, since he accompanied him to Rome in 382. But earlier in 393, prior to the arrival of the envoy of Epiphanius, Jerome composed commentaries on Nahum, Micah, Zephaniah, Haggai, and Habakkuk. Shortly thereafter, he became embroiled in the ecclesiastical controversy prompted by the visit of Ephiphanius's envoy. While Jerome quickly distanced himself from Origen at the prompting of Epiphanius, John, the bishop of Jerusalem, remained steadfast in his devotion to Origen, creating a conflict between the two bishops. When Jerome translated a letter of Epiphanius which defended Jerome's condemnation of Origen, John excommunicated Jerome and obtained a judgment of exile against him, though this later judgment was never carried out.[26] Jerome wrote two more commentaries in 396 on Jonah and Obadiah, before a further outbreak of controversy. The renewal of the controversy and final rupture of the friendship of Jerome and Rufinus was prompted by Rufinus's translation of Origen's *On First Principles*. Jerome's friends urged him to make his own translation of the work and to respond to the implied criticisms of Rufinus. The polemic continued through the *Apology* of Rufinus and subsequently that of Jerome. This second phase of the Origenist controversy interrupted the commentary work of Jerome from 397 to 402. Jerome finally completed his work on the Minor Prophets in 406 with the publication of commentaries on Zechariah, Malachi, Hosea, Joel, and Amos.

The Hebrew text and the Septuagint: the literal and allegorical senses of Scripture

Jerome's commentaries on the Minor Prophets are distinct from the commentaries of other Fathers and even from some of his own later commentaries on the Major Prophets in that he comments both on the Hebrew text and on the Septuagint. He cites both texts in their entirety: the Hebrew text in his own translation and the Septuagint according to the Old Latin.[27] This procedure is unique to Jerome's commentaries on the Minor Prophets; in his work on the Major Prophets, the Septuagint text disappears.[28] He regularly, though

[26] Rebenich, *Jerome*, 44.

[27] Kelly, *Jerome*, 164.

[28] Angelo Penna, *Principi e carattere dell'esegesi di S. Gerolamo* (Rome: Pontifical Biblical Institute, 1950), 39.

not exclusively, gives a literal interpretation of the Old Testament based on his translation of the Hebrew text. Next, Jerome gives the spiritual sense of the Old Testament based on the Septuagint. The irony of this methodology is that while he asserts that the Hebrew text is the authoritative text of divine revelation, he does not usually associate it with the highest sense of Scripture – the allegorical, or spiritual, sense. The double lemma, the citation and interpretation of the Hebrew and Septuagint texts, allows him both to deflect the attacks of his critics and to offer the fullest interpretation.[29] Williams argues that Jerome's inclusion of both texts establishes his authority as the arbiter of truth: he was the only one who could provide the "Hebrew truth," a tradition that "was essential, but insufficient." Jerome provided the authoritative text of the Old Testament prophets, but also the bridge to their proper Christian interpretation.[30]

Though Jerome made much of his Hebrew erudition, learning which included not only a knowledge of the Hebrew Bible, but also of contemporary Jewish interpretation, he also criticized those who held a Jewish view of prophecy, one which anticipated fulfillment in the history of the Jews rather than in the church.[31] Penna comments that Jerome's first batch of commentaries on the Minor Prophets, written in 393, offers a more extensive treatment of the allegorical meaning of Scripture than the later commentaries on the Minor Prophets, but maintains that the smaller proportion of this interpretation in the later commentaries is not due to an intentional development in his approach, but rather to the content of the books and to other circumstances.[32] In his interpretation of both the Hebrew text and the Septuagint, Jerome's exegetical approach focuses on small chunks of the text, rather than on the larger context of passages.[33]

Alexandrian and Antiochene influences

Jerome's interpretation was influenced both by Antiochene and Alexandrian exegetical traditions. He valued the literal sense of the Bible more than his model Origen, who often dismissed the literal sense as inappropriate or impossible, or as lacking any benefit for the believer. In attending to the literal sense of the Old Testament, he was influenced by Antiochene exegesis, but also by Jewish tradition.[34] Jerome's careful examination of

[29] Kelly, *Jerome*, 164.

[30] Megan Hale Williams, *The Monk and the Book: The Making of Christian Scholarship* (Chicago: The University of Chicago Press, 2006), 123, 131.

[31] Jerome, *Comm. Mich.* 1.4.1-7 (CCL 76A. 472).

[32] Penna, *Principi e carattere*, 38-39.

[33] Kelly, *Jerome*, 164.

[34] Kelly, *Jerome*, 165.

the literal sense of the Hebrew, while it was valuable in itself, also established the basis for the spiritual sense which he interpreted based on the Septuagint. The spiritual sense, a meaning which he sometimes described as unfurling the sails and setting out for the high sea,[35] a way of expressing the freedom associated with allegorical interpretation, should correspond to elements found in the text itself.[36] But Jerome did not always adhere to these guidelines, sometimes transgressing them in order to explicate the spiritual sense of Scripture.[37]

Jerome not only drew inspiration from earlier commentators on the Bible, but also used their interpretation of the Minor Prophets more directly. This borrowing is found in his interpretation of the Septuagint, where he establishes the spiritual sense of Scripture. Chief among his sources was Origen, from whom he drew material for all of his commentaries on the Minor Prophets. Jerome had access to Origen's commentaries on the Minor Prophets in the library in Caesarea.[38] He used the exegesis of Didymus the Blind on Hosea and Zechariah. Jerome himself requested the commentary on Zechariah from Didymus during a brief stay in Egypt before settling in Bethlehem.[39] The influence of Hippolytus is also discernible in Zechariah, and that of Apollinaris in Hosea and Malachi.[40] Jerome, like most in the ancient world, cites the opinions of others without explicitly naming them. In many cases, he does not offer judgment on the views of those whom he cites. He leaves it to the reader to pass judgment, seeing his task as merely collecting the views and insights of others.[41] And Jerome, like virtually no one before him, was able to collect the exegesis not only of previous Latin-speaking Fathers, but also that of Jews and Greek-speaking Christians.

As was noted above, Jerome was a devoted disciple of Origen, having translated some of his works from Greek and having drawn upon much of it in his work as a biblical scholar. But his open acknowledgment of devotion to Origen's writings changed when the bishop of Salamis, Epiphanius, sent an envoy to Palestine in 393 demanding that Jerome and Rufinus distance themselves from Origen. Epiphanius believed that Origen was the father of Arianism, but there were other

[35] Jerome, *Comm. Os.* 3.10.14-15 (CCL 76.119).

[36] Jerome, *Epist.* 129.6.

[37] Kelly, *Jerome*, 165.

[38] Jerome, *Vir. ill.* 75.

[39] Jay, "Jerome," 1111-1112.

[40] Williams, *The Monk and the Book*, 110.

[41] Kamesar, "Jerome," 673; H. F. D. Sparks, "Jerome as Biblical Scholar," in *The Cambridge History of the Bible: From the Beginnings to Jerome* (Cambridge: Cambridge University Press, 1970), 535-536.

heretical teachings associated with Origen's writings, such as the denial of a physical resurrection, the assertion that the fall into sin resulted in physical as opposed to simply spiritual bodies, and the belief, known as apocatastasis, which held out the possibility that the devil would repent and be saved.[42] Surprisingly, Jerome immediately disowned Origen, while Rufinus remained steadfast in his devotion to the writings of the Alexandrian.[43] This was to be the beginning of a long struggle between the two old friends – a struggle which interrupted Jerome's work on the Minor Prophets, but which also permeated the commentaries themselves. Though Jerome was more cautious in his use and citation of Origen as a result of the activity of Epiphanius,[44] he still did not cease to borrow from him altogether. Jerome justified his continued use of Origen on the following grounds: he condemned the doctrinal errors of Origen, but still found much that was beneficial in his exegesis.[45]

Jewish influence

While Jerome's assertion of the Hebrew truth set his commentaries on the Minor Prophets apart from his earlier work on the Bible and from the commentaries of other Fathers, he also borrowed a large amount of his material from others, from Jews, from other Fathers, and even from the classical tradition. In his translation of the Hebrew text, Jerome did not have access to dictionaries, but was reliant upon his Jewish tutors, but perhaps even more so on the Jewish revisions of the Septuagint, the so-called *recentiores*, Aquila, Symmachus, and Theodotian. He used these Greek versions as dictionaries to understand the Hebrew, but also drew exegetical inspiration from them. The term "Hebrew truth," often taken to mean the text of the Hebrew Bible, is used by Jerome in a broader way; it encompassed the *recentiores*, Jewish traditions of interpretation which Jerome picked up through his tutors, but even sometimes included Christian sources, such as Origen and Eusebius of Caesarea.[46]

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[42] Kelly, *Jerome*, 197.

[43] Jerome and Rufinus became acquainted during their study in Rome. While Rufinus moved to Aquileia to pursue a monastic life, Jerome first took up residence in Trier, presumably to pursue a career in civil service. From there, Jerome moved to Antioch and Rufinus moved to Egypt. From Egypt, Rufinus travelled to Jerusalem in 381, where led a monastic community. Jerome would later set up his monastery in Bethlehem. Rufinus, like Jerome, was fluent in Greek and an accomplished translator of the Greek church fathers. For a brief summary of the life Rufinus, see Alfons Fürst, *Hieronymus: Askese und Wissenschaft in der Spätantike* (Freiburg: Herder, 2003), 209-211.

[44] Duval, "Introduction," 34.

[45] Williams, *The Monk and the Book*, 256.

[46] Williams, *The Monk and the Book*, 89.

