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CONTENTS

BOOK REVIEWS

EDITORIAL

Welcome to the Fall 2023 issue of the Midwestern Journal of Theology. Once again I would like to begin by expressing my sincere thanks to all who have contributed to make this happen. Special mention goes to Dr. Jason Duesing, Provost and Academic Editor, for all his invaluable assistance; to Dr. Blake Hearson for all the time and energy he invests in each issue; and to Mrs. Caitlin Collins, for all the various tasks she performs so professionally.

We are again blessed to publish a rich and varied assortment of articles for this issue, and we are always very grateful for the many articles we receive. We begin this issue with a very timely piece consisting of the personal reflections of four of Midwestern's own professors, on CS Lewis' *The Abolition of Man,* given at one of Midwestern's regular 'Faculty Fellowship' meetings. Timely because 2024 will mark the 80th anniversary of its publication.

We are then honored to publish a very helpful but challenging article from Jason S. DeRouchie, 'Confronting Idolatry in Zephaniah 1:4-6 and in the Twenty-First Century.' This is followed by an article from another Midwestern professor Tyler Sykora, in which he argues that, 'Our Understanding of the Disciples' Misunderstanding is Incomplete: Mark 6:48-50 from a Greco-Roman Perspective.' David Paul, a missionary with the International Mission Board, SBC, provides our next article, 'Validating Pauline Emulation as a Missiological Hermeneutic in Second Timothy.' Our penultimate contribution, 'Kingdom Conversion, Kingdom Causes, and Kingdom Agents: The Missiology of Carl F. H. Henry,' was kindly submitted by Taylor Lassiter.

This is a great time of rejoicing at Midwestern, for at the time of writing, we are celebrating God's great kindness, in the recent acquisition of the Heritage Collection from Spurgeon's College, London, UK. The details of this incredible addition of Spurgeonalia to Midwestern's already wonderful holdings is described in our final piece, under the heading, 'From The Spurgeon Library.'

Reflecting the continuing popularity of the MJT, we again close this issue with a good number of relevant and thought-provoking book reviews, helpfully secured and edited by our book review editor, Dr. Blake Hearson.

Midwestern Journal of Theology 22.2 (2023): 1-17

Faculty Reflections on Aspects of C. S. Lewis's *The Abolition of Man*

What is the thesis of Lewis's book, and how has it impacted you?

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I once met a man who, on hearing that a relative had died, broke out laughing. He laughed hysterically and could not stop—not even when it seemed that his laughter was hurting the person who gave him this news. Later, in the pangs of remorse, he acknowledged that his response had been unacceptable and not just unaccepted. Decent people do not laugh about someone's death, nor do they yawn indifferently on seeing natural wonders. Courageous actions call for admiration. Cowardly ones invite contempt. Generous actions call for gratitude, and selfish ones call for regret. In all such cases, we notice a possible gap between what is done and what ought to be done, and this gap would exist in any case, whether or not anyone accepts it as objectively real. It *is* real, and should anyone fail to sense its reality, so much the worse for that person. Or so we might have supposed. But in the *Abolition of Man*, C. S. Lewis considers the case of two authors, 'Gaius' and 'Titius,' who hold the opposite view.

In their textbook, which Lewis calls the *Green Book*, Gaius and Titius reject the possibility of correct and incorrect responses to natural wonders. In fact, they reject the very possibility of aesthetic description, if descriptions of that kind are meant to go beyond the speaker's private feelings and refer to states of affairs in the objective, extramental world. As an example, then, when someone says, "That waterfall is sublime," he cannot be rendering a judgment about the waterfall—one which could be

faithful or unfaithful to its subject-matter—since judgments of that kind have no objective leg to stand on. There are, on the theory of Gaius and Titius, no transcendent standards by which to judge between responses to waterfalls, blue skies, scores of music, or lines of poetry. Since all such judgments refer only to each person's private feelings, none of them faces any risk of being either correct or incorrect. One might say, then, that the theory of Gaius and Titius is an absolutized version of the insight, "Beauty is in the eyes of the beholder." If taken to an extreme, this last rule would imply that piles of garbage are on all fours aesthetically with sunsets, mountain ranges, and thunderclouds, with no standards left to judge between responses to them.

At this point, someone might regret the implication discovered above while dismissing it as relatively harmless. After all, so what if someone yawns upon seeing Yosemite Valley and inquires about lunch. So what if he rejoices at the sight of maggots and recoils upon seeing roses? One says 'tow-may-tow,' another says 'tow-mah-tow.' But in fact, as Lewis implies, aesthetic subjectivism or irrealism—i.e., the view which rejects the possibility of aesthetic misjudgment—is the gateway drug the leads to moral subjectivism or irrealism, according to which no judgments of character and conduct could be more or less fitting to their subject-matter. One man's murder is another man's termination. One man's theft is another man's involuntary requisition. But this interpretation of moral judgments seems wrong somehow, and in the *Abolition*, Lewis aims to expose its particular mistakes.

Readers of *Mere Christianity* might already guess what one of Lewis's arguments will be. That is, no one actually accepts the subjectivist view, especially when crimes of aesthetics and morality hit home. In that special case, objective lines between truth and error magically appear with the self-evidence of arithmetic. The offender ought to have 'just seen' that painting his next-door house hot pink is a crime against good taste. Stealing one's money and tools is just wrong, no matter the 'pro' attitude that thieves may have toward stealing. However much we might indulge the relativist argument at safe distances, experiences of relativism in action tend to reinforce the traditional, realist view of aesthetics and morals.

From the evidence of behavior in crisis, it seems that some sights and sounds call for admiration or revulsion, based on what they are like; and some attitudes and actions call for approval or disapproval, based on

what they are like. On the traditional view, therefore, we can distinguish what *happens* to be true from what *ought* to be true, with the implication being that our thoughts, attitudes, and actions are subject to judgment by objective standards of beauty, truth, and goodness. Someone can respond rightly and wrongly to what is seen, heard, and done, based on objective norms of value. Yet Gaius and Titius sense a need to replace this theory of aesthetic and moral judgment with a view known today as *Emotivism*; and if we understand what emotivism is, and why anyone might have accepted it, we will understand where the conflict between Lewis and his adversaries really lies.

Emotivism is a theory of value-judgments, especially ones expressed in language, that applies the rule, "All knowledge originates with five-sense experience and gets its justification from that experience." Thus, on emotivism, Smith would know that cheetahs run faster than elephants only if (a) one can have a sensory experience of cheetahs and elephants and (b) that experience does in fact show that the former typically outrun the latter. On emotivism, Jones would know that having a tooth pulled without anesthetics hurts more than dropping a teaspoon on his toe, only if (a) there are five-sense experiences that go with these ideas and if (b) those experiences tend to validate or verify the factual claim in question. So far, the rule quoted above seems to work well enough. But what should we do with statements like, "Their angels always see the face of my Father who is in heaven"? How should we process claims to the effect, "X is wrong," "X is right," "X is good," and, "X is evil"? Just the simple statement, "There is a God," is troublesome enough, says the emotivist, because of the same rule about the source and justification of knowledge-claims.

The problem is that we cannot have five-sense experiences of ideals, but only of actualities. Experience will show us 'what is' but not 'what ought,' and yet when we judge actions and circumstances to be true, good, and beautiful, we rely on timeless and unchanging ideals, not on accumulated sets of five-sense experiences. So it seems that we now face a dilemma that the emotivist resolves in the wrong way, according to Lewis and assuming that Gaius and Titius are amateur emotivists who follow the rule, "All knowledge originates with five-sense experience and gets its justification from that experience." If we say that knowledge must originate with five-sense experience, and if we say that the justification of any knowledge-claim must refer to some five-sense

experience, it seems that there can be no such thing as moral and aesthetic knowledge—not if that kind of knowledge deals with timeless and unchanging ideals. At most, what passes for moral and aesthetic knowledge on emotivism would be an awareness of how someone feels about certain sights and sounds; and this maneuver is the one chosen by Gaius and Titius.

In the *Green Book*, Gaius and Titius analyze the case of two observers who call a waterfall 'pretty' and 'sublime,' respectively; and instead of siding with one observer or the other, they reject the whole notion that words like 'pretty' and 'sublime' can describe waterfalls more or less adequately. When observers describe what they see and hear in such terms, "they appear to be saying something important about something (i.e., something extramental)," but in fact, "they are only saying something about (their) own feelings."[1] Thus, say Gaius and Titius, when an observer happened to call a waterfall 'sublime,' "he appeared to be making a remark about the waterfall," but in fact, "he was not making a remark about the waterfall, but a remark about his own feelings. What he was saying was really *I have feelings associated in my mind with the word 'Sublime,'* or shortly, *I have sublime feelings*.[2] Thus, on the theory defended by Gaius and Titius, it would be impossible for someone to err in judging the aesthetic merits of a waterfall.

The same debunking strategy appears in A. J. Ayer's *Language, Truth, and Logic*, now in application to moral judgments, and the possibility of this debunking is what concerns Lewis the most. Ayer writes:

> The fundamental ethical concepts are unanalyzable, inasmuch as there is no criterion by which one can test the validity of the judgments in which they occur. . . . The reason why they are unanalyzable is that they are mere pseudo-concepts. The presence of an ethical symbol (*e.g.*, 'ought') in a proposition adds nothing to its content. Thus if I say to someone, "You acted wrongly in stealing that money," I am not stating anything more than if I had simply said, "You stole that money.[3]

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[1] C. S. Lewis, *The Abolition of Man* (San Franscisco: HarperCollins, 2001), 2-3; parentheses added.

[2] Lewis, *Abolition*, 2.

[3] A. J. Ayer, *Language, Truth, and Logic* (New York: Dover, 1952), 107.

Since we cannot experience 'oughtness' with the five senses, and since any knowledge of moral obligation would have to come from five-sense experience, it seems that there could be no such thing as moral knowledge, save for the knowledge of how someone might feel about an action, attitude, or outcome.

One way to defeat emotivism is, of course, to challenge its underlying theory of knowledge which says, "All knowledge must originate with five-sense experience and derive its justification from that experience," and one can do so by noticing an inconvenient truth. That is, the rule quoted above cannot have originated with five-sense experience, nor could its justification have come from experience; and thus it becomes self-referentially absurd. After all, the rule quoted above—which goes with a theory of knowledge called Empiricism—does not describe how knowledge tends to accumulate, but rather how it *must* accumulate and how we *ought* to think about belief-justification; and experience will not put us in touch with ideals of that kind.

Another argument against emotivism would go the way chosen by Lewis in the *Abolition*, so far as he accuses Gaius and Titius of being selective in their debunking process. After all, if no attitudes, actions, or outcomes are intrinsically good or bad—if claims about them are merely reports on feelings—there can be no good reason to have written the *Green Book*, nor can there be any obligation to agree with Gaius and Titius, if their arguments in that work are stronger than any others. Why would these authors take pains to debunk the whole idea of objective aesthetic and moral judgment, if it were impossible to say that being freed of false ideas is a good result? At some point, Lewis suspects, Gaius and Titius are not really skeptics about the mind-independent reality of moral and aesthetic qualities. Rather, they are skeptics about some such qualities, but not about others. The same, self-serving selectivity appears today in efforts to reject the concept of absolute moral truth. In the end, the skeptics only mean to reject some truths, while treating others as handed down from Sinai.

