

Recent Discoveries in Biblical Archaeology

BY MICHAEL G. HASEL

In 1986 I sat spellbound with hundreds of Old Testament scholars at a meeting of the International

Organization for the Study of Old Testament in Jerusalem's Israel Museum. Professor Gabriel Barkay was introducing an exciting new discovery made at Ketef Hinnom, a burial site southwest of Jerusalem, where the oldest

biblical inscription was found. Two tiny strips of silver, tightly wound and appearing like miniature scrolls had been carefully unrolled. They contained etched inscriptions bearing a shortened version of the priestly blessing (Num 6:24-26). Barkay dated the inscription, based on the archaeological context and style of script, to the late seventh or early sixth centuries BC, 400 years older than the Dead Sea Scrolls. The silence was palpable in the room

In 1996 we uncovered the first mention of Herod the Great's title found in an archaeological context.

as many critical scholars, who dated this text in Numbers to the fourth century BC, were suddenly confronted with new evidence. Recent photographic techniques and new computer imaging conclusively dated the amulets to before the fall of Jerusalem to the Babylonians in 586 BC. This means that they date at least 150 years earlier than critical scholarship has



Khirbet Qeiyafa as viewed from the air.

Photo: SkyView

assumed for the origin of Numbers, making the Ketef Hinnom inscription the earliest written biblical passage discovered to date.¹ This was my dramatic introduction to archaeology's power to challenge current interpretations of the Bible.

Since the dawn of archaeological research in the ancient Near East in 1799, no other discipline has provided more new data and insights on the nations, people, and events of the Bible.

The scope of archaeology spans the globe and seeks to understand ancient cultures and ways of life through a study of the material remains of the past, impacting both our understanding of origins and ultimately what we have become today. This bridge between who we were and what we have become continues to fascinate thinking individuals around the world with the penetrating questions: Who am I? Where did I come from? Why am I here?

Discoveries in the nineteenth century have been multiplied many times during the last 150 years of archaeology in the land of the Bible as artifacts, cities, and ancient records reveal the trustworthiness of Scripture.² That thrilling quest for discovery continues into the twenty-first century. In this essay we will review some of the most important finds made during the last 25 years as archaeologists working in the Middle East have contributed greatly to the understanding of the lands of the Bible.

Nations of the Bible

The Philistine cities of Ashkelon, Ashdod, Ekron, and Gath have been excavated extensively, revealing a sophis-

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EDITORIAL

Statement of Fundamental Beliefs—A Living Document



The present Statement of Fundamental Beliefs was first voted at the 1980 General Conference Session. A twenty-eighth statement was added at the 2005 session. While expressing the church's current understanding of biblical truth, it was not intended to be the last word. Seventh-day Adventists have always

considered it to be a living document, not a creed. As the preamble makes clear, the Bible is our only creed, the twenty eight fundamental beliefs "constitute the church's understanding and expression of the teaching of Scripture, and "revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word."

As a living document, the Statement may be enriched by incorporating into it new doctrinal insights, obtained through Bible study, that will deepen and clarify its content. It is also kept alive through the periodic revision of its verbal expression in order to better articulate biblical truth to new generations. These two aspects of this document will guide the task of revising the language of the Statement for consideration at the 2015 General Conference session.

The need for such a revision was recognized and voted by the 2010 General Conference session. Explicitly mentioned was the statement on Creation, an assignment later enlarged by the General Conference Executive Committee (GC Exec Comm) to include, if deemed necessary, making minor editorial changes to all twenty eight statements of belief. The specific tasks of the Fundamental Beliefs Review Committee (FBRC) were specified:

1. Review the fundamental beliefs of the Seventh-day Adventist Church to determine if the language is clear and distinct or if wording refinements are needed.

2. Integrate Fundamental Belief #6 "Creation" and the statement "Response to 'An Affirmation of Creation,'"¹ as provided for by the 2005 General Conference Session protocol for amending a fundamental belief.

Proposed Timeline

The following timeline for the FBRC's work has been voted by the GC Exec Comm:

October 2011 to October 2012 – A Time for Listening

The FBRC will solicit suggestions from individuals, scholars, theologians and committees.

October 2012 to October 2013 – A Time for Writing

The FBRC will incorporate the suggestions gleaned from the listening process into a preliminary draft for presentation to the Annual Council meeting of the GC Exec Comm in October, 2013.

October 2013 to July 2015 – A Time for Editing, Publication, and Discussion

During these twenty-one months, the FBRC will coordinate the publication and dissemination of any proposed new language for

the Statement of Fundamental Beliefs to the world church as per the protocols for amending a fundamental belief voted in 2005.

We urge all church members to prayerfully consider these statements and make suggestions as to how they may be improved during the next twelve months.

Artur Stele, Director of BRI, and
Members of the FBRC

¹For this and related statements, together with their history and an analysis, see Gerhard Pfandl, "Creation Debate in the Seventh-day Adventist Church," *Reflections* 31 (July 2010): 4-6.



Reflections

Reflections seeks to share information concerning doctrinal and theological developments among Adventists and to foster doctrinal and theological unity in the world church. Its intended audience is church administrators, church leaders, pastors and teachers.

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ticated culture of architecture, art, and technology.³ In 1996 an inscription was uncovered at Ekron revealing a dynastic line of five kings, including Achish, the son of Padi, who ruled over Ekron until the destruction of the city by Nebuchadnezzar. The decorated Aegean-style pottery, the elaborate architecture, and the technology of these cities reveal that the Philistines were the elite in the land of Canaan in the ancient world.

Even in an age of skepticism toward some of the Bible's most famous kings, like David and Solomon, new discoveries call for caution among those who claim that the Biblical record of the kingdom of Judah is mythical in its description of the kingdom's proportion and extent.⁴ New excavations since 2007 at Khirbet Qeiyafa by the Hebrew University and Southern Adventist University have revealed a massively fortified city dating to the time of Saul and David. Surrounded by 200,000 tons of doubly fortified walls, with evidence of city planning, this garrison town situated on the Elah Valley overlooking the area where the famous battle between David and Goliath was fought (1 Sam 17), is a precursor to later Judean cities with similar design elements. In 2009 a second gate was uncovered which now identifies this city with the biblical city of Shaarayim, mentioned in the narrative (1 Sam 17:52).⁵ This has major implications for the early history of Judah and the establishment of the United Monarchy.

People of the Bible

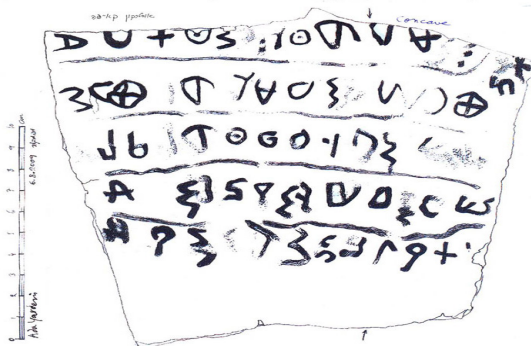
The existence of at least 70 biblical characters, including kings, servants, scribes, and courtiers have been confirmed over the last two centuries of research. In the last two decades many more people have been added to this list through the discovery of seals, seal impressions, ostraca, and monumental inscriptions.

At the site of Tall al-Umeiri in Jordan, Adventist archaeologists uncovered in 1984 a clay seal impression bearing the name "Milkom'ur . . . servant of Baalyasha,"⁶ undoubtedly a reference to Baalis, the king of ancient Ammon, mentioned in Jer 40:14. This obscure king was said to have plotted against the Judean king at the verge of the Babylonian destruction.