A Ciceronian till the end

In his commentaries, Jerome drew not only on Christian and Jewish resources, but also on his classical education. Early in his career (374/375), he had a dream where Christ accuses him of being a Ciceronian rather than a Christian, which caused him to renounce his study of the literature of the Gentiles.[47] However, Jerome did not stop reading classical authors after his vow.[48] His classical sensibilities are reflected in his comments about the unsuitability of the Old Latin Bible.[49] The style of Jerome's commentaries on the Minor Prophets is not highly pretentious, though he elevates his style in more polemical sections, such as at the beginning of the second book of his commentary on Micah, when he is defending his use of Origen.[50] Jerome draws upon the classical tradition of commentaries by his regular, if not systematic, inclusion of the elements of a pagan literary commentary, such as a summary of the contents of a work, as well as information about the author and his life, and the dates and the nature of the work.[51] His approach to commenting on the text also shares other similarities with the Latin grammatical commentaries of the classical tradition, such as the explanation of difficult expressions and the discussion of textual variants.[52]

Jerome's Patrons

The list of commentaries and the dates of their composition show that Jerome did not compose the commentaries according to their canonical order. Instead, he wrote the commentaries at the behest of his readers and patrons.[53] He dedicated each of his commentaries on the Minor Prophets to various individuals: to Paula and her daughter Eustochium, whose wealth set up a monastery and convent in Bethlehem, and who underwrote much of his scholarly activity, Jerome dedicated commentaries on Nahum, Micah, Zephaniah, and Haggai; to Chromatius, a priest in Aquileia and a friend of Jerome's from the early days of his ascetic practice in that city, he dedicated commentaries on Habakkuk and Jonah; though a priest, Chromatius was able to provide some financial support for Jerome. To Pammachius, a Roman aristocrat, who became acquainted with Jerome in Rome, and who played an important role for

[47] *Epist.* 22.30.

[48] Rebenich, *Jerome*, 9.

[49] On this, see Kamesar, "Jerome," 664-670.

[50] *Jerome*, Comm. Mich. 2 prol. (CCL 76.473).

[51] Duval, "Introduction," 31-32.

[52] Williams, *The Monk and the Book*, 109.

[53] Kelly, *Jerome*, 163; Jerome, *Comm. Am.* 3 prol. (CCL 76.300).

Jerome in disseminating his writings in the capital,[54] he dedicated commentaries on Obadiah, Hosea, Joel, and Amos. To Exuperius, a bishop and patron from Toulouse, he dedicates Zechariah; and to Minervius and Alexander, monks from Toulouse, Jerome dedicated a commentary on Malachi.

These people to whom Jerome dedicated his commentaries were not all patrons of Jerome, but all of them were part of his circle, sharing his ideals for the Christian life, a life dedicated to the highest form of Christian asceticism, virginity, and to the intense study of Scripture, which included the careful historical and spiritual interpretation of the Old Testament.[55] However, Jerome and his supporters did not always see eye to eye. For example, the relationship between Jerome and Chromatius was strained during the Origenist controversy, since Chromatius sided with Rufinus.[56] Jerome's interpretation, according to his own statements, was sometimes guided by the special interest of his addressee. For example, Chromatius requested a special treatment of the literal meaning of Habakkuk.[57] According to Duval, however, the people to whom Jerome dedicated his commentaries did not normally influence the content of his work.[58] Jerome's work was dependent upon the support of patrons who supported the copying and dissemination of his work. But authors did not have much control over their work once it left their hands. Though Jerome's supporter Pammachius sometimes served his best interest in the publication of his work, on occasion he also worked against his purposes, such as when he suppressed a conciliatory letter of Jerome to Rufinus.[59] As Megan Williams points out, Jerome's scholarly enterprise was dependent upon a paradox: elite education and scholarly work required wealth, the very wealth that Jerome was urging his readers and patrons to abandon for the sake of Christ.[60]

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[54] Fürst, *Hieronymus*, 199.

[55] Williams, *The Monk and the Book*, 235.

[56] Fürst, *Hieronymus*, 165. Chromatius became acquainted with Jerome through the monastic community in Aquileia. He later became bishop of Aquileia. While Jerome dedicated several works to him, including the commentaries on Habakkuk and Jonah, Rufinus dedicated his translation of Origen's sermons on Joshua. The attempts of Chromatius to reconcile Jerome and Rufinus were not successful.

[57] Jerome, *Comm. Habac.* prol. (CCL 76A.580).

[58] Duval, "Introduction," 39.

[59] Fürst, *Hieronymus*, 199. Pammachius was a Roman of the senatorial class. After the death of his wife, he dedicated himself to the pursuit of a monastic life. From his residence in Rome, Pammachius served an important role in disseminating Jerome's writings in the capital, but also beyond it.

[60] Williams, *The Monk and the Book*, 257.

Conclusions

Jerome's interpretation, as exemplified in his interpretation of the Minor Prophets, is not altogether dissonant with the principles of the Lutheran Reformation. Jerome's conclusion of the "Hebrew truth" resonates with the *ad fontes* approach of Luther and his German translation of the Bible, though, ironically, Luther's return to the sources was a move away from Jerome's Vulgate. Though Jerome, as a disciple of Origen, did make abundant use of allegory, he nevertheless shifted toward a greater appreciation of the literal sense of Scripture. Jerome was a reformer in his turn toward the Hebrew and greater emphasis on the literal sense. But he was also a traditionalist, a collector of various strands of exegetical tradition – earlier Fathers, Jewish sources, and the classics. Often, Jerome fails to evaluate these traditions, but lets them stand in tension with one another.

The reader may find, as Luther sometimes did, helpful insights in the exegesis of Jerome, and even ideas sometimes missed by modern exegetes, but one does not find him speaking with one voice about the text and its one intended meaning. Though Jerome is not unconcerned about doctrine, he does not always show the link between the biblical text and doctrine. It is perhaps no coincidence that only one of the Jerome citations in the Book of Concord is from an exegetical work.[61] However, Jerome's exegesis still calls out for Lutheran readers who have not renounced their claim on the early Fathers, as members of the one holy catholic church, but adhere to them where they are in accord with the faith once for all handed over to the saints, the testimony of the *magnus consensus patrum*.

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[61] Jerome's commentary on Zephaniah is cited in CA XXII and in Ap XXII to address communion in both kinds.

The Doxology of The Lord's Prayer

Andrew S. Coop

Introduction

When a person does something repetitively it can become so commonplace that one forgets he is doing it. Unfortunately, this has happened to me while reciting the words of the Lord's Prayer. But, as I went through my Greek New Testament one day, I realized that Matt 6:13 does not include the doxology "for thine is the kingdom, and the power, and the glory, forever and ever. Amen." I wondered why the Lutheran Church—Missouri Synod continues to profess this doxology even though it is not part of the original text. Should it be regarded as part of Scripture? When and by whom was the doxology added? Also, why was it used sporadically throughout the Reformation era? Are there benefits received by one who professes it? Is there any reason outside of liturgical tradition that the Lutheran Church—Missouri Synod continues to profess the doxology of the Lord's Prayer?

In the following article, I demonstrate that the Lutheran Church—Missouri Synod professes the doxology of the Lord's Prayer not only because of its liturgical tradition, even though it is not part of the original text of the Lord's Prayer, but also because of the benefit that is received with the doxology. I support this belief from the area of exegetical theology. I believe that the benefit that is received from professing the doxology is that the prayer ends with a confession of faith that God is the sole provider of what each petitioner asks for, rather than ending with a plea from the petitioner. The doxology of the Lord's Prayer was added by the late first century based on 1 Chr 29:11 text, and because of the Jewish tradition that required all prayers to end with a doxology. With this in mind, I believe that the doxology was not a mistake, but a deliberate addition to the Lord's Prayer. Historically, some theologians in the past have assumed that the doxology is part of the original prayer that Jesus gave to his disciples. However, the doxology was used sporadically during the Reformation because of its use by some of the early Eastern Church Fathers, yet was not in other Bible translations, like the Vulgate. It then depended on what translation one was using at the time.

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I. The Manuscripts

When one prays the Lord's Prayer, there is no doubt that God hears his prayer, and that it is acceptable to God. But, what if the words that one speaks in the Lord's Prayer today are not the same words that Jesus gave to his disciples during the Sermon on the Mount or the Sermon on the Plain? What if one section of the prayer was a later addition? Is the prayer still pleasing to God? Modern scholarly Greek texts of Matt 6:13 do not include the words, "for thine is the kingdom, and the power, and the glory, forever and ever. Amen." They are footnoted at the bottom of the text. So why do members of the Lutheran Church—Missouri Synod include the doxology of the Lord's Prayer in their liturgy?

A. Evidence supporting the inclusion of the doxology of the Lord's Prayer in the original manuscripts

The volume of textual witnesses, which include the doxology, is one reason to consider including it as part of the original prayer. In his article on textual criticism, Jacob Van Bruggen states, "Only a small number of manuscripts omit the doxology."[2] He goes on to show that only manuscripts ℵ B D Z and f^1 omit the doxology; whereas L 33 892 1241 bo (syc) f^{13} 28 700 Θ K W all contain the doxology.[3] Here the argument is simple: since there are more manuscripts that contain the doxology, it is part of the original text. Van Bruggen also says, "The idea that the doxology could have actually come into the text from the liturgy is not acceptable because this doxology has a varying and often longer form."[4] Jeffrey Gibbs, professor of exegetical theology at Concordia Seminary St. Louis, takes the idea that early liturgies are not reliable sources one step further saying,

> The text of the *Didache* (as known to us) has one of the shorter endings 'For yours is the power and the glory forever' (*Didache* 8:2). However, the transmission of the text of the *Didache* is uncertain, and scholarship is not agreed on how to view the evidence. It is completely within the realm of possibility that the few manuscripts of the *Didache* that we possess have themselves been influenced by later manuscripts of Matthew that had one of the longer endings to the Our Father.[5]

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[2] Jacob Van Bruggen, "The Lord's Prayer and Textual Criticism," *Calvin Theological Journal*, 17, no. 1 (April 1982): 84, http://0-web.ebscohost.com.topcat.switchinc.org/ehost/pdfviewer/pdfviewer?sid=58558270-7f83-4c32-89f8-3ad136bec749%40sessionmgr111&vid=4&hid=128 (accessed October 8, 2013).

[3] Van Bruggen, 85.

[4] Van Bruggen, 84.

[5] Jeffrey A. Gibbs, *Matthew 1:1-11:1* Concordia Commentary (St. Louis, MO: Concordia Publishing House, 2006), 318.

He cites a specific text, the *Didache*, which is a compilation of the early teachings of the church; this provides the readers with some of the earliest records of worship practices, or liturgies. But Gibbs states that this source could have been, and most likely was, altered many times from its original composition. So, one could infer from these facts that because the doxology was not from early liturgies that it was part of the original manuscripts.