The last section of the *Abolition* considers the likely outcome for society if we reject the possibility of foundational moral truths and insist that all knowledge-claims must be validated with five-sense experience or scientific field research. In that case, two consequences will follow. First, we will come to reject the very idea of moral truth, as seen in the case of Gaius and Titius. Second, some concept of moral success or

workability will replace the idea of moral truth, with ideas like 'success' or 'workability' being defined by an empowered few at the expense of everyone else. If someone says, "We should govern society scientifically," what they really have to mean is, "Some of us, under the color of science, should have the power to push the rest of us around," doing so without the guardrails provided by absolute ideas of truth, goodness, and beauty. Therefore, if we say that our ability to recognize ideals of reason, aesthetics, and morality is what sets us apart from animals then, according to Lewis, a value-free, purely scientific approach to human society must lead to the abolition of man, not just intellectually but in every other sense as well.

How does Lewis's argument in *The Abolition of Man* surface in our Global Campus pedagogy?

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Though education was a regular topic of Lewis's work, the *Abolition* is arguably his most explicit work on both pedagogy *and* technology. In it he argues that a rejection of objective aesthetics leads to a rejection of objective ethics, leaving nothing but the assertion of power, which will inevitably destroy humanity as technological 'progress' feeds rather than frees our animal nature. Instead of subjectivism, emotivism, expressivism, or any other type of *nominalism,* we need classic *realism,* which fuels the classic *virtues*, our wills tempering our appetites on behalf of our right reason. This conforming of the soul to reality is the stuff of sanctification. Classical education, then, fuels Christian formation.

It is not lost on me that those who love C. S. Lewis's *Abolition,* as I do, might be wary of "online education." Students of the *Abolition* are likely concerned about the proliferation of computers and credentials and crass consumerism that have dominated Western education in the past half century, especially in "online" education. Can "the college experience," social activism, or job prospects halt the self-destruction of humanity when goodness, truth, and beauty are pronounced dead? Can 'distance' education possibly help us order our whole selves, or does it not *by definition* alienate our minds and bodies from one another? How can the humanities, especially, be pursued in such a dehumanizing way? What hath Narnia to do with the Net? The spirit of Lewis's *Abolition* ought to haunt late-modern educators, perhaps especially those involved in online education.

Nevertheless, as I serve the students of Midwestern's Global Campus, I have found the *Abolition* a friendly ghost. Why? The answer is simple: we do not have any *online* students. Though students interact with instructors and one another from a distance via technology, each student

and instructor is *embodied* in the church, which is the polis in which and for which Christian virtue formation takes place. Because the primary context of Global Campus students is this one holy, catholic, and apostolic church, the content of Christian education *need not be captive to secondary contexts* and, thus, *may be communicated from a distance*. The church is the school of the Scriptures, wherein we learn the grammar of the Gospel. As professing Christians approved to study by a local church, Global Campus students ought to have the necessary Spirit to understand the inspired Word (1 Cor 2:10–16). "Online" education is possible precisely because communication—divine and human—is possible. The Global Campus curriculum is founded on Scripture, and that revelation orients our students to objective reality, just as Lewis insists we must.

Since formation takes more than *information,* however, more must be said about the *embodied* nature of Global Campus students: they need exemplars. If prudence is necessary to act with virtue in myriad and unpredictable circumstances (Prov 26:4–5), then the examples of virtuous people are paramount to our own formation. We follow Christ and imitate others as they imitate Christ (1 Cor 11:1). How can we apply this principle to the Global Campus? We have recently emphasized the importance of video, whether recorded messages from residential faculty or video-conferencing in "Live" classes. This emphasis on video is more than a fad in online education from which we hope to benefit. It gets at the heart of Lewis's admonition in the *Abolition* to make "men with chests," that is, to teach appropriate delight and disgust so that our intellects have the force of our wills to guide our appetites. Text alone can hardly depict the glories of sound exegesis or the shamefulness of false teaching. I have often said that the look on our faculty's faces and the tone in their voices are instructive and formative for students in ways that textbooks (useful as they are) cannot be. These include not just video lectures but video feedback on major assignments. Even better, live discussion can help students see how our faculty respond to the particulars of a problem posed by a student and how they engage questions, confusion, and even disagreement in real time. Since recontextualization is so much of what indicates 'mastery' of a subject, and since so much of what we are preparing students to do requires real-time interaction with people, synchronous interaction adds a level of example that is difficult to replicate.

Video can go some way toward recognizing the *embodied* nature of sound education, but Midwestern has long believed that students should be connecting with mentors *in their local churches,* pastors and other leaders who have an appropriate combination of education and experience (Heb 13:7). In some (though not all) ways, these local mentors are often *more fit exemplars* than our faculty, in that they serve in the same or similar ministry contexts as their students. One must learn how to apply the professor's principle to one's own people, but one can witness that application by one's own pastor. Christian distance education, then, especially theological education for ministry, can effectively form students *precisely because embodied education matters*—if our courses are intentionally designed to connect students to local mentors and contextualized ministry application.

Many evangelicals who enjoy the works of Lewis, as I do, have followed his pointing finger to the 'classics.' Some have even formed a (welcome) movement of 'classical Christian education' in the spirit of Lewis's *Abolition*. In the pedagogical talk, however, we should not forget the eschatological nature of the essay, which has a direct bearing on Christian education. If fallen humanity will certainly receive God's judgment (as Scripture teaches and Lewis demonstrates), Christian education is not first about transforming this world but about preparing men and women to be transformed in glory when Christ returns (Phil 3:21). Someday the abolition of (fallen) man will mean the abolition of (remedial) Christian education. How then should we teach the Global Campus? Divine revelation determines the *whence* of Global Campus pedagogy, and divine providence determines the *whither*. Christian formation is about becoming God's new humanity in Christ's image (Gal 4:19; 2 Cor 3:18). This formation requires following Christlike examples (1 Cor 11:1). While virtuous exemplars ought to be sought in the 'canon of Western literature,' divine revelation points us first to the Scriptures, which are the foundational content of Global Campus classes. Divine providence points us, second, to the flesh-and-blood people around us. This includes those proven experts on Midwestern's faculty, designing courses and guiding discussion via communication technologies. However, this work takes place chiefly in the local church (2 Tim 3:14; Heb 13:7) as it gathers not only to engage content but to break bread and kiss cheeks (Acts 2:42; 2 Cor 13:12). This is the polis of Christian formation and the explicit arena of many of the assignments and

applications of Global Campus classes. Honoring the place of the local church in Christian formation is precisely how we make students with "chests," men and women who love the Lord their God with all their heart, soul, mind, and strength and "long for His appearing" (2 Tim 4:8). After all, we do not have any online students, only embodied students in local churches.

The Abolition of Man: Establishing an Education Theory

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"The task of the modern educator is not to cut down jungles but to irrigate deserts."[4] This quote from C.S. Lewis' *The Abolition of Man* poetically summarizes his objection to what he calls "the pressing education need of the moment."[5] Lewis describes an education system that in a desire to fortify itself against emotional propaganda and sentiment, cultivates minds that are immune to emotion. Lewis shares his own experience stating, "for every one pupil who needs to be guarded from a weak excess of sensibility there are three who need to be awakened from the slumber of cold vulgarity."[6] In his summation, it isn't emotion and sensibility that requires attention but rather a "soft head" that is void of any value.[7] Lewis believes that we must irrigate the deserts of false sentiment with just sentiment and thereby set the stage for the student to be trained towards reason and right response. It is from this position that we ask ourselves, what is the impact for the 21st century educator? As we evaluate our own pressing education needs, Lewis' ideas in *The Abolition of Man* serve as a starting point for wrestling with questions of why and how we educate.

The Abolition of Man is not a book that is meant to be studied or quoted for the purpose of informed articulate speech. Rather, when we read a book of this nature, it should prompt a movement towards the right response grounded in just sentiment. Lewis observes a world where relativism is the flavor of the culture and sees an education system

[4] C.S. Lewis, *The Abolition of Man,* (New York: Harper One, 1974), 13.
[5] Ibid.
[6] Ibid.
[7] Ibid., 14.

following suit. His indictment of men who "cut out the souls" of young learners "intending to make a clean sweep of traditional values and start with a new set" should be a warning.[8] Although this book was written over eighty years ago, it offers a timely caution against the creep of relativism, where we can "find no ground for any value judgements at all."[9] In the same breath Lewis offers a path to true, right, and noble teaching where if we "remain within it, we find the concrete of reality in which to participate is to be truly human: the real common will and common reason of humanity, alive, and growing like a tree and branching out, as the situation varies into other new beauties and dignities of application."[10] Lewis sets forth for the educator a noble educational framework. This framework is grounded in objective truth and a holistic approach that trains the learner to tame the animal "stomach" by means of truth and value.[11]

First, we must have an educational framework grounded in objective truth. Lewis states the "doctrine of objective value, the belief that certain attitudes are really true, and others really false, to the kind of thing the universe is and the kind of things we are" is the basis for objective truth.[12] Objective truth must form our practice of education. Although Lewis claims his book is not meant to be a statement about theology, it is certainly a bold statement of the implications of a theological understanding interpreting an orthopraxy of education. Within this orthopraxy, the Christian educator finds in its rawest form a theology of Christian education that involves what we believe about God, creation, humanity, sin, and redemption. It is necessary within this framework to understand that what we believe about God informs what we believe about our student's design, purpose, and ability. The very essence of our students is determined by the fact they are designed in God's image. That understanding alone forces us to see beyond an academic pursuit of merely giving knowledge, to a greater calling where theology and education intersect.

Our culture desires to put all morality into a subjective category with the adage "you do you." People are left to their own devices to discover

[8] Ibid., 9, 12.
[9] Ibid., 46.
[10] Ibid., 75.
[11] Ibid., 24.
[12] Ibid., 18.

for themselves what is both true, right, and noble. If left to one's own sense of self and our own sense of direction, all is subjective. Lewis states, "Without the aid of trained emotions, the intellect is powerless against the animal organism."[13] In other words, we cannot be virtuous and just apart from right thinking and right sentiment. "The head rules the belly through the chest."[14] Without the head and the chest working in tandem, the belly rules them all. Our education framework based in objective truth recognizes the need for training towards right thinking and right sentiment. As Lewis states, "A great many of those who 'debunk" traditional or (as they would say) "sentimental' values have in the background values of their own which they believe it be immune from the debunking process. They claim to be cutting away the parasitic growth of emotion, religious sanction, and inherited taboo, in order that 'real' or 'basic' values may emerge."[15] Our educational frameworks do not change with the ebb and flow of the next emerging idea but rather we teach, we write, and we claim objective truth within the context of academics. We have a responsibility, as Christian educators, to not only adhere to objective truths but teach them, reiterate them, confirm them, and challenge our students from these truths.

Second, Lewis calls on the educator to link truth with value. God designed humans as holistic beings hence educators must teach with this in mind. Our students are more than brains with rational thought. Lewis in talking about the so-called elites of his day points out "they are not distinguished from other men by any unusual skill in finding truth.... It is not excess of thought but defect of fertile and generous emotion that marks them out. Their heads are no bigger than ordinary: it is the atrophy of the chest beneath that makes them seem so." [16] This observation, if we are not careful, could become true in the classroom as well, where virtue is lost behind cold intellectualism. We want more for our students than to simply recite, regurgitate, recall, and reason for the pursuit of academic gain with no true value attached. Lewis states when we separate out truth and value, "in sort of a ghastly simplicity we remove the organ and demand the function. We make men without chest and expect of

[13] Ibid., 24.
[14] Ibid.
[15] Ibid., 29.
[16] Ibid., 25.

them virtue and enterprise."[17] If we have no predicates of value from which to reason, humans decide for themselves what man will be. As teachers, we will desire virtue and honor from our students, but if truth is separated from value, they have no understanding of either which has far greater implications within society leading to the abolition of man. This is the real danger when we lose sight of both the foundation of our teaching as objective truth and a shift within education to a relativism that every man should reason for himself with no understood value attached.