In 1993 an inscription was discovered by a student volunteer at excavations in the northernmost biblical city of Dan.⁷ It mentioned for the first time the "house of Israel" and the "house of David," clearly a reference to Israel's famous king. David not only existed, but he

was remembered over a century later as the founder of a great dynasty.

Archaeologists have excavated Herod the Great's luxurious palaces at Caesarea Maritima, Herodium, Masada, Jericho and other sites. Herod spared no expense to decorate these buildings with detailed mosaics, frescoes, and architectural elegance. At Masada, Herod's desert fortress, the northern three-tiered palace had a nearly 360 degree view overlooking the Dead Sea. In 1996 I excavated with Ehud Netzer at Masada where we uncovered an imported fragment of a wine amphora. On the fragment was an inscription: *regi Herodi Iudaico "for Herod, king of Judaea."* It is the only mention of Herod the Great's title outside the NT and Josephus and it was found



The Qeiyafa ostrakon, drawn by Ada Yardeni.

in an archaeological context.⁸

In 2007 a researcher in the British Museum deciphered an inscription of a financial record of a donation made by a Babylonian official named Nebu-sarsekim. The inscription dates to the tenth year of the reign of the Babylonian king Nebuchadnezzar, about 595 BC (2 Kgs 24:1-4; Dan 1:1; Dan 2:1). Nebu-sarsekim is also mentioned in Jer 39:3 where he appears in the account of Nebuchadnezzar's second campaign against Jerusalem in 597 BC. In the biblical account over 10,000 captives are taken to Babylon, but Nebuchadnezzar orders Nebu-sarsekim to take care of Jeremiah who is left behind in Jerusalem. This mention of the same person in a financial record of Babylon indicates the importance of continued research in translating thousands of texts discovered in the basements of museums that have never been read or published.

Writing the Events of the Bible

The Dead Sea Scrolls found by a Bedouin shepherd boy in 1947, one of the most amazing discoveries ever, testify to the accuracy of the Bible's transmission during a thousand years of history. In more recent years questions about the extent of literacy in ancient Israel have been raised. Some scholars question whether Hebrew writing extended back to the tenth century BC, while others go so far as to claim that Hebrew was an invention of the Hellenistic period seven hundred years later.⁹ In the last six years several discoveries have been made that challenge this hypothesis.

In 2005 an ancient stone inscription was found at the site of Tel Zayit excavated by the Pittsburgh Theological Seminary. On it an abecedary, an alphabet with

18 letters, was dated by the ceramic and archaeological evidence to the tenth century, the time of Solomon or shortly thereafter. The building in which it was found was destroyed in a massive fire leaving debris nearly one meter thick over the area. Excavators have dated this

The Tel Zayit abecedary, the Khirbet Qeiyafa inscription and the Gezer calendar demonstrate that writing was well-established in tenth-century Israel.

the oldest attestations of the Hebrew alphabet. Since it was found in a clear archaeological context that dates it to the tenth century BC the abecedary also provides a distinct connection between the development of language in ancient Israel and the growing archaeological evidence of cities and buildings during the United Monarchy.¹⁰

During the second season of excavation at Khirbet Qeiyafa, a text was found written on a broken piece of pottery (pictured above). The text consisted of five, separated lines and begins with an injunction, “Do not do . . .” The initial phrase is only found in Hebrew and has led Haggai Misgav, the epigrapher, to suggest that the inscription is Hebrew.¹¹ If this is true it would be the oldest Hebrew text ever found – 800 years older than the Dead Sea Scrolls. Unfortunately, much of the rest of the text is incomplete with missing and obscure letters. One suggestion, although highly speculative, is that this text is an injunction for the protection of widows and orphans. As Gary A. Rendsburg has observed, “Taken together, the Tel Zayit abecedary, the Khirbet Qeiyafa inscription and the Gezer calendar demonstrate that writing was well-established in tenth-century Israel—certainly sufficiently so for many of the works later incorporated into the Hebrew Bible to have been composed at this time.”¹² The existence of writing at such an early stage of the Iron Age is significant, because it implies that historical data could have been documented and passed on from the early tenth century BC until the biblical narrative was finally formulated. It also indicates that the charge of a paucity of evidence for ancient Hebrew writing is not as strong as previously thought.

Conclusion

Archaeology remains one of the most significant disciplines in terms of providing new information for the world of the Bible. While some may be tempted to ask: What about this person of the Bible? Why do we not

have evidence for that event yet? We need to remember that, although over 200 years have passed since this discipline was established in the ancient Near East, we have still barely scratched the surface. Only a fraction of biblical sites are known. Of those that are, only a fraction have been excavated. Most of those excavated have had only 5% of the site uncovered. Fewer yet are fully published. For these reasons, we need to be cautious in negative assessments of Biblical events and history. One thing is certain, if support for archaeological research continues in this part of the world, the next five or ten years will reveal untold further discoveries to illuminate, illustrate, and in some dramatic cases, directly impact our understanding of the Bible.



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¹G. Barkay, A G. Vaughn, M. J. Lundberg, and B. Zuckerman, “The Amulets from Ketef Hinnom: A New Edition and Evaluation,” *Bulletin of the American Schools of Oriental Research* 334 (2004): 41-71; Gabriel Barkay, et al. “The Challenges of Ketef Hinnom: Using Advanced Technologies to Uncover the Earliest Biblical Texts and their Context,” *Near Eastern Archaeology* 66/4 (2003): 162-71.

²For a general overview, see Al Hoerth, *Archaeology and the Old Testament* (Grand Rapids, Mich.: Baker, 1998); John McRay, *Archaeology and the New Testament* (Grand Rapids, Mich.: Baker, 2002); Clyde E. Fant and Mitchell G. Reddish, *Lost Treasures of the Bible* (Grand Rapids, Mich.: Eerdmans, 2008).

³For further references, see Michael G. Hasel, “New Discoveries Among the Philistines: Archaeological and Textual Considerations,” *Journal of the Adventist Theological Society* 9/1-2 (1998): 57-70; Trude Dothan, *The Philistines and Their Material Culture* (New Haven, Conn.: Yale University, 1982); Trude Dothan and Moshe Dothan, *People of the Sea: The Search for the Philistines* (New York: Macmillan, 1992); Seymour Gitin, “Philistines in the Books of Kings,” in *The Books of Kings: Sources, Composition, Historiography and Reception* (ed. André Lemaire and Baruch Halpern; Leiden: Brill, 2010), 308-9.

⁴Israel Finkelstein and Neil Asher Silberman, *David and Solomon: In Search of the Bible’s Sacred Kings and the Roots of the Western Tradition* (New York: Free Press, 2006); and most recently John Van Seters, *The Biblical Saga of King David* (Winona Lake, Ind.: Eisenbrauns, 2009).

⁵Yosef Garfinkel, Saar Ganor, and Michael Hasel, “The Contribution of Khirbet Qeiyafa to our Understanding of the Iron Age Period,” *Strata: Bulletin of the Anglo-Israel Archaeological Society* 28 (2010): 39-54; Michael G. Hasel, “Another Battle Over David and Goliath,” *Adventist Review* (February 25, 2010): 18-21; idem., “New Excavations at Khirbet Qeiyafa and the Early History of Judah,” in *Do Historical Matters Matter to Faith? A Critical Appraisal of Modern and Postmodern Approaches to Scripture* (ed. James K. Hoffmeier and Dennis R. Magary; Wheaton, Ill.: Crossway, 2012), forthcoming.