Jewish prayers from the time of Jesus also point to the likelihood that the doxology of the Lord's Prayer was part of the original text. Joachim Jeremias says, "In Palestinian practice it was completely unthinkable that a prayer would end with the words 'the trial.'"[6] While Edward Hills says that the Jews just did not like ending a prayer abruptly, as with the words "but deliver us from evil,"[7] Philip Harner provides a different reason for the inclusion of the doxology, saying, "It was a Jewish principle that a prayer had to end 'with something good.' Jesus, that is, would not have wanted the prayer to end with a word like 'temptation' or 'evil.'"[8] R.T. France even says that the doxology was "an essential part in most Jewish prayers."[9] The Jews intended to end their prayers by giving praise to God for hearing, and surely answering, their prayers. W.W. Davies adds to this idea, saying, "It is antecedently unlikely that Matthew and, for that matter, Jesus himself should finish a prayer without a doxology, expressed or assumed."[10] Davies makes the point that Jesus would have known this Jewish practice, and had no reason not to keep it. It is then hard to understand why one would not include the doxology as part of the original manuscripts.

Edward Hills believes, similar to Van Bruggen, Gibbs, Jeremias, and Davies, that the doxology was part of the original manuscripts. But, he believes that the use of the doxology in early church worship is what proves that the doxology was part of the original manuscripts. Hills states that the doxology was used in the early church liturgies of St. Basil and St. Chrysostom; he says that these liturgies do not have an identical doxology, but "due to this liturgical use, the conclusion of the Lord's Prayer was altered in various ways in the effort to make it more effective. This, no doubt, was the cause of the minor variations in the doxology."[11] William Hendriksen comments on Hills's

[6] Joachim Jeremias, *The Lord's Prayer*, trans. and ed. John Reumann (Philadelphia, PA: Fortress Press, 1964), 32.

[7] Edward F. Hills, *The King James Defended: A View of the New Testament Manuscripts* (Des Moines, IA: The Christian Research Press, 1956), 98.

[8] Philip B. Harner, *Understanding the Lord's Prayer* (Philadelphia: Fortress Press, 1975), 114-115.

[9] R.T. France, *The Gospel according to Matthew: An Introduction and Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1985), 137.

[10] W.W. Davies, *The Setting of the Sermon on the Mount* (Cambridge: University Press, 1966), 451.

[11] Hills, 101.

thoughts saying, "Because of liturgical separation...this conclusion 'began to be regarded by some Christians as a man-made response and not part of the original prayer as it fell from the lips of Christ.'"[12] Hills and Hendriksen believe that the doxology was a part of the original text of the Lord's Prayer, but, because of its convoluted use in the early church's worship, the doxology was seen as a liturgical response rather than as a God-breathed part of Scripture. With this evidence, these scholars believe the doxology can be included as an original part of Scripture.

B. Evidence against the inclusion of the doxology of the Lord's Prayer in the original manuscripts.

The first argument brought up for the inclusion of the doxology stated that because the doxology is used in more manuscripts than not, it should be included as part of Scripture. But because something is used more times than not is not a valid reason to conclude that it was part of the original text. That the doxology is not used in the earliest and best manuscripts speaks against the inclusion of the doxology. Alexander Maclaren states, "There is no reason to suppose that this doxology was spoken by Christ. It does not occur in any of the oldest and most authoritative manuscripts of Matthew's Gospel."[13] And according to Bruce Metzger,

> The absence of any ascription in early and important representatives of the Alexandrian (ℵ B), the Western (D and most of the Old Latin), and other (f^1) types of text, as well as early patristic commentaries on the Lord's Prayer (those of Tertullian, Origen, Cyprian) suggests that an ascription, usually in threefold form, was composed (perhaps on the basis of 1 Chr 29.11-13) in order to adapt that Prayer for liturgical use in the early church.[14]

Therefore Hendriksen says, "The rules of textual evidence do not favor the doxology's inclusion in the Lord's Prayer."[15] Hills also states, "Origen, Tertullian, Cyprian, and Augustine make no mention of it."[16] Harner goes on to say that the doxology was omitted "from the Latin Vulgate, the German Bibles before Luther, and the New Testaments of Wycliffe, Tyndale, and Coverdale."[17]

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[12] William Hendriksen, *Exposition of the Gospel according to Matthew*, New Testament Commentary (Grand Rapids, MI: Baker Book House, 1973), 338.

[13] Alexander Maclaren, *Ezekiel, Daniel, and the Minor Prophets St. Matthew: Chapters I to VIII*, Vol. 6 of Expositions of Holy Scripture (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1932), 289-290.

[14] Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart, Germany: Deutsche Bibelgesellschaft, 1994), 14.

[15] Hendriksen, 337.

[16] Hills, 101.

[17] Harner, 114.

The only necessary evidence comes from the ancient manuscripts; if the doxology was not part of the earliest and most concise manuscripts ℵ B D, Z, 0170, f^1, and *l*2211 texts,[18] then it was most likely not what Jesus said, but a later addition. It does not matter how many times the doxology has been used, if it was not used in the earliest and most concise texts, then it is not part of the original text. If the doxology, then, is not part of the original text should it be regarded as part of Scripture?

II. Place in Scripture

There are multiple places in Scripture that state that if one is to add, take away, or change the meaning of any part of Scripture that there are consequences for this action. John writes, "I warn everyone who hears the words of prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book" (Rev 22:18-19). God also commanded Moses, "Do not add to what I command you and do not subtract from it, but keep the commands of the LORD your God that I give you" (Deut 4:2). God adds later in the book, "See that you do all I command you; do not add to it or take away from it" (Deut 12:32). Seeing these strict warnings God has against adding to Scripture, and given the likelihood that the doxology of the Lord's Prayer was not part of the original manuscripts, something not spoken by Christ, why is the doxology found in some Bibles today?

A. Reason for inclusion of the doxology

One could be led to believe that the doxology of the Lord's Prayer is part of Scripture because it does not preach a different Christ or God than the rest of the Bible. The doxology does not distort the Gospel, but rather praises the God who has given poor sinners the ability to come to him with all of their wants and needs. A person could even turn to what Martin Luther says, concerning Deut 4:2, where God commands Israel not to add or take away from his command, "It does not take away from or add to the word of Moses when someone teaches the same thing in other words or in more words."[19] The Formula of Concord explains this liberty that Luther speaks of, in the context of a congregation, "We believe, teach, and confess that the congregation of God of every place and every time has the power, according to its circumstances, to

[18] *Novum Testamentum Graece: Based on the work of Eberhard and Erwin Nestle*, 28th Rev. ed., ed. Barbra and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger (Stuttgart, Germany: Deutsche Bibelgesllschaft, 2012), ad loc. Matt. 6:13.

[19] Martin Luther, *Lectures on Deuteronomy*, ed. Jaroslav Pelikan, vol. 9 of *Luther's Works*, ed. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis, MO: Concordia Publishing House, 1960), 51.

change such ceremonies in such manner as may be most useful and edifying to the congregation of God."[20] R. C. H. Lenski helps to interpret these last two statements by saying, "We do not intend to say that we are at liberty to add to or to subtract from other biblical books but not from this one [Revelation]. We hold them all equally inviolate. This prophetic and last New Testament book will ever move us the more to do so with all the inspired books, in all of which the same truth, doctrine, gospel are given us to keep (τηρεῖν) inviolate."[21] Lenski states that Scripture is to be kept unaltered: one does not have the liberty to add or subtract from what God has said.

Mark Braun, also, says, "One of the great blessings we inherited from the Reformation is the ability to distinguish between what is God's Word and what is man's. We may be tempted to elevate our own pious notions or pet traditions to the level of the Scripture, but we have no business binding another person's heart or life unless we can demonstrate 'This is what the Lord says.'"[22] The problem for the inclusion of the doxology is that one does not have proof that Jesus said it. As previously put forth the doxology was not part of the original manuscripts, based on this statement, one can conclude that Jesus did not say the words of the doxology. If Jesus did not say these words, as part of the prayer that he taught his disciples, then they cannot be considered part of Scripture.

B. Reason for exclusion of the doxology

The Bible says that if someone will add to or take away from Scripture, he will either receive plagues from God or be taken out of the book of life (Rev 22:18-19). One should not be careless when dealing with God's Word, but act as a steward by keeping what God has stated, or not stated, in his Word. One question raised by scholars is whether or not this command is given by Jesus or John. H. B. Swete states specifically, "The Speaker is still surely Jesus, and not, St John. Jesus has borne testimony throughout the Book by His angel, and now He bears it in person."[23] Louis A. Brighton, professor emeritus of exegetical theology at Concordia Seminary St. Louis, shows that the speaker does not change from verse 16 ("I, Jesus") to verse 17, so Jesus would have to be the speaker in verse 18.[24] Brighton also explains the application of the command,

[20] FC Ep 10.4.

[21] R. C. H. Lenski, *The Interpretation of St. John's Revelation* (Columbus, OH: The Wartburg Press, 1943), 673.

[22] Mark E. Braun, *Deuteronomy*: People's Bible Commentary (St. Louis, MO: Concordia Publishing House, 2005), 47.

[23] Henry Barclay Swete, *The Apocalypse of St John: The Greek Text with Introduction Notes and Indices* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1954), 311.

[24] Louis A. Brighton, *Revelation*. Concordia Commentary (St. Louis, MO: Concordia Publishing House, 1999), 655.

saying, "The warning that Jesus gives here in Rev 22:18-19, while directly applying to the book of Revelation, should also be applied by inference to the entire Bible, since Revelation is the climax and conclusion to the entire canon, both the OT and the NT."[25] This command from Revelation applies to the doxology of the Lord's Prayer.

Martin H. Franzmann explains this same idea in a different way, saying, "John has in calling his book of prophecy (1:3) affixed to it the seal of 'Thus says the Lord'...Now he expressly affirms the sanctity of the book as word of God by making God the jealous Guardian of its sanctity, the Guardian who will brook no additions to or any diminution of what His word declares and bestows."[26] Therefore, any words that do not flow from God should not be counted as part of his Word. Robert Mounce states that this command "is addressed not to future scribes who might be tempted to tamper with the text (nor to textual critics who must decide between shorter and longer variants!) but to 'everyone who hears.'"[27] No one is to alter what God has said; his Word contains eternal life. If one alters one part of Scripture, all of it can be put into question. This is why Paul stated to the Galatians, "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed" (1:8). Having put forth a reason why the doxology should not be included as part of Scripture, the question now is, Why was the doxology added to Scripture?