The Abolition of Man confronts the education system post-World World II, but what we find as 21st century educators are descriptions of a system not too far removed from our own. Heeding Lewis' words and using them to frame a philosophy of education leads us to teach from understood objective truths and helps us work to create an educational environment where we train minds towards "objective value or responses to an objective order, therefore emotional states can be in harmony with reason (when we feel liking for what ought to be approved) or out of harmony with reason (when we perceive that liking is due but cannot feel it)."[18] C.S. Lewis understood what are intended as simple lessons in education can cultivate deeply rooted presuppositions and thought patterns that can have lasting impact. Our goal in teaching should be to provide a path of objective instruction, irrigating deserts, where reason and sentiment find connection.

[17] Ibid., 26.
[18] Ibid., 19.

How do our Classroom Conversations (and those that carry into the hallway or our offices) Provide an Opportunity to pass Gospel Values to Students?

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In the setting of a school, we tend to think of education as the dissemination of information in the designated hour and a half. We test students on this information and expect them to master the material we share with them. Of course, if we are preparing students for ministry, such a view is short-sighted and most of us don't pragmatically function as if the classroom is the only locus of education. Most faculty at Midwestern Seminary and Spurgeon College realize that there are opportunities to engage with students outside of the classroom as well. In some ways, these opportunities outside of the classroom often provide a chance to go deeper than a typical class discussion. I find that when I have a chance to interact with students before, after, and outside of class, I get a much clearer sense of what points are resonating with students than if I simply deliver a lecture and leave. I also am able to get a much clearer idea of which points students are struggling to understand.

This awareness yields some good opportunities. First, when students talk to me about how a particular idea or insight impacted them, it gives me a chance to know them. When I speak to students before and after class, I learn about how God has made them. In addition, in their minds, I cease to be just a source of information and become a person saved by grace who is willing to show grace and who cares about them. In other words, the information that has passed between us in class becomes relational. When they realize that I care about them as people, so the purpose of my teaching also becomes clearer. They experience a relationship, however minimal, that lets them know that I want them to learn because I want them to have a deeper relationship with God. I want

them to be able to have a depth of relationship with Jesus, through His Word, that will enable them to provide relational learning for others in the church.

Second, I also become better known to the individual student. In a classroom environment, a professor is known by students somewhat automatically. After all, he is the one speaking and teaching and sharing some of his thoughts in each class. But most of us would admit that there is a certain persona that goes into such a presentation. As an introvert, such a persona is what helps me put myself "out there" on the stage. When I meet with students outside of the context of the formal class time though, they see me. They see more of my heart. They see more than just passion for the subject I teach; they see someone who has an interest in their life. At least this is my hope for what they see! Students also get to know that I am not perfect. It is easy for them to put professors on pedestals because of what we know, how much we have studied, and our basic life experience and skill set. When I talk to a student after class, however, I will share my struggles with the material. I will show them that I too struggled with what they are struggling with and that I too was floored when I learned about a particular aspect of God's revelation that I didn't know before. I also do my best to let them know that I am, in God's economy, no different than they are. I am fallen, broken, prone to sin, and in need of God's grace. I am not better than they are because I am a professor. I am a fellow believer - just one who is a little further along in life's journey. I have the opportunity to share with students that they have many of the same abilities that I have. I can encourage them to have confidence in their relationship with God and their ability to think critically and with humility. The only one who deserves to be put on a pedestal is God. When this realization takes hold, a joy in learning often replaces a fear of failure that previously choked it. A teacher who can help bring a student into a deeper and more secure relationship with God is imitating part of Jesus' own ministry in showing that the Gospel is a relational outworking of life.

Finally, I find that praying for students and taking prayer requests before class is incredibly helpful for building relationships that yield much fruit. Every class I have taught at Midwestern Seminary and Spurgeon College has started with prayer requests and prayer. I keep track of these requests and follow up on many of them. This time of prayer, in turn, encourages students to open up outside of class. I have

had many requests shared with me outside of class precisely because I encourage prayer in class. I should note here that I also encourage the students to pray for each other and follow up with each other. If any of us in a class can be God's hands to answer a prayer request in person, then that is the right thing to do. The community connection and love of neighbor that develops from a little prayer here and there is just amazing. There is a vulnerability that comes with sharing prayer requests and when the students share, they feel part of a loving community and realize that they are not alone in their struggles and needs.

Engaging with students in real and personal ways leads to more natural interaction with students all over campus or even off campus. Whether it is talking about the material of a class session, sharing a humorous moment, or just expressing interest in each other, the community of Jesus comes alive when life's joys and struggles are shared both in and out of the classroom. Achieving such a community can be challenging in an environment that is stratified by necessary roles. Yet, it is something to be desired. The life that Jesus shared with his disciples in many different circumstances, is indicative of that. In a Christian school, the professor and student should have more of the kind of relationship that Jesus and his disciples modeled than we often do. We cannot achieve it with every student. We can strive to achieve it with as many as possible and encourage them to pass it on.

Finally, it's worth noting that this community connection and discipleship of students is an ideal I continue to strive for, but don't always live up to. There are days when it comes more easily than others and days when I'm distracted or busy and find myself not taking the time I should. I am painfully aware of my shortcomings in my efforts with students and colleagues. I am fully aware that many do relational life with students much better than I do. So, where I have had some success, I thank God. Together, we all need to seek to fall on the grace of our Lord together.

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Confronting Idolatry in Zephaniah 1:4-6 and in the Twenty-First Century

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The book of Zephaniah is Christian Scripture written "for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope" (Rom 15:4). Preaching during the days of King Josiah's spiritual reforms, the prophet Zephaniah opened his oracle strongly confronting idolatry, stressing how Yahweh would soon overturn "the stumbling blocks with the wicked" (Zeph 1:3)[2] and eradicate from Judah "the remnant of the Baal" (1:4). An idol is "an illegitimate object of worship," and idolatry is a false or improper form of worship "involving reverential human acts of submission and homage before beings or objects in the place of the one true God."[3] Yahweh had stressed: "There should never be to you other gods beside me. You should never make for yourself a graven image, any likeness that is in the heavens above or that is at the earth beneath or that is in the waters

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[2] The "stumbling blocks" (ESV = "rubble") likely refers to idols (cf. Ezek 7:19–20; 14:3–4), which God promises to collect along with the "wicked" who worship them (cf. Matt 13:41).

[3] Daniel I. Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids: Baker Academic, 2014), 29; cf. G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: InterVarsity Press, 2008), 17.

under the earth. You should never worship them or serve them" (Deut 5:7–9). Yet as Moses foresaw (4:25–26; 31:16–17), Israel secured their own punishment (8:19–20) by going after foreign gods in the land and following the customs of the nations (Judg 2:12; 2 Kgs 17:7–8). As Zephaniah stressed, the fate of the wicked in Judah would resemble the fate of the nations, because "against Yahweh they have sinned" (Zeph 1:17). This study seeks to carefully evaluate Zephaniah's confrontation of Judah's idolatry in 1:4–6 and then consider some lasting implications for Christians today. Before exegeting these verses, I will overview the literary context, structure, and form of all 1:2–6.

> [2] I will surely gather everything from on the face of the ground––the utterance of Yahweh. [3] I will gather human and beast; I will gather the bird of the heavens and the fish of the sea and the stumbling blocks with the wicked. And I will cut off humanity from on the face of the ground––the utterance of Yahweh. [4] So, I will stretch out my hand against Judah and against all the inhabitants of Jerusalem. And I will cut off from this place the remnant of the Baal––the name of the illegitimate priests with the priests, [5] and those who bow down on the roofs to the host of the heavens, and those who bow down, who swear to Yahweh but swear by their king, [6] and those who turn away from Yahweh and who have neither sought Yahweh nor inquired of him. (Zeph 1:2–6, author's translation)

The Literary Context, Structure, and Form of Zephaniah 1:2–6

The prophet Zephaniah opens his oracle stressing that Yahweh commits to gather and punish the idolatrous peoples of the wider world in general (1:2–3) and of Judah and Jerusalem in particular (1:4–6). The unit in 1:2–6 provides the context for God's call to revere him in view of his coming day of wrath (1:7–18). The Hebrew interjection הַס ("Hush!"; 1:7a) marks this call. Together, 1:2–18 establishes the setting for the book's main exhortations (2:1–3:20), which urge the remnant in Judah and other lands to pursue Yahweh in hope––seeking him together to avoid punishment and waiting for him to enjoy salvation.

The opening unit (1:2–6) announces Yahweh's intent to punish the wicked based on a list of indictments.[4] The unit has two parts, distinguished by content and form. Concerning content, the discourse begins broadly with Yahweh announcing global punishment against the world's rebels (1:2–3). The text's focus then narrows, addressing the local punishment of Judah and Jerusalem's rebels (1:4–6).[5] The repetition of the phrase "to cut off" (כרת) in 1:3c and 1:4b also signals an AB-A'B' topical pattern within the unit, with both parts displaying a progression of two parallel divine actions:

Part 1: "Gathering" (1:2–3ab) → "cutting" (1:3c)
Part 2: "Stretching out" (1:4a) → "cutting" (1:4b)

Concerning form, the unit's lack of syntactic connection with what precedes (i.e., the asyndeton at the head of 1:2) sets it apart from the introductory superscription in 1:1. Additionally, the exclamation "Hush!" (הַס) at the beginning of 1:7a sets off 1:2–6 from what follows. Furthermore, the oracular formula "the utterance of Yahweh" (נְאֻם־יְהוָה)[6] at the end of 1:2 reinforces the unit's opening, and its repetition at the end of 1:3c climaxes and closes the first of the two parallel parts.[7]

Six first-person verbs all point to Yahweh as the main speaker in the unit. The initial three are *yiqtols* (1:2–3ab), and the next three are *weqatals* (1:3c–4b). Though God addresses himself in third-person in 1:5–6, he remains the primary speaker, for the prophet's voice is shown primary only where third-person references to Yahweh occur in the

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[4] See Marvin A. Sweeney, *Isaiah 1–39 with an Introduction to Prophetic Literature*, FOTL 16 (Grand Rapids: Eerdmans, 1996), 529–31.

[5] The same shift from a global perspective to a focus on God's people in seen in at least Amos 1:2–2:16 and Mic 1:2–16.

[6] Sweeney, *Isaiah 1–39*, 546.