⁶Randall W. Younker, “Israel, Judah, and Ammon and the Motifs on the Baalis Seal from Tell el-‘Umeiri,” *Biblical Archaeologist*

48 (1985): 173–180.

⁷Avraham Biran and Joseph Naveh, “An Aramaic Stele Fragment from Tel Dan,” *Israel Exploration Journal* 43 (1993): 81-98; Fant and Reddish, 103-106.

⁸Michael G. Hasel, “He Missed the Opportunity of His Life,” *Adventist Review* (August 9, 2007): 15-17.

⁹See Finkelstein and Silberman, 142; Philip R. Davies, *In Search of “Ancient Israel”* (JSOTSup 148; Sheffield: JSOT, 1992).

¹⁰Ron E. Tappy, P. Kyle McCarter, M. J. Lundberg and B. Zuckerman, “An Abecedarium of the Tenth Century B.C.E. from the Judaean Shephelah,” *Bulletin of the American Schools of Oriental Research* 344 (2006): 5-46; Ron E. Tappy and P. Kyle McCarter,

Literate Culture and Tenth-Century Canaan: The Tel Zayit Abecedarium in Context (Winona Lake, Ind.: Eisenbrauns, 2008).

¹¹Haggai Misgav, Yosef Garfinkel, and Saar Ganor, “The Khirbet Qeiyafa Inscription,” in *New Studies in the Archaeology of Jerusalem and its Region* (ed. D. Amit, G. D. Stiebel, and O. Peleg-Barkat; Jerusalem, 111-23), 2009 (Hebrew); idem., “The Ostrakon,” in *Khirbet Qeiyafa Vol. 1. Excavation Report 2007–2008* (ed. Yosef Garfinkel and Saar Ganor; Jerusalem: Israel Exploration Society, 2009), 243-57.

¹²Gary A. Rendsburg, “Review of Ron E. Tappy and P. Kyle McCarter (eds), *Literate Culture and Tenth-Century Canaan*,” *BASOR* 359 (2010): 89.

THEOLOGICAL FOCUS

Marriage, Divorce, and Remarriage: Old Testament Foundations and New Testament Implications

BY RICHARD M. DAVIDSON

The Divine Design for Marriage

According to the Edenic model for marriage, a man and woman are to “be joined” (Heb. *dabaq*) to one another in a permanent marital relationship (Gen 2:24).¹ This “joining” involves a lasting covenant bond between husband and wife, implied not only by the covenant term *dabaq* but by the “covenant oath” made by Adam concerning Eve with God as witness (Gen 2:23-24).²

Outside the Garden, the divine design is upheld throughout Scripture. Marriage is set forth as a permanent covenant bond between husband and wife, solemnized with a covenant oath (*verba solemnia*) between spouses witnessed by God Himself as well as humans.³ The permanence implied in the covenantal nature of marriage is the assumed pattern in the illustrations of lives of married couples throughout the OT.⁴ There is a call to covenant faithfulness on the part of both husband and wife.⁵

Divorce as a Distortion of the Divine Mandate for Permanence

The Edenic divine mandate for permanence in marriage was distorted by the practice of divorce. The OT passages related to the issue of divorce include at least

six different Hebrew expressions occurring altogether 27 times,⁶ plus several references to remarriage.⁷ Despite the numerous occurrences of Hebrew terms referring to divorce in the OT, the surprising fact is that the OT contains no legislation in which divorce is prescribed! Divorce is tolerated, conceded, permitted, but never commanded, commended, or approved by divine legislation.

In this study we will look primarily at the passages dealing with divorce/remarriage in the Pentateuchal narratives and legal material, followed by a survey of divorce/remarriage passages elsewhere in the OT, and a cursory treatment of implications for interpreting relevant NT passages.

Divorce/Remarriage in the Pentateuch

Patriarchal “Divorce”: Genesis 21:9-14

In the book of Genesis we find one example of what some have labeled “divorce”: Abraham and Hagar. But the narrator’s clues makes plain that, while from Abraham’s perspective he had divorced— “driven out” [*garash*] and “sent away” [*shalakh*]—Hagar, in God’s eyes there had never been a valid marriage, and so there was really no divorce, only the dissolving of an illegitimate relationship.⁸

Patriarchal Remarriage: Genesis 25:1

Abraham is a prime example of an OT figure who remarried after the death of his first wife. Such seems to have been a normal practice in biblical times, in harmony with the divine will.

Divorce and Remarriage in Deuteronomy 24:1-4

This passage is of crucial importance in understanding the divine instruction with regard to divorce (in both the OT and NT), and I have published a detailed exegesis of this passage elsewhere.⁹ I here summarize the main results of that study.



1. Deut 24:1-3 gives the *description of conditions* (protasis) in this case law; only v. 4 contains the actual *legislation* (apodosis), forbidding the woman's former husband to take her back to be his wife under the circumstances described in vv. 1-3. Thus God is in no wise legislating or even sanctioning divorce in this passage.

2. Deut 24:1 describes (not legislates) the concrete grounds for the divorce in this case— '*erwat dabar* (literally, "nakedness of a thing"), which I conclude refers to some type of serious, shameful, and disgraceful conduct of indecent exposure on the part of the wife, probably associated with sexual activity, but less than actual illicit sexual intercourse (which would have received the death penalty, Lev 20:10; Deut 22:22).¹⁰

3. In v. 4, an exceedingly rare Hebrew grammatical form (Hothpael, or passive reflexive/causative of *tame* 'defile') provides an internal indicator that divorce does not meet with divine approval. When the husband divorces his wife the law explains that "she has been caused [by the first husband] to defile herself [i.e., commit what is tantamount to adultery]" when she is forced to marry again (for financial support in a patriarchal society), although the remarriage is not punished as adultery because the blame is placed upon the first husband and not upon the wife. Thus the breakage of the marriage bond on grounds less than illicit sexual intercourse is shown to be out of harmony with the divine will.

4. The legislation of Deut 24:4 is linked by crucial terminology and concepts to the permanent and universal legislation of Leviticus 18, which was valid for the non-Israelite as well as the Israelite, and therefore should be considered of contemporary relevance in its application today.

5. The overall purpose of the legislation in Deut 24:1-4 is indicated by its placement within Deuteronomy 12-26 (which amplifies the Decalogue, moving in order through each of the Ten Commandments);¹¹ it is not placed within the section amplifying the seventh commandment, as one might expect, but within the section dealing with theft! The ultimate goal of this legislation is thus to protect women from being robbed of their personhood, their dignity and self-respect—to prevent men from treating women as chattel, mere property to be swapped back and forth at will.¹²

6. In its tolerance of, but self-expressed disapproval of, inequalities afforded women due to the hardness of men's hearts (Matt 19:8), this law points back to the Edenic ideal of permanence in marriage, and forward to the day when such inequalities will be resolved by a return to the Edenic pattern for marriage. Such a day is

announced by Jesus in His teaching on divorce, as we will see below.