III. Why was the doxology added to Scripture?

There are two different ideas on why the doxology was added to the Lord's Prayer. Either it was added because all Jewish prayers at that time ended with a doxology, or because of liturgical use, showing that worship traditions were a statement of what one believed. In either case, the doxology was added for the benefit of the one praying the Lord's Prayer.

A. Jewish prayer formula

The reason some scholars believe that the doxology was added to the Lord's Prayer is that it would have been unfitting to end the prayer without it. Hills states, "The doxology of the Lord's Prayer is usually regarded as a Jewish prayer-formula that the early Christians took up and used to provide a more fitting termination for the Lord's Prayer which originally, it is said, ended

[25] Brighton, 656.

[26] Martin H. Franzmann, *The Revelation to John* (St. Louis, MO: Concordia Publishing House, 1976), 146.

[27] Robert H. Mounce, *The Book of Revelation*, rev. ed. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 409.

abruptly with *but deliver us from evil*."[28] Hills also raises the question, If the doxology was added by early Christians, why did they not praise Jesus directly? "For if there was one thing in which the early Christians were united it was in their emphasis on the name of Jesus. Converts were baptized in the name of Jesus Christ (Acts 2:38)."[29] This is a logical conclusion, if the early church praised Christ for all that he had done, why would they not praise him also for the prayer that he had given to them? Herbert Girgensohn answers this question, saying,

> The name of Jesus Christ is not mentioned, but he is the one who puts the prayer into the mouth of his disciples; he alone has the right to teach men to pray this, because in him God is allowing his kingdom to come. He is the one who brings the kingdom of God, already effectually present.... He is the one who hallows the name of God, the one through whom and in whom man is brought to give to God the honor which is his due.[30]

Again, the idea is that Jesus's name does not have to be explicitly stated, but rather that his teaching flows forth through the doxology.

B. Liturgical use

The question now becomes, Was the early church just following the Jewish prayer tradition of adding a doxology onto the end of a prayer, or were they doing this to enhance their worship? Nicholas Ayo helps with this question, saying, "Prayers in Christian liturgy typically ended with a formula of praise of God, much as Jewish prayers, which were held as models."[31] He states that Jewish prayer formulas were only used as the basis for prayers, not that they were used for tradition's sake. Ayo also says, "Doxological prefaces to prayers and more often conclusions were common in the Jewish synagogue. The early Christians continued the practice of doxologies, but the formulations now confessed Jesus Christ as Lord."[32] As discussed earlier, even though the doxology of the Lord's Prayer does not specifically state Jesus's name, his teaching flows forth from it. This adds to the point that the early church enhanced their new Christian worship by previous Jewish traditions.

Herbert Girgensohn continues on the thought of how the early church built upon the old Jewish traditions, saying, "The Christian church took over from Old Testament and synagogue worship the custom of closing all public

[28] Hills, 98.

[29] Hills, 98.

[30] Herbert Girgensohn, *Teaching Luther's Catechism*, trans. John W. Doberstein (Philadelphia, PA: Muhlenberg Press, 1959), 305.

[31] Nicholas Ayo, *Gloria Patri: The History and Theology of the Lesser Doxology* (Notre Dame, IN: University of Notre Dame Press, 2007), 20-21.

[32] Ayo, 4.

prayers with an ascription of praise to God."[33] The early church applied this knowledge to what they believed: Christ is the Redeemer through whom one is saved and deserves the praise and honor for doing so. This doxology then, became a teaching tool for the early church to instruct its hearers through worship about the work of Christ. Knowing that the doxology was used in worship to teach the congregation, the question becomes, From where did the doxology originate?

IV. Origin of the doxology

There are three different places from which the doxology of the Lord's Prayer could have originated: other New Testament texts, the *Didache*, or 1 Chr 29:11. The first and last of these sources would show that the doxology is biblical, whether or not it was part of the original manuscript of Matthew 6.

A. New Testament Sources (Gal 1:5; Rom 11:36; 2 Tim 4:18; Heb 13:21)

One possibility of the origin of the doxology is other doxologies in the New Testament. "For thine is the glory" is a doxology that is repeated several times throughout the New Testament and F. H. Chase explains that the commonality comes from the Greek words: σοί or (ᾧ), ἐστίν, ἡ δόξα, and εἰς τοὺς αἰῶνας (τῶν αἰώνων). These four components, that function together as a doxology, are found in Gal 1:5, Rom 11:36, 2 Tim 4:18, and Heb 13:21.[34] But, there is one problem: the words *kingdom* and *power* are not found in any of these passages. One could make the argument that this was a template and the creator of the doxology expanded upon this template, but this seems unlikely.

B. The Didache

Some scholars say that the *Didache* is the earliest form of the Lord's Prayer that has a doxology.[35] The *Didache* "is the oldest 'church order,' the basic part of which is dated...in the first Christian Century."[36] In part 8.2, the *Didache* states that one is to pray the prayer from the Gospel, and then

[33] Girgensohn, 302.

[34] Frederic Henry Chase, *The Lord's Prayer in the Early Church* (Cambridge: University Press, 1891), 169.

[35] Ernst Lohmeyer, "*Our Father: An Introduction to the Lord's Prayer*," trans. John Bowden (New York, NY: Harper and Row, Publishers, 1965), 230; Jeremias, 31; Josef A. Jungmann, *The Early Liturgy: To the Time of Gregory the Great*, trans. Francis A. Brunner, vol. 6 of *Liturgical Studies* (Notre Dame, IN: University of Notre Dame Press, 1959), 190; Herman C. Waetjen, *Praying the Lord's Prayer: An Ageless Prayer for Today* (Harrisburg, PA: Trinity Press International, 1999), 111.

[36] Jeremias, 3.

lists the Matthean version of Lord's Prayer and at the end adds, "For Thine is the power and the glory for evermore."[37] While all of this is true, this does not explain the origin of the doxology. There is no reference in the *Didache* to why the doxology is added to the Lord's Prayer or where it is from. However, it may have been added because that was the way it was being used in worship at the time. Lohmeyer says, "The Syriac versions also seem to have known the Lord's Prayer with a final doxology…whence it came into general Church use."[38] So, the doxology may have been used even prior to the *Didache*, supporting the statement that the doxology has no decisive origin.

C. 1 Chronicles 29:11

The root of the doxology is from the text of 1 Chr 29:11, which reads, "Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O Lord, and you are exalted as head above all." Luther himself references 1 Chr 29:11 as the basis for the doxology when he includes it in his translation of the Bible.[39] Even with this evidence though, one may argue that this is not a valid starting point because each attribute does not match up precisely in 1 Chr 29 from the Greek translation of Old Testament to the manuscripts of the New Testament that contain the doxology. In the doxology the words used are βασιλεία (kingdom), δύναμις (power), and δόξα (glory); in the Greek translation of the Old Testament the words used are βασιλεύς (king), δύναμις (power), and καύχημα (boast). Also, in Hebrew, the original language of the Old Testament, the words used are ממלכה (kingdom), גבורה (might), and הוד (splendor). Although all of these words do not have the direct equivalent in English to *kingdom, power,* and *glory*, they are very similar to them, and each of these attributes are used in standard English translations of the Bible.

There are two different views of how this text formed the doxology of the Lord's Prayer; either it is the exact source of the doxology or it contains the basis for the doxology. In support of the first view, Jan Milic Lochman says that even though the doxology is not admitted on the part of textual criticism, it is admitted on the basis of its theological significance; "The words breathe an unequivocal biblical spirit."[40] Richard Andersen continues this thought, say-

[37] *The Didache: The Epistle of Barnabas, The Epistles and the Martyrdom of St. Polycarp, The Fragments of Papias, The Epistle to Diognetus*, trans. James A. Kleist, Ancient Christian Writers: The Works of the Fathers in Translation, eds. Johannes Quasten and Joseph C. Plumpe (New York: The Newman Press, 1948), 19.

[38] Lohmeyer, 231.

[39] *Die Heilige Schrift: nach der deutschen Übersetung D. Martin Luthers* (Berlin, Germany: Britische und Ausländische Bibelgesellschaft, 1933), 7.

[40] Jan Milic Lochman, *The Lord's Prayer*, trans. Geoffrey W. Bromiley (Grand Rapids, MI:

ing, "The doxology has its origin in the words of 1 Chronicles 29:10-11; thus it is biblical, while also being an appropriate summation of Jesus' prayer. It is truly a hymn of praise, a brief but grand recapitulation of the themes Jesus included."[41] Andersen states that the doxology comes directly from this passage and explains that these words are a summation of what Jesus said.

In support of the second view, Harner states, concerning 1 Chr 29 and other Jewish doxologies, "Although these doxologies do not correspond exactly to the one in the Lord's Prayer, they illustrate the kind of material that the disciples of Jesus or the early Christians could draw on in composing a doxology of their own."[42] The author of the doxology used 1 Chr 29 as a starting point from which he was able to construct a biblical doxology for the Lord's Prayer. This is the best option out of the two categories because it contains all three attributes, *kingdom, power,* and *glory*, yet does not make it out to be just a copy of what King David prayed. Having come to this conclusion on the origin of the doxology, its use during the Reformation period will be explained.

V. The doxology during the Reformation era

After the doxology had attained the status of being spoken by Christ himself in the first two centuries, the doxology fell into disuse. Martin Chemnitz states that the church fathers Cyprian, Tertullian, Origen, Ambrose, Jerome, and Augustine did not comment on the doxology.[43] But, by the time of the Reformation, the doxology began to be used again. Luther even includes the text of the doxology in his Bible.[44] In this section, the thoughts, from Luther and other Reformation theologians will be explored to show the doxology's use at that time.

A. Luther

Outside of Luther's inclusion of the doxology in his translation of the Bible, there are only two sources where he comments on the doxology: in a sermon on the Sermon on the Mount and in a sermon on the Lord's Prayer. Luther says, "But in the text there is a small addition with which He concludes

William. B. Eerdmans Publishing Company, 1990), 162.