[7] Ernst R. Wendland and David J. Clark, "Zephaniah: Anatomy and Physiology of a Dramatic Prophetic Text," *JOTT* 16 (2003): 6. Floyd rightly notes that the oracular formulas in 1:2–3 do not distinguish oracular from non-oracular speech. Michael H. Floyd, *Minor Prophets, Part 2*, FOTL 22 (Grand Rapids: Eerdmans, 2000), 191.

subject position (e.g., 1:7b; 2:11; 3:5, 15, 17).[8] Nevertheless, the oracular formula "the utterance of Yahweh" in 1:2, 3c reminds the reader that the entire message comes through Zephaniah,[9] who operates as the covenant ambassador heralding the message of the great King (1:1; cf. 1:15). Thus, the divine and human voices speak as one.[10]

The common *yiqtol* plus *weqatal* pattern in Zeph 1:2–6 marks the discourse as anticipatory.[11] Part one (1:2–3) marks the predictive context by an indicative *yiqtol* in non-first position (1:2) that announces Yahweh's intent to gather everything for judicial assessment, adding emphasis at the end using the oracular formula. But before proclaiming the divine punishment in 1:3c, two asyndetic *yiqtol* clauses (1:3ab) explicate Yahweh's gathering in 1:2. He gathers human and beast (1:3a) and then bird and fish and idols (1:3b). The *weqatal* in 1:3c then announces the consequence of the worldwide ingathering, building on the initial action stated in 1:2 and concluding part one with another use of the oracular formula.[12] After stating this global perspective, part two continues with two *weqatal* clauses detailing how God's punishment against the world will also reach Jerusalem. In the first clause, God declares that he will extend his strong hand even against Judah (1:4a). In the second, he notes what this means: he will destroy every hint of Baal worship in the land (1:4b–6).

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[8] Wendland and Clark, "Zephaniah," 6; contra Marvin A. Sweeney, *Zephaniah: A Commentary*, Hermeneia (Minneapolis: Fortress, 2003), 56.

[9] So too Sweeney, *Zephaniah*, 56, 58.

[10] Thus, the prophet's personality is implicitly acknowledged even when he speaks words as if from the very mouth of God.

[11] Duane A. Garrett and Jason S. DeRouchie, *A Modern Grammar for Biblical Hebrew* (Nashville: Broadman & Holman, 2009), 312–14; Jason S. DeRouchie, *How to Understand and Apply the Old Testament: Twelve Steps from Exegesis to Theology* (Phillipsburg, NJ: P&R Publishing, 2017), 112.; cf. Robert E. Longacre, *Joseph––A Story of Divine Providence: A Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39-48*, 2nd ed. (Winona Lake, IN: Eisenbrauns, 2003), 105–10.

[12] Sweeney skews this unit's structure by failing to see that (1) the asyndeton (i.e., lack of connection) at 1:3ab can signal explication, and (2) the ו (*waw*) of the *weqatal* in 1:3c connects to 1:2 rather than 1:3b. Sweeney, *Zephaniah*, 62.

This targeting of a holdout of Baal followers is the first in a complex collection of direct objects in 1:4–6. The definite direct object marker אֶת־ fronts each object, but some object markers lack the Hebrew connector וְ (gloss "and"). When two or more adjacent noun phrases are linked by וְ, the phrases bear equal syntactic value and function (e.g., a compound subject or direct object). In contrast, the lack of connection (i.e., asyndeton) marks the second in apposition to the first.[13]

The above translation of 1:4–6 indicates that there is one primary direct object that Yahweh promises to "cut off"––"the remnant of the Baal," which is signaled by the definite direct object marker (אֶת־) in 1:4b. In the series of four more object markers that follow, the first is asyndetic, and then this is conjoined to the following three by the repeated connector "and" (וְ). The resulting pattern is:

אֶת־ ... אֶת־ ... וְאֶת־ ... וְאֶת־ ... וְאֶת־

The residue of Baal worship still in the land is defined by four different, though at times overlapping, groups: (1) various priests *and* (2) star worshipers *and* (3) syncretistic oath takers *and* (4) apostate rebels, including those who fail to pursue Yahweh in any way. Most translations skew this pattern by *adding* connection where it is not present and/or by *removing* connection where it is present, thus altering the prophet's meaning. Of the translations consulted, Young's Literal Translation (1898) alone represents the MT precisely, following this pattern: Ø→Ø→and→and→and. Every other version alters the meaning in one of five ways:

[13] For an overview of the role of *waw* and asyndeton in the OT, see DeRouchie, *How to Understand*, 103–9.

MT	Ø→Ø→*waw*→ *waw* → *waw*	A single direct object with four-part compound appositive (MT; cf. YLT [1898])
	Pattern	**Meaning (Versions)**
1.	Ø→and→and→and→and	A five-part compound direct object (LXX, Geneva Bible [1599], Douay-Rheims [1610], KJV [1611], Webster Bible [1833], RV [1885], ASV [1901], Bible in Basic English [1965], NASB [1995])
2.	Ø→and→Ø→Ø→Ø	A two-part compound direct object with three-part appositive in unlinked series (NRSV [1989], ESV [2001], CEB [2011])
3.	Ø→Ø:→Ø→Ø→Ø	A single direct object with a single appositive, which itself is clarified by a three-part appositive in unlinked series (NKJV [1982], WEB [1997], NIV [2011])
4.	Ø→Ø:→Ø→Ø→and	Same as #3 but with last member of three-part appositive conjoined (NETB [1996])
5.	Ø→Ø→Ø→Ø→and	Unclear, but potentially a single direct object with a four-part appositive with only the last member conjoined (CSB [2016])

Table 1. Translational Patterns in Zephaniah 1:4–6

Interpreters most commonly treat "the remnant of the Baal" and "the names of the illegitimate priests along with priests" as two *different* groups (e.g., LXX, KJV, NASB; NRSV, ESV, CEB). The prophet, however, views the latter as a subset of the former, one of three other clusters that shape the overarching residue of Baal-influence in Jerusalem. Others

rightly recognize that the various priests describe the Baal-followers, but then they view the star worshipers, syncretistic oath takers, and rebels as descriptive of the religious leaders (NKJV, NIV; NETB). Yet Baal's influence was far more pervasive than the priests, and Yahweh's indictment was against not only the cultic heads but also everyone who worships creation, lives hypocritically, or fails to depend wholly on Yahweh.

An Exposition of Zephaniah 1:4–6: Local Punishment of the Rebels of Judah and Jerusalem

Having declared how Yahweh was bringing punishment on the world's wicked populous at large, Zephaniah now stresses that God's special covenant people will not escape this global reprimand of Yahweh. Just as his worldwide "ingathering" will give rise to a global excision (Zeph 1:2–3), two conjoined *weqatal* clauses in 1:4ab tell us that the "stretching out" of his disciplining hand against Judah will equally result in his "cutting off" the idolaters from among his people. Yahweh's execution of wrath against Jerusalem in 1:4, 12 contrasts with his restoring and favoring her in 3:14, 16.

Yahweh's Extension of His Hand against Judah and Jerusalem (1:4a)

Yahweh will "stretch out" (נטה) his hand against his enemies from among his own people. Bailey notes that God's extended hand "symbolized omnipotent power (Jer 32:17) and God's sovereign direction of history (Isa 14:26–27; Jer 27:5)."[14] This imagery frequently occurs in contexts of divine retribution (Isa 5:25; Ezek 14:13),[15] and here God pledges to work against Judah in the same manner that he will work against the foreign nations (Zeph 2:13). At the exodus, God's outstretched hand was originally a gesture of destruction for Egypt and a "gesture of salvation" for Israel (Exod 3:20; 7:5; 9:15; cf. 15:6, 12), but

[14] Waylon Bailey, "Zephaniah," in *Micah, Nahum, Habakkuk, Zephaniah*, by Kenneth L. Barker and Waylon Bailey, NAC 20 (Nashville: Broadman & Holman, 1999), 417.

[15] See also Isa 23:11; Jer 51:25; Ezek 14:9; 16:27; 25:7, 13, 16; 35:3.

in this text it "is now one of judgment" for Judah.[16] "Judah" was all that remained under Israelite control after the Assyrians ransacked and exiled the northern kingdom in 723 BC. Nevertheless, in the century that followed leading up to Zephaniah's ministry, Judah failed to learn from her sister's fate and even grew worse. Thus, "the soul of backslider Israel is more righteous than traitor Judah" (Jer 3:11). The disposition of many of those associated with the capital city "Jerusalem" remained no different than their evil neighbors.

Yahweh's Punishment of Remaining Paganism in Judah and Jerusalem (1:4b–6)

The Declaration and Object of Punishment (1:4b)

Thus, God promised to "cut off from this place the remnant of the Baal" (1:4b), reemploying the covenant excision language (כרת) used in 1:3c.[17] The term "place" (מָקוֹם) can designate a broad space (e.g., Jer 16:2–3, 9; 22:11–12). However, its regular association with the central sanctuary (Deut 12:5; 1 Kgs 8:29; Jer 27:22) suggests that part of what is at stake in bringing punishment on "Jerusalem" may be cultic purification.[18] Yahweh is holy, and Jerusalem was to stand as a beacon of his holiness to the world with both the center of Davidic kingdom and God's temple in its midst (1 Kgs 11:13, 36; Jer 17:25). Yet, the sinful inhabitants increasingly contaminated the city. Such wickedness necessitated the death of the guilty (Lev 15:31) or the sacrifice of a substitute (17:11).[19] Prohibited, unaddressed uncleanness would result in God completely removing the people from the land (Lev 18:26–30; 20:22–24).

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[16] J. Alec Motyer, "Zephaniah," in *The Minor Prophets: An Exegetical and Expository Commentary*, ed. Thomas Edward McComiskey (Grand Rapids: Baker, 1998), 912.

[17] Ezekiel 14:13 and 25:13 use the language of the "outstretched hand" and "cutting off" to target humans and animals. Ehud Ben Zvi, *A Historical-Critical Study of the Book of Zephaniah*, BZAW 198 (Berlin: de Gruyter, 1991), 61.

[18] Sweeney, *Zephaniah*, 58, 66. Cf. Deut 12:3, 11, 21, 26; 1 Kgs 8:30, 35; 2 Chr 6:20, 21, 26; Ezek 42:13.

[19] Cf. Heb 9:22.

Within Jerusalem, the object of God's wrath was "the remnant of the Baal" (שְׁאָר הַבַּעַל). Because in Scripture, the terms for "remnant" never denote a deity, Zephaniah here likely refers to a subset and perhaps even a majority in Jerusalem's populace illegitimately worshiping this false god. This wicked "remnant," which Zephaniah describes with the masculine noun (שְׁאָר), contrasts with the remnant of the faithful and humble that Zephaniah will refer to with the feminine noun (שְׁאֵרִית) and that Yahweh will preserve in his impending ordeal (Zeph 2:7, 9; 3:13).

"Baal" (בַּעַל I) in Hebrew bears a common meaning of "lord, owner" and as such frequently developed into a title and then a proper name for gods.[20] It is associated even with Yahweh (2 Sam 5:20), but its common connection with "Baal"-Hadad, the false Canaanite/Aramean deity of storm and fertility, pushed Hosea to prohibit any association of the term "Baal" with Yahweh (Hos 2:16–17[18–19]; cf. 1 Kgs 18:21) for it too often led to insidious syncretism.[21] The storm god, Baal, provided the most enduring threat to exclusive Yahweh worship in Israel, especially because the Levant was so dependent on rain (see 1 Kgs 17–18).[22] The Bible consistently adds the definite article before "Baal" (e.g., הַבַּעַל), but extra-biblical discoveries from Ras Shamra and elsewhere clearly use Baal as a proper name, so most scholars today affirm that "*baʿal* with the article belongs to the category of common nouns and adjectives which can be regarded as proper names when referring to a specific individual."[23] Nevertheless, it is also possible that the definite article points to a specific physical idol of Baal (i.e., *the* Baal-idol) in Jerusalem that the Judeans worshiped.

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[20] J. C. de Moor and M. J. Mulder, "בַּעַל *baʿal*," *TDOT* 2:184; cf. 186.

[21] J. J. M Roberts, *Nahum, Habakkuk, and Zephaniah: A Commentary*, Old Testament Library (Louisville: Westminster John Knox, 1991), 172.