Other Pentateuchal References to Divorce

Leviticus 21 describes two special prohibitions against priests marrying divorced women: v. 7 prohibits the common priest, and v. 14 prohibits the high priest (cf. Ezek 44:22). Similarly, pastors and elders are held to a higher standard in the NT writings.¹³

Two Pentateuchal passages speak to the issue of divorced women's rights. According to Lev 22:12-13, if a priest's daughter is divorced and has no children she may return to her pre-marital status in her father's house. Here is clearly a provision to care for the divorced woman if she has no other means of support. Num 30:9 upholds the right of a divorced woman to be accountable for herself in legal affairs, in contrast to a married woman, who is under the legal protection of her father or husband (see vv. 3-8).¹⁴

Two Deuteronomic passages prohibit divorce under certain circumstances. According to Deut 22:13-19, if a husband slanders his wife by claiming that she had concealed from him that she was not a virgin when he married her, and these charges are proven false by producing the "evidences of her virginity" (i.e., the blood-spotted bedclothes or garments of the wedding night), then the husband is fined, and "she shall be his wife: he cannot divorce [*shalakh*] her all his days" (Deut 22:19). Thus the newly-married bride was protected from the whims and slander of her husband, a protection not afforded elsewhere in the ancient Near East.

According to Deut 22:28-29, when a man was caught seducing an unbetrothed/unmarried virgin, he was required to marry her (if the woman and her father approved; cf. Exod 22:16-17 [HB 15-16]) and was not allowed to divorce her. This law served not only to discourage pre-marital sex but also to protect the woman and provide for her social and financial security in a patriarchal society.

Divorce/Remarriage in the Prophets and Writings

Former Prophets: Abandonment and Divorce

Two passages in the Former Prophets deal with a situation of abandonment (Judg 14:20; 15:2; 1 Sam 25:44). Although some have deduced from these two narratives that the practice of divorce on the grounds of abandonment was unrestrictedly allowed by God in OT times, the relationships in question were actually terminated by "unbelievers"—the uncircumcised Philistines and the reprobate King Saul respectively. This OT background material may have influenced Paul in his discussion of abandonment by an unbeliever (1 Cor 7:15; see below).

The OT contains no legislation in which divorce is prescribed.

Pre-Exilic Latter Prophets: Divorce on the Metaphorical Level

Several passages in the pre-exilic Prophets refer or allude to (threatened or actual) “divorce” (i.e., exile) on the metaphorical level of God and His people,



Photo: LiGoldWinn

because of their spiritual harlotry (unfaithfulness to Yahweh their Husband): Hos 2:2 (HB 4) Isa 50:1; and Jer 3:1-8.¹⁵ The prophetic passages of

Hosea 2-3 and Jeremiah 3 seem to imply the husband’s right of pardon toward an adulterous wife.¹⁶ God Himself points the way in this direction by seeking reconciliation with His wayward wife Israel (Hos 2:14-23 [HB 16-25]).

Post-Exilic Passages: Pagan Liaisons

The specific terminology used by the scribe Ezra for both “marriage” and “divorce” in Ezra 9-10 is different than elsewhere in the OT, and seems to indicate that the cohabitation of leading Jewish men with pagan women (upon the Jews’ return from exile) was not considered as legitimate, valid marriages, and thus the “putting away” of the wives was not an actual divorce procedure, but the dissolution of invalid relationships.¹⁷

In Mal 2:10-16 we have the flip side of the problem encountered in Ezra 9-10. Malachi encounters a number of cases in which a Jewish man has dealt treacherously with his Jewish covenant partner wife of his youth by divorcing her (v. 14) in order to enter into marriage with a pagan woman (v. 11). This situation clearly involves a divorce (*shalakh*, v. 16), and not a dissolution of an illegitimate marriage with pagan wives (as in Ezra 9-10).

In this context comes the most forceful statement in the whole OT indicating God’s attitude toward divorce (v. 16): “I [Yahweh] hate divorce!” As with Deut 24:1-4, the legality of divorce is not denied, but such practice is presented as morally repugnant to God.

The intertextual linkage with Gen 2:24 by use of the term “one” [Heb *ekhad*] in Mal 2:10, 15¹⁸ implies that the Sovereign Lord is here calling for a return to the divine ideal in Eden!

Implications for Relevant New Testament Passages

1. Jesus and Paul reaffirm the divine design for marriage found in Gen 2:24 (Matt 19:5-9; 1 Cor 6:16; and Eph 5:31).

2. The permanency of the marriage bond is emphasized in the NT as well as the OT. Jesus allows for its dissolution only in the case of *porneia* on the part of the spouse (Matt 5:31-32; 19:3, 8, 9). A striking intertextual parallel between Leviticus 17-18 and Acts 15:29

provides a decisive clue as to what was included in Jesus’ reference to *porneia* in the “exception clause”¹⁹ of Matthew: the various forms of illicit sexual intercourse set forth in Leviticus 18 are summarized in Acts 15:29 by the term *porneia*.²⁰ Thus the meaning of *porneia* in Matthew 5 and 19 also probably refers to any form of illicit extramarital sexual intercourse.²¹

3. The grounds for divorce in Deut 24:1 lie behind Jesus’ discussion with the Pharisees in Matthew 19. The School of Shammai interpreted *’erwat dabar* “the nakedness of a thing” to mean indecent exposure as well as adultery and other illicit sexual intercourse (since these by the time of Shammai often no longer incurred the death penalty), and the School of Hillel interpreted the grounds to be any indecency even as trivial as a wife’s spoiling the husband’s food. Jesus’ exception clause is stricter than both Shammai and Hillel, including only *porneia* (illicit sexual intercourse) as legitimate grounds for divorce.

Jesus’ grounds for divorce was the equivalent of those practices which in the Old Testament called for the death penalty (Lev 18 and 20). Therefore it may be stated that Jesus’ exception clause in Matthew does not contradict the lack of such a clause in the other Synoptic Gospels. Mark 10:11-12 and Luke 16:18 do not have the exception clause, presumably because such an exception was assumed (via the death penalty which *de facto* dissolved the marriage) in Old Testament law. Matthew has the exception clause to preserve the meaning of Jesus’ words in a setting where the death penalty for *porneia* was no longer in effect (the death penalty for adultery was abolished about AD 30, according to the Babylonian Talmud, *b.Sanh.* 41a).²²

4. The correct translation of Deut 24:4 (“she has been caused to defile herself”) lies behind Jesus’ words in Matt 5:32: “whoever divorces his wife for any reason except *porneia* [illicit sexual intercourse] causes her to commit adultery [presumably when she remarries]. . . .” In pointing the Pharisees away from the divine “concession” in Deut 24:1-3 to God’s ideal “from the beginning” (Matt 19:8), implied in Deut 24:4, Jesus was not shifting arbitrarily from the Deuteronomic law to the Edenic ideal, but pointing to the divine design already implicit in Deuteronomy 24.

5. Following OT precedent (Gen 25:1), Paul points out that the death of one’s spouse brings about the *de facto* dissolution of a marriage and in such a case it is appropriate for the surviving spouse to remarry (Rom 7:1-3; 1 Cor 7:39).²³

6. Also possibly following an OT precedent (Judg 14:20; 15:2; 1 Sam 25:44), Paul describes a specific situation not addressed by Jesus’ command: abandonment/desertion of a believer by his/her unbelieving spouse (1 Cor 7:15). Note that in this chapter Paul traces the authority of what he says to (a) the Lord’s command (vv. 10-11; cf.