[41] Richard Andersen. *Living the Lord's Prayer: Our Power and Promise* (St. Louis: Concordia Publishing House, 1994), 114.

[42] Harner, 116.

[43] Chemnitz, 95; Metzger, 14.

[44] Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit. Amen. (Then yours is the kingdom and the power and the glory in eternity. Amen.)

the prayer, a sort of thanksgiving and common confession."[45] This shows that Luther believed that Christ himself spoke the doxology. He also states, "This life is nothing but one accursed evil, in which trials are sure to emerge, we should pray for deliverance from evil so that trials and sin may cease and that God's will may be done and his kingdom come, all to the glory and honor of his holy name."[46] A footnote in *The Book of Concord* explains though, "Some later editions of the catechism, printed after Luther's death, add the doxology. Although found in Erasmus's editions of the Greek New Testament and in Luther's translation into German, Luther himself consistently followed the medieval usage in catechesis and omitted it."[47] Martin Brecht says that the medieval use of the word "meant a treatment of the most important elements of the Christian faith."[48] According to Brecht's definition, Luther did not believe that the doxology was an essential part of the Lord's Prayer. Albrecht Peters states that Luther left the doxology out of the catechism for another reason, "Luther does not do this on account of historical-critical investigation into the post-biblical origin of that hymnodical acclamation of the congregation, but rather 'out of piety for the heritage of the Western Church.'"[49] According to Peters, Luther decided to continue the tradition of excluding the doxology from catechisms, not because he did not believe that it was important.

In *Die Bekenntnisschriften der evangelisch-lutherische Kirche* (The Confessions of the Evangelical Lutheran Church), in the Lord's Prayer portion of the Small Catechism, the doxology is not included.[50] But, there is a footnote which states, "Der Nürnberger Katechismusdruk von 1558 fügt 'vor Amen' ein: ‚Denn Dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit.'"[51] Here, it states that the doxology is included before the "Amen" in the Nuremberg Catechism of 1558. So, this stands to be the source where the doxology entered back into catechetical use during the Reformation. But, in the copy of the Nuremberg Catechism that I obtained, the doxology was not included. On one page, the seventh petition is discussed which then leads into the "Amen"

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[45] Martin Luther, *The Sermon on the Mount (Sermons) and The Magnificat*, ed. Jaroslav Pelikan, vol. 21 of *Luther's Works*, ed. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis, MO: Concordia Publishing House, 1956), 147.

[46] Martin Luther, *Devotional Writings I*, ed. Martin O. Dietrich, vol. 42 of *Luther's Works*, ed. Helmut T. Lehmann (St. Louis, MO: Concordia Publishing House, 1969), 76.

[47] SC "Ten Commandments" 21n76.

[48] Martin Brecht, "Reorganization of the Church and Pastoral Activity," in *Martin Luther: Shaping and Defining the Reformation 1521-1532*, 251-292, trans. James L. Schaaf (Minneapolis, MN: Fortress Press, 1990), 273.

[49] Albrecht Peters. *Lord's Prayer Commentary on Luther's Catechisms*, trans. Daniel Thies, ed. Charles P. Schaum (St. Louis, MO: Concordia Publishing House, 2011), 6.

[50] *Die Bekenntnisschriften der evangelisch-lutherische Kirche: herausgeben im Gedankjahr der Augsburgischen Konfession 1930*, 2nd ed. (Göttingen, Germany: Vandenhoeck and Ruprecht, 1952), 515.

[51] *Die Bekenntnisschriften*, 515n2.

portion, where nothing is stated concerning the doxology and the phrase "Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit" is not found.[52]

This can only mean one of two things: there were multiple differing copies of the Nuremberg Catechism and the one that I found does not contain the doxology, or *Die Bekenntnisschriften* cited an incorrect source from which the doxology was to be found. Gerhard Bode gives the context of what was happening during the Reformation era with Luther's Small Catechism saying,

> Throughout the 16th and 17th centuries editions of the Small Catechism were printed in expanded form, with supplementary questions and answers, prayers, hymns, and other elements of religious education. Additional Scripture passages inserted into the text of the catechism served to illustrate and reinforce Luther's teaching. These expanded manuals were essentially commentaries, explaining and building upon Luther's own words in the catechism.[53]

Now, this does not state that there were multiple differing copies of the Nuremberg Catechism being distributed, but what it does say is that there were many people who were editing Luther's Small Catechism, and the same could possibly have happened to the Nuremberg Catechism as well. Robert Kolb corroborates this idea saying "It [the Small Catechism] was issued in thirty editions in German before 1546; by the end of the century at least 125 more had been published in one form or another."[54] He also says, "Already in 1568, three years before the Wittenberg Catechism was issued, the problem of adulterated versions of the catechism [began] appearing under Luther's name."[55] These data support the idea that there were multiple editions of the Small Catechism throughout Germany, during the 16th century, when the *Die Bekenntnisschriften* was put together, and one of these editions must have included the doxology with the Lord's Prayer, while the one that I obtained did not contain it. The opposite view, that *Die Bekenntnisschriften* was cited incorrectly, means the doxology was never a part of the Nuremberg Catechism of 1558. Whether it was included by mistake or by misattribution, I

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[52] Joachim Zeller. *Der Kleiner Katechismus für die gemeine Pharrer und Prediger: Nach dem Alten Exemplar Doctoris Martini Lutheri von neuen übersehen und zu gemeinem gebracht der Nürmbergischen Kirchen und Schulen gedruckt* (Nuremberg, Germany), 1558.

[53] Gerhard Bode, "Instruction of the Christian Faith by Lutherans after Luther," in *Lutheran Ecclesiastical Culture, 1550-1675*, ed. Robert Kolb, 159-204, vol. 11 of *Brill's Companions to the Christian Tradition* (Boston, MA: Brill, 2008), 169.

[54] Robert Kolb, "Blossoms and Bouquets from Luther's Thought: Topical Collections and Individual Reprints of Luther's Publications," in *Martin Luther as Prophet, Teacher, Hero: Images of the Reformer, 1520-1620*, 155-194 (Grand Rapids, MI: Baker Books, 1999), 158.

[55] Robert Kolb, "The Layman's Bible: The Use of Luther's Catechisms in the German Late Reformation," in *Luther's Catechisms—450 Years: Essays Commemorating the Small and Large Catechisms of Dr. Martin Luther*, eds. David P. Scaer and Robert D. Preus (Fort Wayne, IN: Concordia Theological Seminary Press, 1979), 18.

cannot answer. Further research is needed to determine whether any other editions of the Nuremberg Catechism include the doxology, and which is the first catechism to include it.

Luther though, was not the only Reformation theologian who commented on the doxology of the Lord's Prayer. The next part of the paper deals with the thoughts of other theologians.

B. Other Reformation theologians

John Calvin, who broke away from the Roman Catholic Church almost a decade after Luther was excommunicated, commented on the doxology saying, "It is strange that this doxology, closing the prayer, which fits so well, has been omitted in the Latin."[56] While Calvin does not explicitly say that he believes that the doxology was spoken by Jesus, he believes that it has the same spirit that the Lord's Prayer does, so he does not see why it would not be included. This follows Calvin's theology concerning the Lord's Prayer, which Kenneth Stevenson describes as being "a scriptural guide as to how all prayer should be framed."[57] This, Stevenson contrasts with the positions of Luther, Thomas Cranmer, and Richard Hooker, which is that the Lord's Prayer is a scriptural prayer.[58] The difference is that a prayer has a set wording whereas a guide can be altered for one's particular use. Calvin continues on prayer, saying, "He [God] wants us, rightly, to give due honour to his name."[59] Calvin sees the doxology as another way in which one can give honor to God because the doxology speaks of things that only God is capable of doing.

Another theologian at the time of the Reformation, who influenced Calvin and Luther, was Desiderius Erasmus. He was a Catholic priest and a humanist, who published a Greek New Testament that included the text of the doxology, which Calvin used for his translations.[60] What intrigues me is the lack of commentary that he has on the doxology. In Hilmar Pabel's *Conversing with God*, Erasmus's thoughts are examined, but there is nothing concerning the doxology.[61] Each of these reformers, though, has stated somewhere in his work that

[56] John Calvin, *A Harmony of the Gospels Matthew, Mark, and Luke*, Vol. 1 of Calvin's Commentaries, trans. A.W. Morrison, eds. David W. Torrance and Thomas F. Torrance (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1972), 213.

[57] Kenneth Stevenson, "Richard Hooker and the Lord's Prayer: A Chapter in Reformation Controversy," *Scottish Journal of Theology* 57, no.1 (2004): 55, http://0-search.proquest.com.topcat.switchinc.org/docview/222369292 (accessed November 15, 2013).

[58] Stevenson, 55.

[59] John Calvin, "Prayer. The Chief Exercise of Faith, by which We Daily Receive God's Benefits," in *The Institutes of Christian Religion*, 203-213, eds. Tony Lane and Hilary Osborne (Grand Rapids, MI: Barker Book House Company, 1987), 204.

[60] Stevenson, 45.

[61] Hilmar M Pabel, "Interpreting the Lord's Prayer," in *Conversing with God: Prayer in Eras-*

the doxology was said by Christ. While these men believed that the doxology was said to give glory and honor to God, the meaning of the doxology continues to be interpreted by New Testament scholars to this day.

VI. Meaning of the doxology

While the pressing question about the doxology of the Lord's Prayer is, Was it said by Jesus or not? a close second would be, What does the doxology mean? Unlike the first question, where there is a definitive answer held by most scholars, the second does not have a definitive answer. Some scholars think that each attribute (*kingdom*, *power*, and *glory*) refers back to statements in the Lord's Prayer, or that it is a summary of the Lord's Prayer. Others believe that the attributes can only rightly be attributed to God, while others believe that each attribute functions separately from the others. Each of these categories will be studied.