[22] The text may also suggest Mesopotamian influence on the Jerusalem cult, because Assyria was the major superpower of the day (see Zeph 2:12–15) and also had a deity named *bēl* (= Baal) (Baker, *Nahum, Habakkuk and Zephaniah*, 93). For more on this topic, see Johannes Vlaardingerbroek, *Zephaniah*, Historical Commentary on the Old Testament (Leuven: Peeters, 1999), 70–72.

[23] de Moor and Mulder, "בַּעַל (*baʿal*)," *TDOT* 2:192.

The statement "the remnant of the Baal" in Zeph 1:4 means not a part of Baal proper but rather a holdout of the cult of Baal as a group. Trusting counterfeit gods like Baal for help was always evil in Yahweh's sight (see Deut 5:7; Judg 3:7). Such folly brought destruction to the northern kingdom (2 Kgs 17:16–18), and the same activity during the reigns of Manasseh and Amon (22:3, 21) rendered Judah's destruction imminent (21:11–15; cf. 23:26–27; 24:3–4). That a hold-out of such paganism and apostasy continued in Zephaniah's day was deeply concerning, especially because it reached all the way up to the religious and political leadership (Zeph 1:4; 3:3–4; cf. Jer 11:13). God would act, eradicating Baalism not only from Israel but from the entire world (cf. 2 Kgs 10:28).

The Composition of the Object of Punishment (1:4b–6)

English translations differ in their view of the number of groups that receive judgment. My earlier discussion of the structure argued that "the remnant of the Baal" included four groups:

1. Legitimate and illegitimate clergy practicing idolatry (1:4)
2. Those revering the stars as gods (i.e., star-worshipers, 1:5)
3. Those paying lip-service to Yahweh but retaining in practice other higher authorities (i.e., syncretistic hypocrites, 1:5)
4. Those going their own way and failing to pray for guidance and help (i.e., the self-ruled and self- dependent, 1:6).

Among "the remnant of the Baal," the *first* group Zephaniah lists as God's target is "the name of the illegitimate priests along with the priests" (Zeph 1:4). Israelite "priests" (כֹּהֲנִים) of Yahweh were supposed to be Levites who taught God's Torah, guarded knowledge, and preserved what was holy (Lev 10:10–11), but some in Zephaniah's day were corrupt, having "treated Torah violently" (Zeph 3:4; cf. Ezek 22:26; Mal 2:7–9). They were also serving in Jerusalem alongside the כְּמָרִים (rendered "illegitimate priests"), a term occurring only twice elsewhere in the OT (2 Kgs 23:5; Hos 10:5) but which appears to connote the non-Levitical clerics that Jeroboam I and later kings ordained to serve at the unlawful

high places throughout the land (1 Kgs 12:31–32 and 13:33–34 with 2 Kgs 23:5).[24]

כֹּמֶר is a loanword in biblical Hebrew and served as the most common term for "priest" outside Israel.[25] The biblical authors do not hesitate to apply the term כֹּהֵן to priests of other regions like Egypt (Gen 47:22), Midian (Exod 2:16), and Philistia (1 Sam 6:2) and to priests of foreign gods like Dagon (1 Sam 5:5), Baal (2 Kgs 11:18), Chemosh (Jer 48:7), and Milcom (Jer 49:3). Therefore, Zephaniah's use of כְּמָרִים is probably a rhetorical jab aimed at illegitimate Israelite priests and not a description of foreigners serving as priests or Judean priests engaged in illegitimate worship.[26] This is strengthened by the explicit inner-biblical link in Kings

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[24] Cf. 2 Kgs 17:32; 2 Chr 10:13–15; 13:9. So too C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 10 vols. (Peabody, MA: Hendrickson, 2002), s.v. "2 Kgs 23:5."; cf. Ben Zvi, *The Book of Zephaniah*, 68.

[25] See *HALOT*, s.v. "כֹּמֶר I"; P. Jenson, "כֹּמֶר (*kōmer*)," *NIDOTTE* 2:654–55. The root meaning of כֹּמֶר is associated either (1) with rising heat (כמר in the Niphal, of emotions: Gen 43:40; 1 Kgs 3:26; Hos 4:8; or of skin, Lam 5:10) that can result in darkness (cf. כִּמְרִירֵי in Job 3:5; also Sir 11:4) or (2) with a trap/snare (cf. מִכְמָר in Ps 141:10; Isa 51:20; מִכְמֶרֶת in Isa 19:8; Hab 1:16; cf. 1QHod 3:26; 5:8). Both images aptly fit spiritual deceivers.

[26] Sweeney posits that the כְּמָרִים in Zeph 1:4b were Judean priests of Yahweh engaged in illegitimate Yahwistic worship, His view, however, does not distinguish this group from the כֹּהֲנִים "with" (עִם־) whom the כְּמָרִים are associated and who are clearly legitimate (though idolatrous) priests equally included in "the remnant of the Baal." Sweeney, *Zephaniah,* 68. Cogan and Tadmor, following fifth-century BC Aramaic Jewish Elephantine papyri, prefer the idea that the כְּמָרִים in Scripture were actually non-native priests designated to certain pagan deities, whereas the כֹּהֲנִים were Israelite priests. Mordechai Cogan and Hayim Tadmor, *II Kings: A New Translation with Introduction and Commentary*, AB 11 (New Haven: Yale University Press, 2008), 285; cf. Jenson, "כֹּמֶר [*kōmer*]," *NIDOTTE* 2:654–55. In contrast, the explicit inner-biblical link in Kings between Jeroboam's appointment of illegitimate priests (1 Kgs 12:31–32; 13:33–34) and the unnamed seer's prophecy that a king named Josiah would burn the bones of those Jeroboam ordained (13:2 with 2 Kgs 23:15–16, 20) suggests that the כְּמָרִים were indeed not foreigners but non-Levitical Israelites serving as priests. Furthermore, the sly nature of oath taking (see the discussion

between Jeroboam's appointment of illegitimate priests (1 Kgs 12:31–32; 13:33–34) and the unnamed seer's prophecy that a king named Josiah would burn the bones of those Jeroboam ordained (13:2 with 2 Kgs 23:15–16, 20).

While not fully eradicated at the time of Zephaniah's oracle, King Josiah's ongoing religious reforms would cleanse the land of all the idolatrous priests, whether illegitimate or legitimate in biological heritage (2 Kgs 23:5, 8–9, 20).[27] The fact that their "name" is "cut off" not only points to complete annihilation but also suggests that a core problem among the cult leaders was concern for their own renown rather than for God's (see Gen 11:4 vs. 4:26). In the future, God would grant his restored remnant a great and everlasting name that would ultimately point to his great renown and glory (Zeph 3:19–20; cf. Isa 56:4–5).

Second, alongside the religious leadership in the remnant of the Baal (1:4) are the star-worshipers (1:5). The phrase "the host of the heavens" (צְבָא הַשָּׁמָיִם) can refer to the spiritual armies of Yahweh (e.g., 1 Kgs 22:19; cf. 1 Sam 17:45; Isa 13:4), but more commonly, as here, it denotes the stars, perceived as divine beings (cf. Amos 5:26; Acts 7:42–43).[28] The Hishtaphel of 2-חוה means "to prostrate, bow down" and always expresses an action or attitude directed toward a superior, be it human or divine.[29] Normally the word expresses an external gesture of greeting, respect, submission, or worship aligned with an inner attitude, though hypocrisy was possible; other times, it simply expresses one's disposition (e.g., a posture of prayer with hands outstretched) and does not require

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at Zeph 1:5) suggests that idolatry in Jerusalem during the days of Josiah was likely *not* so forthright as to have actual foreign priests of Milcom from Bene-Ammon or Baal from Canaan serving at the Jerusalem temple.

[27] Cf. 2 Chr 34:5; Jer 48:7; 49:3.

[28] "The queen of the heavens" (מְלֶכֶת הַשָּׁמַיִם) cult is probably associated with this same problem (Jer 7:18; 44:15–25; cf. 8:2; 19:13; Roberts, *Nahum, Habakkuk, and Zephaniah*, 172). In the days of Assyrian supremacy this type of Israelite idolatry appears most prevalent, both in the north (e.g., Amos 5:26) and in the south––especially during the reigns of Manasseh and Amon (2 Kgs 21:3, 5, 21) and into the time of Josiah (23:5, 12). Israel's practices directly violated Moses's instruction (Deut 4:19; 17:3).

[29] *HALOT*, s.v. "2-חוה."

prostration.[30] In Israel, only Yahweh was to receive such worship (Deut 4:19; 5:9; 26:10), and the penalty for worship of other gods was death (8:19; 11:16).

Like the ancients of Babel, who built a high temple to gain easier access to the gods (Gen 11:4), some in Zephaniah's audience were climbing to their roofs to worship the astral bodies (cf. Jer 19:13; 32:29).[31] The Canaanite god Baal was regularly associated with "the heavens," so worshiping luminaries was natural.[32] The plural "roofs" (גַּגּוֹת) suggests private worship,[33] and because the homage was to the stars, the acts were done at night in secrecy. And since many ancients believed that the most powerful gods slept in the evening, these would also be times of desperation.[34] Yahweh never sleeps (Ps 121:4), and he apportioned the sun, moon, and stars "to all the peoples under all the heavens" not as legitimate objects of worship (Deut 4:19; cf. 17:3; Jer 44:25–27) but as providential signs (Gen 1:14) and to point to the certainty of his kingdom promises (Gen 15:5; Jer 33:22) and power (Neh 9:6; Ps 8:3–4[4–5]; Isa 40:25–26).[35] Punishment had already fallen on the

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[30] Terence E. Fretheim, "חָוָה (*ḥāwâ* II)," *NIDOTTE* 2:43.

[31] Holladay believes Jer 19:13 is directly dependent on Zeph 1:5. See William L. Holladay, "Reading Zephaniah with a Concordance: Suggestions for a Redaction History," *JBL* 120 (2001): 673.

[32] Frank Moore Cross, *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge: Harvard University Press, 1973), 7–8; cf. Richard D. Patterson, *Nahum, Habakkuk, Zephaniah: An Exegetical Commentary*, Minor Prophets Exegetical Commentary (Dallas: Biblical Studies Press, 2003), 273.

[33] Vlaardingerbroek, *Zephaniah*, 75.

[34] The Old Babylonian "Prayer to the Gods of the Night" portrays a petitioner calling upon the constellations to witness his act of homage and guarantee his petitions. He believes the stars are lesser gods, but he is also convinced that the great gods who ordinarily control world affairs sleep in the evening. Though the text is dated to around a thousand years before Zephaniah, it represents a typical worldview among the ancients. See *ANET*, 390–91.

[35] Cf. 1 Kgs 22:19; Job 38:31; 147:4; Isa 45:12; Amos 5:8. Daniel I. Block, *Deuteronomy*, NIV Application Commentary (Grand Rapids: Zondervan, 2012), 130. This view of God's purpose for the luminaries runs counter to how

northern kingdom for venerating the creation as if it were divine (2 Kgs 17:16), and now Yahweh declares comparable punishment on the south due to their sustained idolatry (cf. 2 Kgs 21:3, 5–6, 21; Jer 19:13). And when this chastisement came, the Judean rebels would not be gathered or buried but would be spread out like dung under the very luminaries they once revered (Jer 8:2).[36] King Josiah's reforms included the destruction of at least one roof-altar designated for astral worship, along with others that Manasseh had set up in the temple-courts (2 Kgs 23:12; cf. 21:5).