9:14), based on Matt 19:3-9/Mark 10:2-12, so that what he writes must not be construed in such a way as to contradict or contravene what Jesus says; and (b) his own commands as an apostle (vv. 12-17), called forth by a situation not within the purview of Jesus' command. Notwithstanding the stormy scholarly dispute over this passage, in which conclusions are heavily influenced by the writers' own denominational perspectives, the state of abandonment is clearly defined by Paul as a situation in which a believer and an unbeliever are yoked together in marriage (unimaginable in Jesus' Jewish, *mutandis mutatis* "pre-Christian" context) and the unbelieving spouse chooses to separate (*chōrizetai*, cf. Matt 19:6) from his/her marriage partner. This abandonment appears in contrast to the more amiable condition of vv. 12-13 in which the unbelieving spouse "is willing to live with" (*suneudokei oikein*) his/her mate and so the believing marriage partner is commanded by Paul not to divorce the unbelieving spouse (the formulation is specifically repeated for both husband and wife to underscore the equality of both marital prerogatives and responsibilities, irrespective of gender). Abandonment of the *believing* spouse by the *unbelieving* partner is the condition here. It is not contemplated as operating in reverse—thus the positive encouragement at the end of v. 15 that "God has called us to peace" as well as the mention of other benefits for remaining together in vv. 14, 16 which sandwich it.

7. Paul's statement that "a brother or sister is not in bondage [*dedoulotai*] in such cases" (7:15) means that, in the case of abandonment, he/she is discharged from all marital responsibilities to the unbelieving spouse.²⁴ The special dynamics that may affect the marriage relationship when only one spouse becomes a believer should also be kept in mind together with some prayerful self-examination by the believer who is called to remain in such circumstances:

Some unbelievers feel threatened by the conversion of a spouse to Christ, as they now live with someone whose ultimate loyalties and commitment is beyond their understanding, and not all recover from the experience.... The unbelieving spouse of a Christian ought to find in them a model of self-sacrificing love that is even more committed to the health of the marriage and to blessing their spouse than ever before, such that only a radical prejudice could explain their unwillingness to continue in the marriage.²⁵

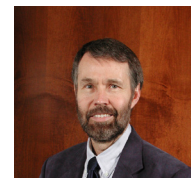
Conclusion

The Bible speaks univocally, in both the Old Testa-

ment and the New Testament, about the permanence of the marriage relationship as long as both partners are alive. God is passionate that the one-flesh union of marriage not be torn apart by divorce unless the marriage covenant has already been ruptured by illicit sexual intercourse or the special circumstances in which an unbeliever abandons his/her believing spouse against the believer's will. Even in cases where one spouse has been unfaithful, God offers (and Himself demonstrates with His spouse

Israel) the possibility for divine grace bringing reconciliation and restoration of the marriage covenant.

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¹For further discussion of this and many other points in this article, see Richard M. Davidson, *Flame of Yahweh: Sexuality in the Old Testament* (Peabody, Mass.: Hendrickson, 2007), passim.

²Walter Brueggemann, "Of the Same Flesh and Bone (Gen 2:23a)," *Catholic Biblical Quarterly* 32 (1970): 532-542; and Gordon P. Hugenberger, *Marriage as a Covenant: Biblical Law and Ethics as Developed from Malachi* (Leiden: E. J. Brill, 1994; paperback, Grand Rapids, Mich.: Baker, 1998), 165, 202.

³Mal 2:15; cf. Prov 2:17; Hos 2:18-22 (ET 16-20); Isa 54:5, 10; Eze 16:8, 59, 60, 62. See Hugenberger, 27-47, 280-312. One should not overlook that families and close friends are also intimately involved in the establishment of the marital covenant (see, e.g., Gen 24; Judg 14:1-5, 10).

⁴The divinely intended permanence is not, as some have claimed, one of ontological indissolubility in which the marriage bond can never be dissolved—even in the case of a spouse's marital unfaithfulness—except by death.

⁵See Hugenberger, 313-338.

⁶The Hebrew terms and their occurrences are as follows: (1) *shalakh* "to send away, divorce," all in Piel (intensive): Gen 21:14; Deut 21:14; 22:19, 29; 24:1, 3, 4; Isa 50:1; Jer 3:1, 8; Mal 2:16. (2) *garash* "to drive out, cast/thrust out, banish, divorce," Piel (intensive): Gen 21:10; Qal passive: Lev 21:7, 14; 22:13; Num 30:10 [ET 9]; Ezek 44:22. (3) [*sepher*] *keritut*, "[document] of cutting off or divorce": Deut 24:1, 3; Isa 50:1; Jer 3:8. (4) *yatsa* "to cause to go out = divorce," Hiphil (causative): Ezra 10:3, 19. (5) *badal* "to separate oneself = divorce," Niphal (passive/reflexive), Ezra 10:11. (6) *bagad* "to deal treacherously with, break faith with = divorce," Qal (simple active), Mal 2:14, 15, 16.

⁷See Gen 25:1; Deut 24:1-4; Judg 14:40-15:2; 1 Sam 25:44; and perhaps Isa 7:14; 8:3.

⁸See Ronald A. G. du Preez, *Polygamy in the Bible*, Adventist Theological Society Dissertation Series, vol. 3 (Berrien Springs, Mich.: ATS Publications, 1993), 154-164.

⁹Richard M. Davidson, "Divorce and Remarriage in Deuteronomy 24:1-4," *Journal of the Adventist Theological Society* 10 (1999): 2-22.

¹⁰See Roy Gane, “Old Testament Principles Related to Divorce and Remarriage,” *Journal of the Adventist Theological Society* 12/2 (Autumn 2001): 41-49.

¹¹Stephen A. Kaufman, “The Structure of the Deuteronomic Law,” *Maarav* 1-2 (1978-1979): 105-158.

¹²*Ibid.*, 156-157.

¹³Cf. Andrew Cornes, *Divorce and Remarriage: Biblical Principles and Pastoral Practice* (Grand Rapids, Mich.: Eerdmans, 1993), 139.

¹⁴The use of the word “send” (Heb. *shalakh*) in two other passages—Exod 21:26–27 and Deut 21:10–14—with regard to a female servant, may imply “divorce” as well as “free from servitude,” but this is not certain. Some have also seen a reference to divorce in Exod 21:7–11, but a closer look at the evidence reveals that this passage does not speak of either marriage or divorce (see Davidson, *Flame*, 407–409 for discussion of these passages).

¹⁵See *ibid.*, 409–416.

¹⁶For the biblical evidence for leniency in the case of adultery, see Joe M. Sprinkle, “Sexuality, Sexual Ethics,” *Dictionary of the Old Testament: Pentateuch* (ed. T. Desmond Alexander and D. W. Baker; Downers Grove, Ill.: InterVarsity, 2003), 744.

¹⁷See William A. Heth and Gordon J. Wenham, *Jesus and Divorce: The Problem with the Evangelical Consensus* (Nashville, Tenn.: Thomas Nelson, 1985), 163-164; cf. Richard M. Davidson, “Does Marriage Still Matter?” *Reflections: The BRI Newsletter* 27 (July 2009): 4.

¹⁸Walter Kaiser, “Divorce in Malachi 2:10-16,” *Criswell Theological Review* 2 (1987):73-84; Hugenberger, 124-167.

¹⁹For support of the genuineness of the “exception clause” in Matthew, see esp. Craig L. Blomberg, “Marriage, Divorce, Remarriage, and Celibacy: An Exegesis of Matthew 19:3-12,” *Trinity Journal* 11 (1990): 161-196.

²⁰See H. Reisser, “*porneuō*,” *NIDNTT*, 1:497-501; and James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids, Mich.: Zondervan, 1981), 95-106, 129-137.