A. Summary

This first category says that the doxology is a summary of the actual text of the Lord's Prayer. Richard Andersen refers to the doxology in this way,

> In this summary to the Lord's Prayer, we speak of the kingdom (referring back to the Second Petition), God's rule in heaven and on earth as well as in the hearts of His believers. We refer to the power, manifest in God who can will things to be done in heaven and on earth, as well as provide bread, forgive sin, and preserve us from both the time of trial and the tempter of evil (Petitions Three through Seven). God's glory (from the First Petition) is in who He is—which includes His hallowed name as well as His hallowed being and the hallowed relationship we have with Him, for He is our Father. Thus, what is being said in the doxology recapitulates the prayer's seven essential parts in three remarkable words.[62]

Andersen states clearly how each of these attributes refers back to the text of the Lord's Prayer. One can pray to the God who brings his kingdom to lost and condemned sinners, who does not wait for them to make it to God; who exercises his power over all creation by providing for them, and who shows forth his glory by letting poor sinners come to him at any time with their needs, because of the work of his Son, Jesus Christ.

Alexander Maclaren expounds upon the phrase "thine is the power," saying, "Not merely has He authority over, but He works indeed through all—the whole world and all creatures are the field of the ever present energy of

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mus' Pastoral Writings (Toronto, ON: University of Toronto Press, 1997).

[62] Andersen, 115-116.

God.... Among men all power is from Him. His will is the creative word."[63] This reminds one that God uses every person on this planet for a specific purpose. God gives each person what he asks for in the fifth petition: the forgiveness of sins, and the ability to grant that to his neighbor who has wronged him.

B. Attributes are for God alone

The second category shows that God is the only one who has these attributes. Luther states,

> ...For these three things he has reserved for Himself—to govern, to judge, and to glory. No one has a right to judge or to rule or to have sovereignty except God alone, or rule those whom He has commissioned with it, those through whom, as His servants, He maintains His rule.... These are the two things that He names here: 'the kingdom,' that is, the sovereignty by which all authority is His; and then 'the power,' that is, the consequence of His authority, its execution, by which He can punish, subject the wicked to Himself, and protect the pious.... In the same way 'the glory,' or honor or praise, belongs only to God. No one may boast of anything, his wisdom or holiness or ability, except through Him and from Him.[64]

God is the only one that can give authority to any leader, and the only one who is able to subject people who stray from his authority, and because he is the only one who is capable of doing this, he is the only one who deserves honor and glory. Loy echoes this saying, "The kingdom is His and He will protect and prosper it, and see that it attains the end of its establishment. And His is the power, so that nothing can hinder the attainment of His purpose... and all the more confidence can the believer have that he shall receive what he asks, because the glory all belongs to God and he delights to ascribe it to Him."[65] Both Luther and Loy explain that God's kingdom comes because no one else has the power to be able to stop it. God is the only one who has this ability. This is why Luther states, "No one may boast of anything, his wisdom or holiness or ability, except through Him and from Him."[66]

C. Attributes functioning separately

Chemnitz takes a different stand on "thine is the kingdom" and says that "It is not understood as God's universal kingdom over all creatures. It is understood of that kingdom which is called the kingdom of heaven, the kingdom of

[63] Maclaren, 292-293.

[64] Martin Luther, *The Sermon on the Mount (Sermons) and The Magnificat*, ed. Jaroslav Pelikan, vol. 21 of Luther's Works, ed. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis, MO: Concordia Publishing House, 1956), 147-148.

[65] M. Loy, *The Sermon on the Mount: A Practical Study of Chapters V - VII of St. Matthew's Gospel* (Columbus, OH: Lutheran Book Concern, 1909), 202-203.

[66] Luther, *The Sermon on the Mount (Sermons) and The Magnificat*, 148.

God, and of Christ in the Church. These things that we ask are the blessing of that kingdom."[67] Also, Lochman continues this thought saying, "We may presuppose this earlier discussion, though with the reminder that we there discerned two different lines, the spatial, concrete, everyday line on the one side, that of God's royal dominion on the other. In the doxology, we are to think especially of the second line."[68] This does not mean that God does not care about our kingdom here on earth but rather that that is not what the doxology is asking for. What both of these men are saying is that the doxology is focused on God's heavenly kingdom.

Lochman speaks of "thine is the power" in this way:

> If God's power was manifested on the way of Jesus of Nazareth, if God's word of power became incarnate in him, then the thrust of God's power is not toward graceless superpower, toward compulsion and manipulation, toward ensuring lordship over others, but toward redeeming, winning, and establishing.[69]

He states that God's power is shown forth in nothing more than Jesus Christ, true God, who came down and lived in a sinful world, and then took upon himself the whole sin of the world on the cross. Lochman continues, "The New Testament emphatically understands the glory of God in relation to the history of Jesus, and that in this connection the cross (as well as the resurrection) is of key significance. The glory of God is seen as the glory of the Crucified, the glory of self-sacrificing love."[70] With this statement, one sees that it is hard to separate God's power and glory from each other. God showed his power by redeeming sinners by Christ's death, which also shows why he is the one who receives our honor and glory. The final question to be discussed now is, Why is the doxology used in the Lutheran Church—Missouri Synod today?

VII. Why is the doxology used today?

The argument of this article has been that the doxology was not part of the original text spoken by Christ. Holding to this belief, the question now becomes, Why does the Lutheran Church—Missouri Synod continue to speak the doxology? Is it used out of a blind continuation of tradition, or is there a benefit that comes from speaking the doxology?

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[67] Chemnitz, 95-96.

[68] Lochman, 165.

[69] Lochman, 166.

[70] Lochman, 169.

A. Tradition

Article XV of the Augsburg Confession states, "Concerning church regulations made by human beings, it is taught to keep those that may be kept without sin and that serve to maintain peace and good order in the church, such as specific celebrations, etc."[71] Here it is stated that some traditions are not inherently evil or wrong, and that some traditions can be used in a God-pleasing way. But Article XV goes on to state, "Moreover, it is taught that all rules and traditions made by human beings for the purpose of appeasing God and of earning grace are contrary to the gospel and the teaching concerning faith in Christ."[72] This means that traditions do not contribute to our salvation: salvation comes only through faith in Christ Jesus.

When Article XV is applied to the doxology, the reason for the use of the doxology becomes clear. Does the doxology lead one into sin? No, it points one back to God. Does the doxology continue the good order of the church and the liturgy? Yes, it has been used in all of the hymnals of the LCMS.[73] Does the doxology teach that through speaking it one will receive grace? No. It could be said then, that the Lutheran Church—Missouri Synod uses the doxology of the Lord's Prayer out of pure tradition. Another reason that the doxology could be used builds upon this tradition.

B. Beneficial way to end the Lord's Prayer

If one ends the Lord's Prayer, in Matthew, with "but deliver us from evil," one would be ending the prayer the way that Jesus said it to his disciples. But when the doxology is added to the Lord's Prayer a metaphorical circle is completed: the doxology brings one back to the beginning of the Lord's Prayer, saying, "Our Father." This says that the God who was invoked at the beginning of the prayer, that same God is the only one who can answer the prayer, has the power to forgive ones sins, and has the ability to rule over his kingdom. The prayer then ends with God being the sole provider of what each petitioner asks for, rather than ending with a plea from the petitioner. The doxology then is a way to teach believers what they are praying for in the Lord's Prayer: God's kingdom, power, and glory.

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[71] AC XV.

[72] AC XV.

[73] "The Lord's Prayer," in *Evangelical Lutheran Hymn-Book* (St. Louis, MO: Concordia Publishing House, 1928), 9; "The Lord's Prayer," in *The Lutheran Hymnal*, prepared by The Evangelical Lutheran Synodical Conference of North America (St. Louis, MO: Concordia Publishing House, 1941), 27; "The Lord's Prayer," in *Lutheran Worship*, prepared by the Commission on Worship of The Lutheran Church–Missouri Synod (St. Louis, MO: Concordia Publishing House, 1982), 171; "The Lord's Prayer," in *Hymnal Supplement 98*, prepared by the Commission on Worship of The Lutheran Church–Missouri Synod (St. Louis, MO: Concordia Publishing House, 1998), 12; "The Lord's Prayer," in *Lutheran Service Book*, prepared by the Commission on Worship of The Lutheran Church–Missouri Synod (St. Louis, MO: Concordia Publishing House, 2006), 162.

Conclusion

In this article, I proposed that the Lutheran Church—Missouri Synod professes the doxology of the Lord's Prayer out of pure tradition, and suggested a reason why the doxology should continue to be used in the LCMS, namely, because the prayer ends with God being the sole provider of what each petitioner asks for, rather than ending with a plea from the petitioner, and that what each petitioner is praying for in the prayer is God's kingdom, power, and glory. The doxology was added during the time of the early church, late in the first century, and is based on 1 Chr 29:11, but contrary to my beginning thoughts, this happened because of the use of the doxology in liturgy.

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CONCORDIA THEOLOGICAL JOURNAL

Chapel Sermons

Chapel Sermon

May 2, 2014

Steve Smith
CUW Campus Pastor

***Text**: Gospel for Easter 2 (A series) John 20:24-29:*

> "Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.' Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.'" (ESV)

(This continues a series of letters of an imaginary student named Jane to her parents. In listening to the voice of a student, we hear the Gospel come to light in relation to the lives of college students.)

Dear Mom and Dad,

Well I'll just go ahead and put it out there—two weeks from today I'll be home for the summer. There is no hint of that at all right now. The papers and clutter are quite a sight to see. A lot of the seniors have been doing their presentations of their big papers or projects and the behind the scenes of getting ready for that is something—the veneer of a polished student in a suit with a slick Powerpoint presentation shows nothing of the disaster left behind to be so presentable. I'd send you a picture but I can't.

Even we who aren't graduating are just trying to keep it all together. It's too much to think about next year being my senior year. Brooke has started calling the sophomores and freshmen "youngsters"—like, "The caf is pretty crowded; the youngsters must be eating late tonight." Like 21 is so old.

Outside, it definitely doesn't look like the end of the semester; it still looks like March. The lake looks like liquid ice—which is water, I guess. But it looks like it just recently was ice and could still be ice again any time. You know what I mean, don't you? I'd send you a picture, but, sadly I can't. I'll believe you when you say that the flowers are out in central Indiana but about 2 or 3 inches of green stalks on some flowers-to-be is Wisconsin's best attempt at trying to show that it's May. Pretty sad.