The *third* subset of Baal followers are the syncretistic hypocrites–– "those who bow down, who swear to Yahweh but swear by their king" (Zeph 1:5).[37] The prophet clearly asserts that Jerusalem's Baal worship included a form of syncretism that combined devotion to Yahweh with that of another. While the MT renders the second party מַלְכָּם, "their king," some find it more satisfying contextually to revocalize the MT as מִלְכֹּם ("Milcom"),[38] and others leave the MT form as מַלְכָּם but see it either

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astrologers seek to discern the future or a god's will in the present. Yahweh mocks such acts (see Isa 47:13; Jer 10:1–3; cf. Dan 2:27; 5:7–12) and condemns all forms of divination or omens (Lev 19:26; Deut 18:10; cf. *B.Sanh.* 65b–66a).

[36] King Josiah sought to eradicate star-worship (2 Kgs 23:5, 12), but it apparently returned quickly in subsequent generations (cf. Jer 7:18; 8:2; 19:13; 44:17–25; Roberts, *Nahum, Habakkuk, and Zephaniah*, 172).

[37] Some scholars question the originality of the repeated substantival participle הַמִּשְׁתַּחֲוִים ("those who bow down") due to an alleged syntactic awkwardness with the asyndetic substantival participle that follows and due to the fact that the LXX does not include the phrase. E.g., Knud Jeppesen, "Zephaniah I 5B," *VT* 31.1 (1981): 372–73; Sweeney, *Zephaniah*, 70. The repetition could simply be dittographic (accidental scribal repetition of the same word due to the similar beginnings of the two phrases with אֶת־הַמִּשְׁתַּחֲוִים). Nevertheless, the MT is readable, and such a structure is known elsewhere in biblical Hebrew––even in Zephaniah (Zeph 1:12c; cf. Jer 23:2; Song 3:3; 5:7). GKC, §§120g–h; 154a n.1. See also 1 Kgs 14:17//2 Chr 12:10 and Ball Jr., *A Rhetorical Study of Zephaniah*, 26–30. The lack of the phrase in the Greek text may only arise from carelessness or deliberate abbreviation.

[38] The national god of Bene-Ammon (1 Kgs 11:5, 33; 2 Kgs 23:13). See Douay-Rheims, NASB, NRSV, NKJV, ESV, CEB, CSB. Bene-Ammon is the full proper

as a variant spelling or at least a reference to "Milcom" (Jer 39:1, 3)[39] or "the Molech-god" (הַמֹּלֶךְ; see Lev 18:21; 2 Kgs 23:10; Jer 32:35).[40] Israel's historians and Jeremiah appear to apply the title "king" to Milcom (2 Sam 12:30//1 Chr 2:20; Jer 49:1, 3), and Josiah's reformation did explicitly confront "Milcom" worship (2 Kgs 23:13). However, because the king's reforms also targeted Ashteroth of the Sidonians and Chemosh of the Moabites (23:13), it is difficult to know why Zephaniah would have narrowed his focus here on Milcom. Furthermore, the text addresses the remnant of the *Baal*, not Milcom (Zeph 1:4), therefore it is best to read the second party as מַלְכָּם, "their king,"

In view of the parallel with "Yahweh" in the clause of Zeph 1:5, "their king" was probably an epithet for a divine rather than human being (i.e., "Baal" of 1:4).[41] At least five lines of evidence support this conclusion. (1) Berlin rightly notes that swearing *by* a human "king" or any other human personage is otherwise unknown in Scripture (though it does occur in

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name of Israel's "cousins" to the east, who are commonly called the Ammonites. For more, see Daniel I. Block, "*bny 'mwn*: The Sons of Ammon," *AUSS* 22.2 (1984): 197–212.

[39] See Geneva, Bishop's, KJV, Darby, Young's Literal, Webster, RV, ASV, WEB.

[40] See NLT, NIV. "The Molech-god" is a Canaanite deity some have questionably proposed is only a local manifestation of Milcom (1 Kgs 11:5, 7). Significantly, the title "Molech" usually includes the definite article in the OT (= הַמֹּלֶךְ, "the Molech-god"), and the spelling is likely a derogatory form of מֶלֶךְ ("king"), using the vowels of "shame" (בֹּשֶׁת). See *HALOT*, s.v. "מֹלֶךְ"; Judith M. Hadley, "מֹלֶךְ (*mōlek*)," *NIDOTTE* 2:956. Molech was likely "a netherworld deity to whom children were offered by fire for some divinatory purpose." Heider, "Molech," *DDD* 585.

[41] So too C. F. Keil and F. Delitzsch, "Zephaniah," in *The Twelve Minor Prophets*, vol. 10 of *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 2002), 128; Patterson, *Nahum, Habakkuk, Zephaniah*, 275; contrast Nicholas R. Werse, "Of Gods and Kings: The Case for Reading 'Milcom' in Zephaniah 1:5bß," *VT* 68.3 (2018): 505–13. The Targum on the Prophets renders the phrase וְיָמַן בְּשׁוּם פָּתַכְרֵיהוֹן ("and those who swear by the name of their idols"). For similar applications of the title "king" to foreign deities, see Job 18:14; Hos 10:7; Amos 5:26.

extra-biblical texts and perhaps is anticipated in some biblical texts).[42] (2) Unlike his two royal predecessors, Josiah, as leader of the reform movement, "turned to Yahweh with all his heart and with all his being and with all his substance" (2 Kgs 23:25). He would not have affirmed or received such veneration. (3) The ancients outside the Bible regularly applied the title "king" to deities,[43] God uses the term to refer to Leviathan (Job 41:34[26]), both Amos and Isaiah may refer to a foreign god with it (Isa 57:9; Amos 5:26), and Jeremiah applies it to Milcom (Jer 49:1, 3).[44] (4) Scripture frequently designates Yahweh as "king," and Zephaniah does so with the title "Israel's King" (מֶ֣לֶךְ יִשְׂרָאֵ֔ל) in Zeph 3:15 (cf. Isa 44:6). Yahweh is "the great King above all gods" (Ps 95:3), but for the logic in Zeph 1:5 to work, the "king" must be some figure other than Yahweh. (5) When Zephaniah later stresses that Yahweh and no other is Israel's sovereign, saving, and satisfying "King" (Zeph 3:15), he is most likely intentionally confronting the common use of the title מַלְכָּם ("their king") from 1:5 as applied to Baal or any host of other competing deities over which he bore authority.[45] From the perspective of the prophet, the *gods* of the nations were the source of the problem, and destroying them would result in the undoing of every earthly rebellion (2:11).

Significantly, the remnant of the Baal made oaths "to" (לְ) Yahweh but did so "by" (בְּ = under the highest authority of) "their king."[46] The former action involves a vow or promise to a given party, whereas the latter action invokes the power of a higher authority to witness the vow and to

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[42] See Exod 22:27; 1 Sam 17:55; 1 Kgs 21:10; Isa 8:21. Berlin, *Zephaniah*, 76.

[43] Philip J. Nel, "מָלַךְ (*mālak* I)," *NIDOTTE* 2:951.

[44] The reference to the Ammonite king in 2 Sam 12:30 // 1 Chr 20:2 may refer to the same if the LXX is followed.

[45] Ben Zvi helpfully compares the use of "their king" (מַלְכָּם) in Zeph 1:5 to the use of "your God" (אֱלֹהֶ֖יךָ) in Jer 2:28. Ben Zvi, *The Book of Zephaniah*, 77).

[46] The LXX misses the change in preposition, and the Targums, Peshitta, and Vulgate do something similar. Some English versions express the distinction (e.g., the RV, Darby, Young's Literal, ASV, NRSV, NASB, ESV). Vlaardingerbroek proposes that the prophet is intentionally confronting a certain form of oath-taking that allowed the inhabitants of Jerusalem to invoke inconspicuously the authority of other gods under the title "king" while still sounding like they were remaining faithful to Yahweh. Vlaardingerbroek, *Zephaniah*, 40–41, 70.

hold one accountable, thus guaranteeing the promise.[47] When humans invoke a deity as witness to an oath, they treat the deity as a chief authority and place themselves under the potential judgment of that god (see 1 Sam 28:10; 1 Kgs 1:29–30 where the whole oath formula is present).[48] Those who swear "by Yahweh" in an honorable way can rejoice (Ps 63:11[12]), but those who swear "by Yahweh" and then pursue ungodliness profane God's name (Lev 19:12) and place themselves under covenant curse. Moses directed Israel to swear only *by* Yahweh (Deut 6:13; 10:20), and Joshua charged them never to swear *by* the false gods of the nations (Josh 23:7; cf. Deut 32:21). Nevertheless, the people of Judah were underhandedly doing just this, outwardly affirming Yahweh as Israel's national god while inwardly expressing higher allegiance to the Baal and the numerous other deities over which he exercised authority (see also Jer 5:7). Zephaniah's preaching and Josiah's reform sought to end it (e.g., 2 Kgs 23:6, 10, 12–15, 24; cf. Zeph 2:11 with 1:18 and 3:8).[49] The fourth group aligned with the remnant of the Baal are the self-ruled, self-dependent, who outrightly reject Yahweh (Zeph 1:6). To "turn back" (Niphal of 1-סוג) from Yahweh always depicts covenant disloyalty (e.g., Pss 44:18[19]; 78:56–57; Isa 59:12–13). The nature of this apostasy is then defined negatively by the subsequent *waw* plus relative clause (וְאֲשֶׁר). Specifically, the rebellion was manifest through failure to "seek" (Piel בקשׁ) and "inquire" (דרשׁ). These verbs often act as synonyms and denote reliance on God through prayerful repentance, request for help, or worship (e.g., Deut 4:29; Ps 105:3–4; Jer 29:13).[50] The terms can also refer to the dependent pursuit of knowing God's will or word (1 Kgs 22:5; Amos 8:12). While the two verbs have overlapping semantic ranges,

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[47] Cf. similar preposition shifts in Josh 2:12; 9:18; 1 Sam 24:21; 28:10; 1 Kgs 1:17, 30; 2:8.

[48] Cf. Matt 23:16–22.

[49] For more on Yahweh's exclusivity, see Exod 34:14; Deut 4:35, 39; 5:7; 6:4; 1 Sam 2:2; 2 Sam 22:32; Isa 45:5, 18, 22; 46:9.

[50] Chhetri suggests that, "when used together, *bqš* denotes seeking in a general sense while *drš* denotes inquiring of God with a view to repentance. Chitra Chhetri, "בָּקַשׁ [*bāqaš*]," *NIDOTTE* 1:725. For a comparable synonymous use of בקשׁ and דרשׁ, see 1QS 5:11.

Vlaardingerbroek notes that, when Yahweh is the object, בקשׁ more commonly means "to pray," whereas דרשׁ usually means "to inquire" via an oracle or recognized Scripture.[51] The rebels, therefore, would be those who reject prayer and God's word in their daily approach to life, and turning from Baal would require acceptance of both. In Zeph 2:3, a quest for "righteousness" and "humility" before God explicate the call for all the faithful remnant to "seek [בַּקְּשׁוּ] Yahweh." Only pursuing God in this way will allow one to avoid divine punishment and to experience lasting joy. Practical atheism, in which God is irrelevant for daily living, can only result in destruction.

Confronting the Attractions of Idolatry Then and Now

While not recognized by many, the idolatry that Zephaniah confronted remains pervasive in our world today. Certainly it is present in the fashioned idols of Hinduism, but it also appears in the more sophisticated practical atheism, materialism, and superstar veneration of the West. Paul charged those in Corinth professing allegiance to Christ, "Do not be idolaters" (1 Cor 10:7), and he warned them not to think "idolaters … will inherit the kingdom of God" (6:9–10).