²¹Further on the Matthean form of Jesus’ pronouncements on mar-

riage and divorce, see Ekkehardt Mueller, “Jesus and Divorce and Remarriage in Matthew 19,” accessed October 27, 2011; online: <http://www.adventistbiblicalresearch.org/documents/Jesus%20&%20divorce.pdf>.

²²See, e.g., R. H. Charles, *The Teaching of the New Testament on Divorce* (London: Williams and Norgate, 1921), 21–23. It is also possible that Matthew preserves the original complete wording of Jesus (in translation, of course), and that Mark and Luke simply left out the reference to *porneia* in the Greek translation because Jesus’ original intent is clear without it (since *porneia* called for death or being “cut off” which implies a *de facto* dissolution of the marriage).

²³This biblical position does not accord divine approval for divorce and remarriage on the basis of a so-called “death” of the marriage (with both husband and wife remaining very much alive, on which see Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* [NIGTC; Grand Rapids, Mich.: Eerdmans, 2000], 542-43), but only upon the death of one of the marriage partners.

²⁴See David Instone-Brewer, *Divorce and Remarriage in the Bible: The Social and Literary Context* (Grand Rapids, Mich.: Eerdmans, 2002), 202-3; Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians* (Pillar New Testament Commentary; Grand Rapids, Mich.: Eerdmans, 2010), 302-4. This interpretation of the passage was affirmed by the careful study of the General Conference Divorce and Remarriage Committee and formed the basis for new wording voted in 2000 by the General Conference session and published under the heading “Biblical Teachings on Divorce” in the *Seventh-day Adventist Church Manual* (Silver Spring, Md.: Secretariat of the General Conference of Seventh-day Adventists, 2005), 204: “Scripture recognizes adultery and/or fornication (Matt. 5:32) as well as abandonment by an unbelieving partner (1 Cor. 7:10-15) as grounds for divorce.” This statement may also be accessed at the Biblical Research Institute’s website: <http://www.adventistbiblical-research.org/documents/marrdivorceremarriage.htm>.

²⁵Ciampa and Rosner, 303.

SOFTWARE NOTES

Powerful, Easy-to-Use Bible Software

BY CLINTON WAHLEN

One of the most important tools for Biblical research is good Bible software. The three most widespread platforms are BibleWorks, Logos, and Accordance. Bibleworks is a low-cost solution that delivers the largest

The easier it is to do something, the more likely one is to do it.

number of original language resources for the money. Logos is an electronic

library with almost 10,000 titles and is the only major platform containing the *Seventh-day Adventist Bible*

Commentary. This software review will concentrate on Accordance. Although written exclusively for the Mac OS, it is arguably the easiest to-use and most powerful computer platform for advanced biblical research.¹

Tagged texts, scholarly tools, and customizable user notes are seamlessly integrated into Accordance. Apps for the iPhone and iPad are also available (reviewed in the sidebar). Unlike Logos, once the initial investment is made in Accordance modules, the user can access them from iPhone and iPad apps at no additional cost. BibleWorks has no plans for a tablet or smartphone implementation of its platform.²

Basic Searches

Searching in Accordance, whether for specific verses or words, is easy, intuitive, and accurate. For either verse or word searches, entries can be copied and pasted or highlighted and dragged directly into the space for text-entry. Additional texts, tools (such as lexicons,

commentaries, and Bible dictionaries) and personal notes files can be opened in parallel by selecting the desired resource from the pull-down menus. Resources

The screenshot displays two search windows. The left window, titled 'GNT-T', shows a search for '(θεος <OR> κυριος) <AND> <WITHIN 3 Words>' with 96 hits. It displays two parallel columns of text: the original Greek text on the left and its English translation on the right. The right window, titled 'NIDNTT', shows the search results for 'ἀγαπάω'. It includes a list of related terms and a hits graph showing occurrences across various books of the Bible. The hits graph shows a significant peak for the word 'ἀγαπάω' in the Gospel of John.

Diagram 1 – Basic Searching

opened using these menus scroll in sync with the particular verses being studied. Entering the lexical form (or lemma) for searches on tagged texts displays

The screenshot displays the LXX1 search interface. The search results for 'Daniel 9:25-27' are displayed in two parallel columns. The left column shows the original Greek text, and the right column shows the English translation. The search results are displayed in a table format, with the original text on the left and the English translation on the right. The search results are displayed in a table format, with the original text on the left and the English translation on the right.

Diagram 2 – Symmachus and Theodotian Versions of Daniel

the occurrences of all grammatical forms of a word, as well as the number of hits and the number of verses in which they occur.

A very helpful feature is the linking of texts with formal translations such as the NRSV, NAS95 or NKJV so that when the cursor is placed over a word in one the corresponding word in the other is highlighted, making it easy to see the various ways a given word is translated in a particular version by passing the cursor quickly over the hits in red (or other user-defined color). Clicking on the bars icon enables these hits to be statistically analyzed and graphed in various ways. Parsing and lexical information is displayed in an “instant details box” below the search window. Triple-clicking on a word will bring up information on that word from the preferred lexical tool such as the *New International Dictionary of New Testament Theology* (NIDNTT). Use of quotation marks and special characters (“+”, “*”, “=”) enables other forms of precision searching. For example, all forms of a given root can be found by prefixing a “+” to the word (it is unclear, however, why the noun form *agapē* is required for one root and the verb form *legō* for another). New search windows open as tabs, enabling quick switching from one search window to the other. Diagram 1 illustrates these features by searching for verses that contain either *theos* or *kyrios* and (within three words) the root *agapē*.

More Advanced Searches

Seven useful parallel searches (by reference, section or section number) are available: Old Testament, OT in NT, Gospels, Synoptics, Q-Sayings, Harmony, and Epistles. Sections (such as “The Beatitudes”) can be selected from a list based on the search performed. A plus sign at the far right indicates when more parallels exist than are open, with successive clicks on

it opening up additional parallels one at a time. The OT in NT parallel enables the user to choose which text to display for the OT (BHS, LXX or version) and which to display for the NT (GNT or version). The texts are context sensitive. For example, searches on the canonical books of the Septuagint are done by using LXX-1 and on the Apocrypha by using LXX-2, while variations

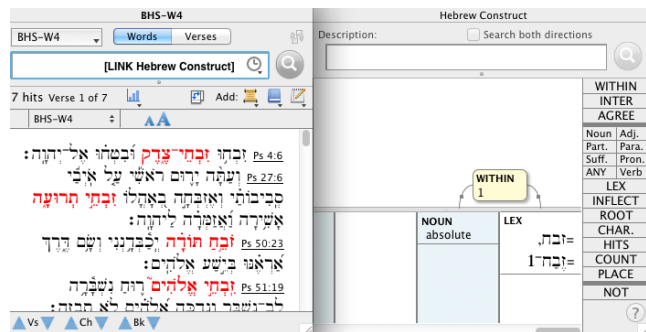


Diagram 3 – Construct Searches

between the Symmachus and Theodotian texts of Daniel are contained in LXX-1 and LXX-2 respectively. Differences in the two recensions of Daniel can quickly be seen by checking the “Compare Texts” box (see Diagram 2). A vertical red bar indicates where underlined phrases in the other recension are inserted. This comparison feature would be useful also for the parallel texts, but unfortunately that is not yet implemented. When changing search texts, Accordance automatically opens the English translation alongside it (if purchased and at least two texts are open).