In fact, it's been so cold and rainy that the big Campus Ministry Stomp the Yard event will be inside for the first time. In some ways, it may end up being more fun with everyone in the Fieldhouse. I don't know if I told you that the concert is the band, Lost and Found. I haven't seen them since the Youth Gathering when it was in New Orleans. Wow, I was a junior in high school then—it seems so long ago. I wasn't even a youngster. But they'll be there and the hog roast will happen and all those inflatable bouncy castles and stuff are able to be inside. So, maybe it's just better. I can almost envision it but the picture would be worth a thousand words.

Although I won't be able to send you a picture. Yes, I am trying not to complain but being without my phone is so hard. It's only been 4 days since I left my phone at the Apple store to see if they can get all my pictures and stuff off of it but it seems like it's been a month. When the tech guy at the Apple store said, "I don't know; this doesn't look good" I knew it definitely was a sad day.

I can do lots of stuff on my laptop and e-mail and everything but when people try to text you about meeting together to work on projects and homework, you feel like you're Amish or something. It's hard to think about what things were like before cell phones…that you had to wait for someone to be at their actual phone to talk. You had to be in your house or in your dorm room with a phone wired into the wall.

Which leads me to the biggest news that I have been building up to. I was in the Library Wednesday night studying for a test. I wasn't in a particularly good mood since I was really tired and I was just feeling a bit bedraggled. So who comes along and walks straight up to me but Ethan. Yes, Ethan. After basically nothing more than a "Hi Jane" in the hall every now and then for most of this Spring, he comes up to me and says, "Hey, I was trying to get in touch with you, but you didn't answer my texts."

It took a minute to register what he was saying. How did he have my cell phone number to text me? Oh, it was from last semester when we had class together. Why was he texting me? It must be about…I have no idea. We don't have any classes together this semester.

So I stumbled out something about my cell phone died and my new one's coming. So he said, "Hey do you have a minute to talk?" So we went over to the BBC and he said, "You're from Indiana, right?" "Yes…" "Yes, I remembered because you wear that Indiana sweatshirt sometimes." I looked at the decrepit old Indiana sweatshirt that I was wearing that I got back in high school. "Well, I'm working construction with my uncle and my cousins this summer and there's these jobs where we just go and live wherever it is for a month or however long it takes and the first job we're doing might be near where you live." Do you know where it is? It's 20 minutes away from our house. So he

said, "Yeah, I thought we could hang out a couple of times or something if you have time. We work really long hours but there's usually some night or a day off that we get."

I had no idea what to say but I think I said something like, "Yeah. That could work. I mean, sure. Yeah. Good." The one syllable sentences were flowing like water. Like water that could be ice again at any time. But he said, "Well good. So you'll have your cell phone back by then to get in touch, right?" "Yeah." "Well, text me when you have your phone back."

It took me a minute to think of where I was and what I was doing—studying for a test. Right. I can't imagine what the look on my face must have been. I'd send you a picture but…well you know.

It's an interesting thought, really. How much unexpected news can change our perspective. I went from being tired and bored and unexcited to thinking about summer in a whole new way. I was immediately awake and alive.

When I think about Easter, it seems like it should be that way, too. I wonder what Peter and the disciples and Thomas must have thought. This is news that's too good to be true. Thomas wasn't there so he didn't get to see Jesus and so he just couldn't believe it. No cell phone—no picture. He didn't see it and it was too much to imagine.

But Jesus knew how much he needed to see and so he made it possible for him to experience the good news in a way that was real to him. In person. It's so much better than a text.

So I'm writing this to you in a letter. I guess that's how a lot of people got the news of Easter. Word of mouth certainly spread some of it, but most people never got to see it. It wasn't face to face. At least for now. But that's what Jesus' resurrection ultimately ends up being about—the promise of face to face in the future. I have to say I'm kind of excited about the potential for some face to face time with Ethan this summer.

But when you think about the promise of Jesus and what it will mean to see him face to face, well, that's almost too much to imagine. But it's a lot to look forward to. And that's enough to carry me through the last couple of weeks. For now, it's words that are better than a picture.

And that's all the news from Concordia, where your humble but awesome daughter continues the tradition of great humor, great people, great faith, and even a view of a great lake.

Love,
Jane

Chapel Sermon

May 15, 2014

Steve Smith
CUW Campus Pastor

Text: *The First Reading for Easter 4 (A series) Acts 2:42-47:*

> "And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved." (ESV)

Friends in Christ,

If you were going to take a picture of Concordia but you could only have one picture, what would you propose? What conveys the essence of Concordia or at least Concordia as you see it? Tonight and tomorrow lots of pictures will be taken by happy graduates with Lake Michigan in the background and sometime in the future people will say, "Didn't you graduate in May? Why is everyone wearing coats? It looks like winter."

Would the picture be of you and your roommates? Would it include a professor? One of our beautiful buildings? Would you just Snapchat a "selfie" to your friends with the word "awesome" scrawled on it? Or maybe the quintessential snapshot would be of a packed Chapel with us at worship as God's people singing Hymn 941 or maybe "Marvelous Light"! How would you convey that this is a thriving, spiritually active, wonderful place that you have been a part of?

I think this text from the book of Acts attempts to be that word picture—from before there were cameras—of the Church, right after Pentecost. When you read these words they are amazing. People devoted to learning and fellowship and praying together, sharing everything. Did you hear the words? "Glad and generous hearts…having favor with all the people." People sharing meals and selling their possessions and giving the money to others—and it's not talking about casting off unwanted textbooks and giving away expiring meal swipes and pawning off old couches to underclassmen. It's wild generosity of spirit.

And the most significant thing: "the Lord added to their number day by day those who were being saved." What had gotten into these people that they would do such things? Well, it's simple—the Holy Spirit. They had just experienced the miracle of Pentecost and the miraculous work of the Holy Spirit creating faith. 3000 people came to faith!

But it's interesting that if you read further in the book of Acts, you get to see that all was not sunshine and roses. There were brilliant examples of faith and heroic witnesses of the Gospel—literally "witnesses" as in the Greek meaning of that word "martyr" that people would die for this faith in Jesus. But there was selfishness and jealousy and parting of ways with Paul and Barnabas and others over disagreements and other evidences that it was not a restoration of the Garden of Eden. These were sinners who just got inspired—literally spirit-infused—and it was great. Then the people left that time and that place and had the big task of living out their faith apart from that moment and that miraculous time and place of Pentecost.

Maybe that's the best picture of where we are today. Not that we can compare ourselves to the early church in that way. But the strength of faith that is here and proclaimed every day won't be the same anymore for those who leave Concordia. And even though we are Concordians which means "hearts together," it is still bodies apart as we leave. So the picture of this awesome place and the faith inspired here will motivate us as we go off into summer and beyond.

But maybe the verse I skipped over is the most appropriate of all for us personally. Verse 43 says, "Awe came upon every soul, and many signs and wonders were being done through the apostles." Those words are the words for miracles—signs and wonders—and I wonder what the miracles might have been.

I don't think it was flashy, circus kinds of things. But I think that it might have been the individual, personal miracles of faith—that it was not like an unconscious alien takeover of peoples' minds as they came to faith but that their hopes and fears came together in the Savior Jesus.

"Awe came upon every soul" is an amazing statement...because the word for awe also means fear. And what does it mean that fear came upon every soul of these devout people in the early church? Certainly it's the awe and reverence of God's greatness and His Spirit working. There's your selfie with the hashtag #awesome....

But the awesome thing is that all of your fears—your personal ones that no one knows; all of the insecurities and dreams that may have surfaced and come true here at CUW or may still be coming true or may be crashing to the ground—all of what you hope for in life...all of that is known to God.

And the thought that He knows all your fears and sins and everything else inspires awe. The idea that God can work through all of that for me personally and work the signs and wonders and miracles of faith, that elicits a reaction of awe: fear that this God can do anything!

As people graduate, there is the hope of great futures. Lots of graduation cards have Bible verses like, "I can do all things through Him who gives me strength." It's true, that when God works in you, you never know what will happen. But that makes it an amazing thing to anticipate, doesn't it?

So wherever we go after today, I pray that you have that picture in your mind: that you have been a part of the miracles of faith that happen here daily. Fear, awe, reverence at what God has done and continues to do.

So that's one last sermon this semester. Not quite a thousand words long—probably about 950 give or take. But hopefully it's about a thousand words that burn a picture into your heart and mind. The miracle of God's love at Concordia. Now there's a picture. Hashtag #awesome.

CONCORDIA THEOLOGICAL JOURNAL

Book Reviews

Crowther, Kathleen M. *Adam and Eve in the Protestant Reformation.* New York: Cambridge University Press, 2010. Paper. 304 pages. $31.99

Adam and Eve are always worthy subjects for reconsideration in theological as well as historical contexts. Kathleen Crowther, Assistant Professor in the Department of the History of Science at the University of Oklahoma, delivered a lecture on this subject at Concordia University Wisconsin in the Fall of 2013 for our Reformation 500 lecture series. In her book, she provides an insightful portrait of both the theological novelties and the historical perceptions which grew out of the Lutheran Reformation. Awarded the Gerald Strauss prize in 2011 by the Sixteenth Century Studies Conference, Reformation theologians and early modern historians will recognize the theme of this book, but the general populace will find the topic intriguing and genuinely enlightening as explored by Crowther in this extensive and well-illustrated investigation.

Making a case for her several significant conclusions on spiritual values, sexual roles, and social inequity in six carefully crafted chapters, Crowther examined a multiplicity of Reformation-era sources and versions of the Adam and Eve story. From biblical commentaries to devotional tracts and sermons, from poems and plays to medical texts and illuminated woodcuts, she has identified the uniqueness of the Lutheran application of this fundamental biblical narrative, demonstrating how the Lutheran understanding of human nature and God's grace comes out most clearly through a variety of Reformation sources. Particularly interesting are the expanded legends which were used effectively by Lutheran pastors as catechetical tools for doctrinal instruction.