What made and makes idolatry so attractive?[52] At least seven features clarify why this false and dangerous worldview entices so many.

1. *Guaranteed*. Do you ever pray and feel that God is not there? Are you ever tempted to hope in more tangible things like people (Pss 118:9; 146:3) or money (49:5–6; 1 Tim 6:17)? An idol was a visible, physical representation that was considered to transmit the presence of a deity. Yet the one true God declared that idols are controlled by demons and that such gods are worthless nothings, being made of mere wood and holding no ultimate power (Deut 32:17).[53] Accordingly, God made the luminaries not for objects of worship but

[51] Vlaardingerbroek, *Zephaniah*, 77.

[52] Stuart originally listed nine attractions, which I have here adapted and developed. See Douglas K. Stuart, *Exodus*, NAC 2 (Nashville: Broadman & Holman, 2006), 450–54.

[53] Cf. Isa 41:24, 29; 44:14–20; Jer 10:14–15; 1 Cor 8:4; 10:19–20.

as pointers to his providence (4:19; cf. Gen 1:14). Yahweh is spirit and is incomparable to anything he has made (Deut 4:12, 15–19; Isa 40:18–26; John 4:24). He created and creates all things and therefore knows all, guides all, and is present and active in all (Gen 1:1; Isa 45:7; Dan 2:21; Heb 1:3; Acts 17:24–28).[54] He alone can save and will work for those who wait for him (Isa 40:30–31; 43:11; 45:21; 64:4; cf. Rom 8:31–32).

2. *Works-oriented and covetous*. Are you ever prone toward self-righteousness or tempted with materialism? By offering food sacrifices to an idol, people believed they obligated the god to multiply their crops, fertility, cattle, etc. Paul called covetousness idolatry (Eph 5:5; Col 3:5), and this is because idolatrous "worship" is at its core a pursuit of prosperity or health as an earned wage for works done (Hos 2:12; 9:1; Mic 1:7; Rom 4:4). In contrast, true worship excludes self-exalting boasts (Jer 9:23–24; Rom 3:27; 1 Cor 4:7)[55] and considers God to be the supreme treasure of reality who alone is worthy of worship (Matt 13:44–46; Rev 4:11). Idolatry is of no true profit (Jer 2:11–13; Isa 44:9; Rom 1:22–23), for false gods (Jer 10:11) and all earthly goods (Matt 6:19–20) will pass away. Furthermore, true life is found in God alone by faith in Christ (John 6:35; Eph 2:8–9), who calls us to renounce things of this world (Phil 3:7–8; Heb 12:1–2) and to pursue godliness with contentment (1 Tim 6:6).

3. *Easy*. Do you ever find it easier to please men rather than God or to love yourself over others? Idolatry called for frequent and generous outward sacrifices yet did not demand a true love for God or neighbor. It was not tied to covenantal obligations, as is clear in the way many in Judah remained prayerless, oppressed the weak, failed to heed God's word, and lived in self-reliance (Zeph 1:6; 3:1–2). It was the easy way, but it led to destruction (Matt 7:13–14). Zephaniah would call his listeners to seek Yahweh in righteousness and humility and to wait

[54] Cf. Exod 4:11; Deut 32:39; 1 Sam 2:6–8; Jer 10:11–13; Isa 42:5; 44:24; 46:9–10; 48:12–13; Rom 11:36; Eph 1:11; 4:6; Col 1:16; Heb 1:3.

[55] Cf. Rom 4:2; Eph 2:9; Jas 4:16.

upon the only true God to act (Zeph 2:3; 3:8). Christ modeled a life of service and sacrifice to others (Matt 20:28; Phil 2:8) and urged radical love for God and neighbor (Matt 22:37–40) that requires self-denial and service (16:24; 20:26–27) and persevering surrender to God and his ways (Josh 24:15; 1 Kgs 18:21; 1 Cor 10:31). Jesus's followers must "seek first the kingdom of God and his righteousness" (Matt 6:33). This kind of lifestyle is not just hard; it is impossible (Rom 8:7; 1 Cor 2:14), apart from the gracious work of God through Christ by his Spirit (Matt 19:26; Phil 2:12–13).[56]

4. *Convenient*. Do you ever find that following God gets in the way of your own agenda? While frequent and generous offerings were expected, such "worship" of idols could be performed whenever and wherever one so chose––"on every hill and under every green tree" (1 Kgs 14:23; 2 Kgs 17:10). But true worship of Yahweh demanded that Israel value Yahweh over self, regardless of the cost. They were to destroy pagan shrines and gather three times annually for community worship at his central sanctuary (Deut 12:2–14; cf. 16:16). They were to aid rather than ignore a neighbor suffering loss or an accident (22:1–4), and they needed to ensure that they abided by the other detailed prescriptions of the sacred calendar and covenant instructions. They were not their own; they had been bought with a price (cf. 1 Cor 6:20; 7:23). Today, holy, pleasing, and acceptable worship is found when we continually present ourselves spiritually as living sacrifices, proclaiming God's excellencies, abstaining from fleshly passions, living honorably, doing good, and sharing what we have (Rom 12:1; Heb 13:15–16; 1 Pet 2:5, 9, 11–12). At times, this requires great cost through toil and hardship for the good others (Luke 14:26–28; 2 Cor 12:10), and this God-dependent and God-exalting lifestyle is not always convenient. Nevertheless, it is right, good, and necessary and the only path to life (Matt 16:24–25).

5. *Normal*. Are you ever prone to follow the crowd and give in to peer pressure, even when you know the majority is wrong? Idolatry was *the*

[56] Cf. Ezek 36:26–27; 1 Cor 15:10; Col 1:28–29.

normal way of life in the ancient world and stood in direct contrast to the counter-cultural biblical view there was a single God over all, who redeemed a people for relationship (Deut 4:32–40). Three features characterized most ancient idolatry: (1) *polytheism* (many gods) (2 Kgs 17:16; Zeph 1:4); (2) *syncretism* (blending worldviews) (2 Kgs 17:33; Zeph 1:5); (3) *pantheism* (God and the universe are one) (Jer 8:2; Zeph 1:5). Yet what the culture declares as normal is often not right, for "*many* walk as enemies of the cross of Christ" (Phil 3:18; cf. Matt 7:13–14) and most people are spiritually dead, following the devil and unable to accept God's ways (Rom 8:7; 1 Cor 2:14; Eph 2:1–3). Contrary to *polytheism*, Christians must affirm in word and deed "'that an idol is nothing in the world,' and that 'there is no God but one'"––indeed, "one God, the Father, … and one Lord, Jesus Christ" (1 Cor 8:4, 6; cf. Deut 32:39; Isa 45:21–22). Against *syncretism*, "no one can serve two masters" (Matt 6:24). One is either free from condemnation and empowered by God's Spirit to obey as a child of God or he is condemned and living according to the flesh as a child of the devil (John 3:18; Rom 8:13; 1 John 3:10). Finally, in contrast to *pantheism*, Yahweh God is eternally and wholly distinct from his creation yet sovereign over it (Gen 1:1; Isa 45:7; Heb 1:3; Acts 17:24–28), and humans uniquely bear the capacity and calling to display God's glory as those made in his image (Gen 1:26–28; Rom 8:29; 2 Cor 3:18; Col 3:10).

6. *Logical*. When you are sick, would you rather see a specialist or a general practitioner? Ancient peoples believed that most gods of the nations specialized in aspects of the world or nature.[57] For example,

[57] They also distinguished personal, family, and national gods, the latter of whom bore limited geographical sovereignty (see 1 Kgs 20:23, 28; 2 Kgs 5:15, 17; Jon 1:3). While all Israelites would have affirmed Yahweh as their national god (because he created the nation and redeemed them from Egypt), many did not hesitate to pay homage to other deities in family or personal worship. Zephaniah, thus, pointed to those who "swear *to* Yahweh but *by* their king [e.g., Baal]" (Zeph 1:5). On the three categories of gods, see H. A. Frankfort, John A. Wilson, and Thorkild Jacobsen, *Before Philosophy: The Intellectual Adventure of*

Baal of Canaan was the young weather god (Judg 2:11, 13); Ashtoreth his consort, the mother goddess of love and fertility (2:13); Chemosh of Moab, the god of war (11:24); and Dagon of Philistia, the god of grain (16:23). Other gods controlled life, death, light, evil, water, etc. Such specialization made it logical for people to seek "expert" help rather than go to Yahweh, who had to manage all spheres of life. In our day, you may find it easier to act without prayer, to look to "the experts" over God's Word, or to follow the culture's priorities and scheduling patterns instead of God's values and instructions. Yet Yahweh alone sits on the throne of the universe (Deut 4:35, 39; 32:39), and he called his people to let this truth inform all their lives (5:7; 6:4–5). From him, through him, and to him are *all* things (Rom 11:36; cf. Eph 1:11). While knowing God's eternal power and divine nature, humans quickly suppress the truth, dishonoring God, not giving him thanks, and even approving of others who turn from him (Rom 1:18–21, 32). Exchanging the glory of God for idols (1:23), they are darkened (Eph 4:17–18) and "stupid," becoming "worthless" like what they worship (Jer 10:14–15; cf. 2 Kgs 17:15; Jer 2:5; Ps 115:8). "This world's wisdom is folly with God" (1 Cor 3:19), promoting "confusion and every base practice," whereas God's wisdom "is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial, sincere" (Jas 3:16–17).

7. *Sensuous*. How often are you ever tempted to turn away from God to satisfy ungodly desires? Sexual immorality and impurity of all sorts abounds all around us, and to embrace such practices in any way is to engage in idolatry. Focused on what is earthly, idolatry gratifies the physical senses and fleshly desires. In Scripture, it included bowing down and kissing idols (1 Kgs 19:18), visual (often pornographic)

Ancient Man: An Essay on Speculative Thought in the Ancient Near East, Pelican Books A198 (Harmondsworth: Penguin Books, 1951), 22, 87, 107, 123, 128–29, 218–33; Karel van der Toorn, *Family Religion in Babylonia, Syria, and Israel: Continuity and Change in the Forms of Religious Life*, SHCANE 7 (Leiden: Brill, 1996).

images and smells (Ezek 8:10–12),[58] cutting the body, loud cries, and weeping (1 Kgs 18:28; Ezek 8:14), heavy feasting and drunkenness (Amos 2:8; Acts 15:20–21; 21:25; 1 Cor 8:4–13); and immoral sex (see the close association in Acts 15:20; Eph 5:5; Col 3:5). Some even thought engaging in temple prostitution would obligate the gods to generate fertility on earth (e.g., Amos 2:7–8; Mic 1:7). Yet in Zephaniah's day, King Josiah destroyed the houses of "the male cult prostitutes who were in Yahweh's house [i.e., the temple]" (2 Kgs 23:7).[59] Such was the proper response, since Moses forbade cult prostitution (Deut 23:17) and Yahweh declares such idolatrous acts "abominations" against which he "will act in wrath" (Ezek 8:17–18). Similarly, Paul stressed that those who live "in the passions of the flesh" are "by nature children of wrath" (Eph 2:3; cf. 1 John 3:16).