One of the most powerful features in Accordance is the construct search. Precise search equations can be constructed limited only by one’s imagination and skill in accurately specifying the search parameters. The simple example in Diagram 3 shows how to search on the word “sacrifice” (both noun and verb forms) when immediately followed by a noun in the absolute state. The elements of the equation were simply dragged and dropped into the equation windows from the choices to the right: (1) “LEX” was dragged into the first field to bring up the Hebrew lexicon from which the two words were chosen; (2) “Noun” was dragged into the second field and “absolute” chosen from the “State” menu; (3) “Within” was dragged over the first two fields and “1” was chosen to ensure that the second word immediately follows “sacrifice” without any intervening word; (4) Finally, “Psalms” was chosen in the range menu to confine the search to that book (new ranges can be defined to match any desired configuration of books, chapters, and verses).

Quality of Tagged Texts and Tools

An important advantage of Accordance that tends to be overlooked is the quality of the databases. Obviously, the integrity of text-based searches depends on the accu-

iPad and iPhone Apps

By Cliff Goldstein (Adult Bible Study Guide) and Clinton Wahlen (BRI)

About a year and a half ago, after having used BibleWorks for Windows for about 15 years, I (Cliff) made the leap into the Mac world. Outside of accepting Jesus, and marrying the woman I did, it was one of the best moves of my life. My biggest concern, however, was losing BibleWorks; outside of running a virtual machine on my Mac, which I didn’t want to do, I had to go somewhere else. I tried Logos on the Mac, an unmitigated disaster; I then switched to Accordance. I couldn’t be happier with it. It’s everything that BibleWorks was, and more.

For starters, there is the powerfully clear screen and easy feel of the iPad. Once you get an Accordance account you can download the program (and however many versions, commentaries, etc. that you want to pay for and that your iPad can hold). I have kept mine to a minimum, only because I mostly use Accordance on the iPad for my own personal devotions. It’s also great in church if you want to look up texts. For anything more serious, I go to the laptop; you can go deeper on the iPad, but at this point I don’t.

The iPad app is fairly intuitive; most of the basics you can work your way through easily. I like how you can have two versions open at once and compare them; both the Greek and the Hebrew words are parsed so that with a touch you can at least get that far. I recently downloaded two Hebrew versions of the *New Testament*, and have been using them on my iPad for personal devotions (though the dictionary function does not work with them, at least not yet). The “Easy Install” option on the iPad does just that, makes whatever you install as simple as a touch or two.

No doubt, Accordance on the iPad offers a fast, easily accessible, and rich Bible tool with all the conveniences of a tablet. If you are already using Accordance and have an iPad, you will find the Accordance app very helpful.

After using the Accordance iPhone app for about six months, I (Clinton) have been pleasantly surprised by its capabilities (an Android version may come later if it is feasible). The text displays in both portrait and landscape modes. At the top right is an icon to add a text. A slider bar changes the amount of each text displayed. Sliding the bar off the screen makes the added text disappear. No more than two texts can be displayed because of the iPhone’s small screen, a factor which also makes the portrait mode more practical.

At the top left of the screen are three icons. Touching the first displays the context of the verse; touching the third changes the text or tool being searched. The middle icon opens a window for searching by word or by verse. The text can be changed and Accordance commands and grammatical tags accessed by touching various buttons. The “Options” button lets users adjust the width and range of searches and the amount of context displayed. One of the nicest features is that by touching a word in the translation a box opens with the Greek or Hebrew word, its transliteration, and the corresponding Strong’s number. Touching a word in the original Greek or Hebrew text gives the definition of the word and parses it. Accordance, though miniaturized for the iPhone, retains quite a bit of its power.

racy of the texts being searched. It is significant, therefore, that the names involved with the development of the Accordance texts are leading scholars in their fields. For example, morphological tagging for the Nestle-Aland Novum Testamentum Graece 27th edition was done by William D. Mounce and Rex A. Koivisto. The text for the Greek Pseudepigrapha was entered by Craig A. Evans and morphologically tagged by Rex A. Koivisto, while Martin G. Abegg was responsible for the tagged Qumran texts. The tagged Targum text, based on the electronic text of the Complete Aramaic Lexicon project (CAL), covers the whole Hebrew Bible with English translations of the Pentateuch, historical books, and Psalms. While not perfect, the mistakes in Accordance's tagged texts are comparatively few. The Targumim, for example, *after* being received from CAL, were thoroughly corrected, the tagging completed, and many sections added. Similar care is taken with the scholarly tools in Accordance. Lexicons, commentaries, and other reference works are divided into different fields, enabling more sophisticated and precise searches. These fields include English, Greek or Hebrew content, reference (for *comments* on particular verses), Scripture (for *citations* of particular verses), manuscripts (P⁵², A, etc.), and many more.

Like books on the shelf, the data contained in the tagged texts and tools reflect the date of publication. So, for example, the *Exegetical Dictionary of the New Testament* claims that reference to *hasidim* is not found at Qumran (2:536, 1b), which perhaps was true of then-published manuscripts, but a search using Accordance shows that the term occurs eight times (most significantly in 4Q521, 11Q5, and 11Q6). Another reality when using *any* tagged text is that not all will agree with the way certain words are parsed. This is true also of Accordance in which the classification of the Greek middle seems to be based more on morphology than function. In James 2:4, the verb *diekrithēte* “made distinctions” is either active or middle in meaning but is classified as a passive and the verb *elegchomenoi* “convicted” is classified as a middle even though it is clearly passive with the agency of the action being specified by *hypo*.³ This problem of tagging is illustrated also in Diagram 1 above where *ēgapēmēnoi* “beloved” is parsed as both middle and passive although it is everywhere passive in meaning. Conjunctions, on the other hand, seem to be classified based on function rather than part of speech.⁴ Typos in the electronic reference works exist but are exceedingly rare.

Specific Recommendations

For those working with the original Greek and Hebrew, three levels of scholarly bundles are available:⁵

The integrity of text-based searches depends on the accuracy of the texts being searched.

1. Introductory – includes tagged Old Testament and New Testament texts, parallels, basic lexicons and several English translations as well as French, German, Spanish, and Italian versions.

2. Standard – includes everything in Introductory plus several other critical Greek New Testament texts, other lexicons (including Louw and Nida, *Theological Wordbook of the Old Testament*, Trench) and two Greek grammars (Burton and Robertson).

3. Premiere – includes everything in Standard plus Spicq's lexicon, a tagged Septuagint text, Brenton's English Septuagint, Steven's Greek grammar and Ross's Hebrew grammar.

The Introductory level is quite adequate, but the Standard bundle is a good value. For Septuagintal studies, Premier is required. Other modules likely to be of interest are the Dead Sea Scrolls non-biblical texts and English translation, and various commentaries (e.g., the 58-vol. Word Biblical Commentary).

Conclusion

Put simply, the easier it is to do something, the more likely one is to do it. Since even complex searches in Accordance are not difficult, research possibilities are greatly enhanced. In addition, learning more is made easy by the more than sixty video podcasts and five hours of video instruction downloadable free at accordancebible.com. Bible software modules are like Greek manuscripts of the New Testament: they must be *weighed* not *counted*. Other platforms offer more primary resources for less money, but the quality and accuracy of the tagged texts and research tools provided in Accordance make it a very good option for Biblical scholarship despite the higher price tag.

Clinton Wahlen is an associate director of the Biblical Research Institute

¹The review is based on Accordance 9.4.2 on a 15.5-inch MacBook Pro running Mac OS X Lion (10.7.1).