Earthy-insights are unearthed in the first two chapters of this book. Providing evidence for a distinctly Lutheran understanding of Adam and Eve, Crowther describes in chapter one a more pessimistic view of post-lapsarian humanity which was different from medieval as well as reformation Catholic and Protestant understandings. The work of three popular Lutheran playwrights underscores the strikingly novel approach to the biblical narrative as one author extended the story to include the coming of Christ (43). New ideas about Creation and the Fall, corporeal life and spiritual life, and the body and soul are explored in chapter 2, "In His Image and Likeness." Anatomical depictions of male and female bodies were understood as expressions of God's craftsmanship and "God the architect" (57), who provided order, form, and rationality to the whole universe. Crowther notes (79) that in Wittenberg anatomy was part of the arts curriculum for anyone studying philosophy. She concludes the chapter: "For Lutherans, the physical consequences of Adam and Eve's sin led easily into meditations on the complete spiritual and moral

depravity of post-lapsarian humanity. The weakness of the senses, the infirmities of the internal organs, the hairy bodies of wild men, and the stench of everyone's excrement all served to make tangible the terrible consequence of the Fall for human beings and their utter dependence on the saving grace of Christ" (98).

Nuanced interpretations of Eve's role in the fall and subsequent gender issues are dealt with in chapters 3 and 4, "Framing Eve" and "Gender and Generation." Lutherans viewed Eve both as a role model as well as an embodiment of what was perceived as "wrong" with the female sex. Eve surpassed the Virgin Mary whose status was that of "sinless, virginal motherhood" (138) by presenting a more attainable ideal, especially in light of marriage and motherhood being natural and divinely ordained. Among Lutherans, "procreation was thereby invested with cosmic significance" (146). Both the male and female bodies were created good by God and even after the Fall, there were blessings for both. Crowther, especially in chapter four, delineates several medieval views of female anatomy and concludes that "the Lutheran vision of the female body strongly implied that the virginal state was doubly wrong for women because it involved both repression of sexual desire, something Lutherans believed would inevitably lead to illicit sex, and a denial of the very purpose for which women were created: motherhood.... Rather than connecting the agony of child birth to Eve's moral failing, they turned maternal bodies into living symbols of sanctity and redemption" (183).

Unembarrassed, Adam and Eve lived boldly in the natural world, "the book of nature," (the title of chapter 5) which God had graciously created by His powerful word. Read with the eyes of faith, this book of nature provided both moral lessons and examples of God's wrath, particularly as allegorical interpretations gave way to more literal readings of both scripture and nature. In chapter six, "The Children of Adam and Eve," Crowther explores a uniquely invented story, known as the "catechism legend," of which there were almost two dozen produced by Lutheran pastors. The legend depicts Abel and Seth reciting Luther's catechism flawlessly, but Cain being unable to do so. As a result, Cain is demoted to peasant status, but Abel is made a priest and Seth a prince. Focusing on one version by Philip Melanchthon, Crowther demonstrates how this account gave voice to the Lutheran emphasis upon the priesthood of all believers as well as the anticipation of Christ's sacrifice. She also asserts that "the stories taught the fundamentals of Lutheran doctrine, the duties of rulers, the necessity of social hierarchy, the rewards of obedience to authority, the importance of family, proper gender roles and relations, the evils of disturbing the peace, and the mercy and justness of God" (232).

God's grace is underscored throughout this investigation of Lutheran interpretations of Adam and Eve. Although this work is a historical study, not a

theological discourse, Crowther has done a good job of discerning the significance of Lutheran teachings as they were expressed in the early decades of the Reformation. As Crowther asserted in her conclusion, "Sixteenth-century Lutherans believed that the story of Adam and Eve contained the key doctrinal point that human salvation could only be attained through faith in the freely given and totally unmerited grace of Christ. . . . They saw themselves as recovering the 'true' meaning of the story" (260).

Exploring the biblical account of Adam and Eve, along with their creation in light of early Reformation sources, provides continuing relevant applications for society as Crowther so clearly and convincingly avers. Transcending parochial boundaries, this work demonstrates the importance of historical study for the continuing life of the Christian and academic community. Her breadth and depth of research is worthy of emulation. This is a scholarly work which would be a commendable addition to a Lutheran congregation's library and would provide stimulating conversation for clergy and laity alike. Science and religion are both gifts from God and provide opportunities for understanding the full revelation of our gracious God—Creator, Redeemer, and Sanctifier—Father, Son, and Holy Spirit.

Timothy Maschke

Maas, Kory D. and Adam S. Francisco, eds. *MAKING THE CASE FOR CHRISTIANITY: Responding to Modern Objections.* St. Louis: Concordia Publishing House, 2014. 206 pages. Paper and ebook. $19.99.

Some accuse the Lutheran church of being guilty of quietism, having the propensity to sit on the sidelines, being content with its theology as it watches the world pass by. This accusation might be termed the "Lake Wobegon effect," named for the fictitious boyhood home of Garrison Keillor in his popular radio show *A Prairie Home Companion*. Keillor refers to Lake Wobegon as "the little town that time forgot, and the decades cannot improve." In contrast, many Christian denominations have been actively engaged in addressing challenges to the church posed by contemporary issues and concerns. Concordia Publishing House (CPH), the official publishing arm of the Lutheran Church—Missouri Synod (LCMS), has rightly perceived a need for more books in the field of apologetics, the defense of the Christian faith. The book, *Making the Case for Christianity*, contains seven topical essays authored by members of the LCMS, who "evidence a continuing recognition of the utility of Christian apologetics as both an aid and complement to the church's evangelistic activities, perhaps not least because the cultural environment in which the church today finds itself differs so dramatically from that of Luther and his immediate theological heirs" (6).

The editors are Korey Maas, Hillsdale College, and Adam Francisco of Concordia University, Irvine. Maas notes in the preface that this work "cannot pretend to be a comprehensive defense of the Christian faith; nor, conversely, is it meant to be a general introduction to apologetics, surveying various lines of defense in the absence of any particular context" (6). Instead, the aim of the essays is to introduce readers to specific intellectual objections to the Christian faith and demonstrate how they might be answered, not to argue people into the faith (7).

Gene Edward Veith writes in the book's foreword that several themes occur throughout: the negative influence of historical-critical approach to Scripture; the perspective that apologetics is a work of the law, not Gospel; and an emphasis on the objective, historic facts of Jesus' life on earth, his death, and the empty tomb. "This approach to apologetics—which derives from the great apologist John Warwick Montgomery (cited throughout these essays), a Missouri Synod Lutheran—is in accord with the Lutheran emphasis on objectivity. (For example, justification is not merely a subjective experience nor an intellectual conclusion, but an objective work of God.)" (xi).

In addition to the two editors, contributors include Joshua Pagán, Concor-

dia Theological Seminary; Mark Pierson, Concordia University, Irvine; attorney Craig Parton of Santa Barbara, California; John Bombaro, pastor of Grace Evangelical Lutheran Church, San Diego; and Angus Menuge, Concordia University Wisconsin. Pagán offers rational arguments for the existence of God and focuses on the Kalam cosmological argument developed by contemporary apologist William Lane Craig. Readers of the *Global Journal* might be interested to know that a brief, but powerful, video about that argument can be seen on the web at https://www.youtube.com/watch?v=6CulBuMCLg0.

In the next two essays, Pierson and Parton answer challenges to the reliability of the biblical text and the facticity of the bodily resurrection. Parton asserts that the evidential approach to apologetics has the advantage because, like legal reasoning, it eschews substantive, content presuppositions, relies on facts and evidence, and strives for verdicts based on fact: "We will establish that the case for the central claim of Christianity is established 'beyond a reasonable doubt and to a moral certainty'" (74). Adam Francisco takes on Islam's critique of the deity of Christ. Islam sees Christianity as an innovation, invented after the time of Christ. Ironically, Islamic scholarship uses contemporary biblical criticism, such as that by Bart Ehrman, to support its claims.

Bombaro addresses the challenge of religious pluralism. People today are willing to tolerate Christianity as long as it does not come with "bad news" from God; however, without the particularity of Christianity, there can be no sin, no guilt for sin, no judgment, and no need for a Savior. In a similar vein, Korey Maas wrestles with the allegation by anti-theists that Christianity is the root of many of world's problems including slavery, war, genocide, and oppression. Maas demonstrates that many secular philosophers like Locke and Kant either championed slavery or were racist and that, in contrast, Christians were at the forefront of the drive to abolish slavery.

For me the highlight of *Making the Case for Christianity* is the article by Angus Menuge. Ed Veith agrees: "Angus Menuge addresses what may be the most challenging argument from non-believers—the question of how a good, all-powerful, and omniscient God could allow so much evil and suffering in the world" (x). This is a perplexing problem that either prevents people from believing or drives them from the faith. Menuge explains many traditional arguments such as the claim that even though it might seem there is gratuitous evil, "finite, fallen creatures are not well-placed to discern whether or not an omniscient God has a reason to permit evil, so we cannot reasonably claim that some evil is probably pointless" (150). Ironically, atheists have trouble justifying the existence of evil because for them nothing counts as objectively evil (153). Another, oft-used reply to the problem of evil is the "soul-making argument." We are like clay in the hands of a potter, and evil offers the opportunity for character development, moral responsibility, initiatives to change, and

responses to the suffering of ourselves and others. The author's most powerful and appropriate response, however, is to redirect discussion to the Savior. Menuge writes, "Only in Christ's cross do we see the truth about ourselves and God's gracious and loving response. Only here can we face gratuitous, horrendous evil, and show Christ's suffering, with us and for us, as the answer of a loving God" (164).

Francisco asserts in the concluding chapter that several groups denounce Christianity as a myth or a delusion, but "to shrink from apologetics in this environment is suicidal and, as J. P. Moreland puts it, a betrayal of the Gospel" (199). This reviewer agrees with that assertion. Lutheran congregations, seminaries, and universities need to incorporate apologetics as a centerpiece of their educational activities. *Making the Case* could serve well as a supplemental resource for academic courses in apologetics—though probably not as a standalone textbook because it lacks several key elements: introductory chapters on the history and methods of apologetics; sections covering other important challenges to the faith, for example, homosexuality; and a topical index. *Making the Case* could certainly be supplemented with more comprehensive books such as *Christian Apologetics: An Anthology of Primary Sources* by Sweis and Meister (Zondervan, 2012), or the most recent of Montgomery's contributions to the field, *Christ as Centre and Circumference* (Wipf and Stock, 2012).

Making the Case for Christianity is a worthy effort, and this reviewer wholeheartedly recommends it for use in Bible classes, pastors' discussion groups, and even as a resource for preaching (it contains a useful scripture index). Hopefully, Concordia Publishing House will see fit to publish other similar works on Christian apologetics. It is an area of dire need.

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