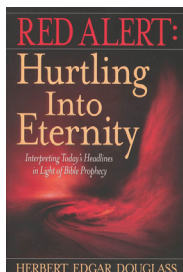
²See “Will BibleWorks Ever Be Ported to a Handheld Platform, Such as a Smart Phone or Tablet?” Online: <http://kb.bibleworksllc.com/ikb/questions.php?questionid=11>. Cited 22 September 2011.

³Observing the problem of tagged texts in their handling of the middle form is Jonathan T. Pennington, “Test Driving the Theory—Middle Voice Forms in Matthew” (paper presented at the annual meeting of the SBL, Atlanta, Ga., 22 November 2010). The outline is available online: <http://jonathanpennington.com/wp-content/uploads/2010/11/test-driving-the-theory-handout-pennington.pdf>. Cited 22 September 2011.

⁴See Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, Mich.: Zondervan, 1996), 669 nn. 3-4.

⁵Details about packages and prices are available online: http://www.accordancebible.com/products/scholars_collection.php.

BOOK NOTES



Herbert E. Douglass, *Red Alert: Hurting into Eternity* (Nampa, Id.: Pacific Press, 2011), 216 pp., US\$15.99.

This, the latest book by Herbert Douglass, is not for the fainthearted among Seventh-day Adventists. In the first half of the book (chapters 1-6) *Red Alert* takes us on a whirlwind tour of recent world events. It begins with

a discussion of the increase in appearances of the Virgin Mary and the rise of Mariology among Protestants and Moslems. In chapter two, it chronicles the exponential rise of disasters (natural and man-made): earthquakes, floods, hurricanes, volcanoes, famine, diseases, etc. The next chapter titled “The World’s Bloodiest Centuries” reviews the wars in the twentieth century and highlights the powder kegs of religion and race in many of the civil unrests and wars in this world. Chapter four looks at the reasons behind the current financial crisis and the recent street riots in Europe. The issue of globalization and the push for a one-world government and one world religion is the topic of chapter five. This is followed by a chapter on the astonishing worldwide appeal of the papacy in recent times.

The mass of facts and figures Douglass has put together in these chapters describes a world out of control, reeling from the impact of all these events in nature and society. This condensed dose of negative “signs” may cause the readers nightmares. Nevertheless, it is a reality check that we are truly living in a time when “men’s hearts [are] failing them from fear and the expectation of those things which are coming on the earth” (Luke 21:26).

The second half of the book (chapters 7-12) emphasizes the Great Controversy theme which provides the spiritual rationale for these world events. *Red Alert* discusses the role of Satan in this war between good and evil as well as America’s role in the last-day events according to Revelation 13:12-14 and the writings of Ellen White. Two chapters are devoted to the tsunami of the new spirituality—the emerging church movement which Douglass sees as the predicted counterfeit spirituality. The book concludes with a discourse on the Second Advent and how Jesus saw the end of the world.

Red Alert puts the great controversy in the context of recent world history and shows that we are indeed living in the time of the end. It also shows that many of these signs are only “the beginning of sorrows” (Matt 24:8); but we are told that “the final movements will be rapid ones” (9T 11). In this book Douglass introduces the readers to God’s warnings about future events. He writes, “I can say without ambiguity that the coming ‘storm’ that arises from each of the areas highlighted in this book will truly be ‘relentless in its fury.’ And together, the combined effect will catch us all with ‘overwhelming surprise.’ All of us! But the better we are prepared, the easier it will be to balance ourselves when we are surprised” (p. 204).

Every Adventist who truly believes in the reality of the great controversy needs to read this book; and every pastor will find a wealth of material and illustrations for sermons on last-day events in *Red Alert*. After all, isn’t the topic of last-day events part of the revival and reformation emphasis in our church today?

Gerhard Pfandl, BRI

Worldwide Highlights

Fifty-Seven Bible Conferences Slated So Far

Members of the Biblical Research Institute are taking an active role in scores of Bible conferences that will be held during this quinquennium. In 2011, nine Bible conferences were held in six divisions: Euro-Asia, Inter-American, South American, Southern Africa-Indian Ocean, Southern Asia, and Southern Asia-Pacific. Thirteen are planned for 2012. Their scheduling reflects the needs and circum-



stances of the various regions. Euro-Asia, for example, held a division-wide pastors’ congress in Zaoksky, Russia, where 1,500 pastors and church administra-

tors gathered to hear fifty-minute presentations on a broad range of practical and theological topics by representatives from the General Conference Ministerial Association, Adventist Mission, Education, and Family Ministries departments, in addition to the Biblical Research Institute. In Bangalore, India, Southern Asia organized a Bible conference for its southern region, the first of three that are planned.

Reports from ESD, EUD, and SID Biblical Research Committees

Just prior to the Euro-Asia Division Pastors' Congress, the ESD Biblical Research Committee met in Zaoksky, Russia. Committee members listened to a



theological presentation on the judgment and a report of the many BRC activities for the preceding sixteen months that included teaching, publishing, conducting seminars, making presentations at conferences, and an evangelistic effort. Plans for the future were also discussed, including the preparation of additional books in the series "Defense of Biblical Truth." Four short books in this series have already been published, numbers three and four since last May: "The Three Angels' Message as a Sign of Adventist Identity" (96 pp.) and "The Son of God and Son of Man" (192 pp.). The next book in the series will deal with the doctrine of the Holy Spirit.

The EUD BRC, which meets biannually, is currently working on a new book entitled *Adventism and Military Service*. The book deals with issues pertaining to participation of Adventists in war, including aspects of war from the perspective of the Old and New Testaments, theology, ethics, history, and sociology, as well as addressing other practical questions such as the role of chaplaincy. During a recent meeting in Berne, Switzerland on March 7-8, 2011, the committee voted to adopt the BRI document "Suggested Procedures for Hearings on Theological Questions Requested by Members of the Church." The EUD BRC is also involved in organizing the three Bible Conferences scheduled for 2012 in its territory: July 1-5 in Darmstadt, Germany; August 26-30 at Adventist University of France, in Collonges-sous-Salève, France; and September 2-6 in Cernica, Romania.

The SID BRC is currently finalizing two vital papers, one dealing with politics in Africa and the other dealing with homosexuality in Africa. Due to the complexity of politics on the continent, it is important to establish guidelines on how Adventists can be involved in politics. The fact that an Adventist is running for the presidency of Zambia, the territory of our largest union, could serve as a test case and may shed some light on these guidelines.

Inter-American Adventist Theological Seminary Receives First-Time Accreditation

At a recent meeting, the Commission on Accrediting of the Association of Theological Schools voted to grant initial accreditation to the Inter-American Adventist Theological Seminary (IATS) for a period of seven years, giving recognition to the

Master of Arts in Pastoral Theology and Doctor of Ministry degree programs. This represents an important step in the theological development of the Inter-American Division. Although IATS is headquartered in Mayaguez, Puerto Rico, many of



the courses for its degree programs are taught at satellite locations throughout the division and serve more than four hundred pastors. According to Efraín Velázquez, vice-president for academic affairs, "The Inter-American Division has been a world leader in church growth and



intends to continue providing a solid theological infrastructure for its members." Velázquez and IATS president Jaime Castrejon are

also pursuing the accreditation of IATS by the Higher Education Council of Puerto Rico, which has recognized the progress made toward providing excellent ministerial education within the varied cultural contexts within IAD.