However, God's saving grace trains believers so that, "having denied ungodliness and worldly passions, we may live sensibly and righteously and godly in the present age" (Tit 2:12). We must, therefore, "make no provision for the flesh" (Rom 13:14), while still celebrating God's good gifts in their proper context and measure (1 Tim 4:4–5). Ever remember that "neither fornicators, nor idolaters, nor adulterers, nor men practicing homosexuality, nor thieves, nor the greedy, nor drunkards, nor abusers, nor swindlers will inherit the kingdom of God" (1 Cor 6:9–10). Then revel is the fact that, though "such were some of you," "you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God" (6:11).

Conclusion: Flee Idolatry!

John urged his fellow believers, "Little children, keep yourselves from idols" (1 John 5:21), and he also warned that idolaters will end up "in the

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[58] The sexually explicit nature of ancient depictions of gods and their emblems (whether in idols or reliefs) is well attested throughout the ancient Near East. For some graphic examples of images of which viewers should use caution, see James B. Pritchard, *The Ancient Near East in Pictures Relating to the Old Testament*, 2nd ed. (Princeton: Princeton University Press, 1969), 160–91.

[59] Cf. 1 Kgs 14:24; Job 36:14; Jer 5:7; Ezek 23.

lake burning with fire and sulfur, which is the second death" (Rev 21:8). Idolatry will result in ruin. Zephaniah opens his oracle warning against such evil by urging his listeners to embrace Yahweh's supremacy over all things and to seek and inquire of him (Zeph 1:4–6), knowing that he will ultimately put an end to "all the gods of the earth" (2:11). May we be among the remnant who heeds his voice.

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Our Understanding of the Disciples' Misunderstanding is Incomplete: Mark 6:48-50 from a Greco-Roman Perspective.

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In 2008, Jason Combs published an article in the *Journal of Biblical Literature* titled "A Ghost on the Water? Understanding an Absurdity in Mark 6:49–50."[1] In this article, Combs argued that in the Greco-Roman world ghosts (φάντασμα and other related terms) are never depicted as being able to walk on water and that, actually, water is often depicted as a type of barrier to them. Therefore, when the disciples see Jesus walking on the water and think that he is a ghost, the author of Mark's gospel seems to be emphasizing that the disciples misunderstood Jesus' identity to the degree that they are willing to believe the impossible (a ghost could walk on water), rather than the obvious (Jesus is God or at least a divine

[1] Jason Combs, "A Ghost on the Water? Understanding an Absurdity in Mark 6:49–50," *Journal of Biblical Literature* 127, no. 2 (2008): 345–358.

man[2]).[3] Furthermore, though much more needs to be said in arguing that this understanding was Mark's intention, several factors may be summarized to support this conclusion. First, Combs effectively portrays how the setting of this pericope in Mark's gospel is similar to other ancient accounts of ghost encounters, namely, it occurs at night, which was apparently the ideal time for an encounter.[4] Second, this encounter happens during the fourth watch of the night when the sun, though not actually visible yet, is just beginning to illuminate the land. This was important because, according to the ancients, ghosts did not shine or glow. Additionally, along this note, the "fourth watch of the night" is a Roman depiction of time keeping. Jews only had three watches of the night. Third, it evoked a response of fear which was typical of ghost encounters in the ancient world.[5] Fourth, the most plausible audience for Mark's gospel is Christians in Rome who would have likely been familiar with Greco-Roman mythology. Fifth and finally, this understanding seems to fit the context of Mark's gospel where Jesus is depicted as divine

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[2] Brain D. McPhee argues that contrary to the opinion of some scholars, the ability of a god (or anyone for that matter) to *walk* on the water is unattested in Greco-Roman mythology. He writes, "The description of the miracle rules out the explanations that would first occur to an auditor versed in Greco-Roman mythology: Jesus does not use extraordinary speed or a flying device in this episode. The miracle would thus strike a gentile audience as particularly marvelous and incomprehensible. In fact, insofar as Jesus's miracle lacks a clear mechanism and thus seems more 'impossible' than the feats of his Greco-Roman analogues, it may have also seemed more impressive and perhaps indicative of greater power." Brian D. McPhee, "Walk, Don't Run: Jesus's Water Walking is Unparalleled in Greco-Roman Mythology," Journal of Biblical Literature 135, no. 4 (2016): 777. Therefore, this seems to imply that the best explanation for Jesus' ability to walk on water is that he is divine. Jesus is being depicted as Yahweh "who alone stretched out the heavens and trampled the waves of the sea" Job 9:8.

[3] Combs, "A Ghost on the Water," 358.

[4] Pausanias and William H. S. Jones, *Description of Greece. 1: Books I and II*, Reprinted, The Loeb Classical Library 93 [Cambridge, MS: Harvard University Press, 2007] 32.4

[5] Combs, "A Ghost on the Water," 352

(2:1-12, 23-28; 4:35-41, etc.) yet his identity is misunderstood by his disciples (6:51-52; 8:32-33, etc.). These five evidences indicate that it is at least plausible to suggest that this understanding is what Mark intended his audience to perceive when they read this pericope.

Overall, Combs presents a compelling case, but the contention I am making in this paper is that he has not said quite enough. The primary concern is whether it is feasible to believe that the Jewish disciples would have been aware of this Greco-Roman background.

The purpose of this article, therefore, is to argue that the Greco-Roman understanding of water serving as a boundary marker or a holding place for the departed dead was at least conceptually understood by the disciples when Jesus walked on water during his ministry. Thereby, Mark's intention of including "they thought he was a ghost"[6] in Mark 6:49 is meant to emphasize the reality of just how much the disciples misunderstood Jesus' identity, namely, they were willing to believe the impossible, a ghost treading on the sea, rather than the obvious, Jesus identifying himself as God "who alone stretched out the heavens and trampled the waves of the sea" (Job 9:8).

This thesis will be demonstrated, first, by briefly reengaging the Greco-Roman primary sources that depict the relation between water and the departed dead and, second, by detailing how this view, at least in part, was influential to some Jews in the Second Temple period. Similar views found in Second Temple Jewish works, as well as, John's use of "sea" in Revelation 20:13 and Peter's use of "Tartarus" in 2 Peter 2:4, demonstrate that it is likely that Jesus' disciples would have been aware of this view concerning the departed dead. Therefore, Mark included the phrase "they thought he was a ghost" in Mark 6:49 to emphasize just how much the disciples misunderstood Jesus' identity.

I. Primary Sources Concerning the Departed Dead and Water

[6] Unless otherwise noted, all English Scripture references come from the ESV.

It is necessary to begin by briefly examining some of the primary sources depicting the Greco-Roman view that water served as a boundary marker or holding place for the departed dead. It must be stated that there were many diverging views of what happened to a person after death in the Greco-Roman mind.[7] To be clear, the evidence proffered below is not argued to be the monolithic view, rather, it appears to be a common theme.

1. *Water as a Boundary Marker*. First, in numerous places, water is depicted as a boundary marker for the departed dead. In the *Iliad*, the spirit of the slain and unburied Patroclus appears to Achilles while he is sleeping and petitions him to, "Bury me with all speed, let me pass inside the gates of Hades. Far do the spirits keep me away, the phantoms of men that have done with toils, and they do not yet allow me to mingle with them *beyond the river*, but vainly I wander through the wide-gated house

[7] In the ancient world, beliefs about the afterlife were ubiquitous and varied from culture to culture. Within the Greco-Roman world alone, there were a variety of beliefs concerning the afterlife. The Homeric tradition espoused a view of the departed dead existing as "shades" or "shadows" of their former selves without strength or pleasure (Paul R. Williamson, *Death and the Afterlife: Biblical Perspectives on Ultimate Questions* [Downers Grove, IL: IVP Academic, 2018], 18). After Homer, Orphism seems to have developed the idea of punishment in the afterlife. It was also held that one could ascend to heaven after death but only after making better decisions in many reincarnated lives (Williamson, *Death and the Afterlife*, 19). The Pythagoreans believed in reincarnation and the transmigration of souls after death (Williamson, *Death and the Afterlife*, 19-20). Plato likely reflected on the writings of the Pythagoreans as he developed a more optimistic view of the afterlife. He believed that death freed the immortal soul from the body that imprisoned it. In his mind, death was something to be desired (Williamson, *Death and the Afterlife*, 20). Finally, the Epicureans took an altogether different view: since the soul was made up of tiny particles of matter, when one died, the particles returned to the dust, and that was it (N. T. Wright, *The Resurrection of the Son of God* [Minneapolis, MN: Fortress Press, 2008], 34). Yet, despite all of these differences, there was also a large degree of borrowing and overlap.

of Hades."[8] Francois Retief and Louise Cilliers helpfully explain, "On arrival at Hades, the soul would be prevented from crossing the water before its body had been buried—the souls within would instruct it to wait in the neutral territory across the water."[9]

In the *Odyssey*, Odysseus and his crew make a journey to the place of the dead, Hades, and they get there by first sailing down the river Oceanus.[10] Once they reach "the meeting place of the two roaring rivers," that is, the rivers Cocytus and Styx, Odysseus is told to dig a pit and pour out a libation in order to interact with the departed dead.[11] Here again, rivers are being portrayed as a boundary marker separating the realm of the living from the realm of the dead.

The later Roman writer, Virgil, further develops this view in his epic poem, the *Aeneid*.[12] In the *Aeneid*, the river Styx's "dreary water enchains them and…imprisons with his ninefold circles."[13] Additionally, Virgil describes how the figure Charon must escort the departed dead into this realm on a boat.[14] This implies that the departed dead are not able to pass over the water themselves. Later in the Aeneid, Virgil depicts how the most wretched place of punishment reserved for the wicked, Tartarus, is surrounded with a fiery river. He states, "With triple wall, and circling round it ran a raging river of swift floods of flame, infernal Phlegethon, which whirls along loud-thundering rocks."[15] Not only is the fiercest

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[8] Homer, A. T. Murray, and William F. Wyatt, *Iliad*, 2nd ed., The Loeb Classical Library 170–171 (Cambridge, MS: Harvard University Press, 1999), 23.65-76. Emphasis mine.

[9] Francois P. Retief and Louise Cilliers, "Burial Customs, the Afterlife and the Pollution of Death in Ancient Greece," *Acta Theologica* Supplementum, no. 7 (2005), 45.

[10] Homer, A. T. Murray, and George E. Dimock, *Odyssey*, The Loeb Classical Library 104-l05 (Cambridge, MS: Harvard University Press, 1995), 10.510-515.

[11] Homer, *Odyssey*, 10.510-540.

[12] Virgil, H. Rushton Fairclough, and G. P. Goold, *Aeneid*, Rev. ed., Loeb Classical Library 63–64 (Cambridge, MS: Harvard University Press, 1999), 6.386-389.

[13] Ibid., 6.569-570.

[14] Ibid., 6.390-395.

[15] Ibid., 6.710-713.

place of torment surrounded by a wall and several gates, it is also surrounded by water.

Finally, in a tirade against superstition, Plutarch demeans those who seek to get rid of dream ghosts by ritual or magical rites. Apparently, one of the primary solutions put forward to rid oneself of a ghost was to "Immerse yourself in the ocean, and sit down on the ground and spend the whole day there."[16] Based on the above understanding of water serving as a boundary marker for the departed dead, it is no wonder that these so called imposters instructed those being tormented by ghosts to sit immersed in the sea.[17]

In summary, in each of the above cases, water is depicted as a boundary marker for the departed dead. The departed dead cannot simply walk on water and cross the imposed borders of water.

2. *Water as a Holding Place*. Next, water was also pictured as some sort of holding place for the departed dead, particularly for those who died at sea. In the *Odyssey*, Odysseus loses several of his ablest men in a sea battle with Cicones at Ismarus.[18] Before sailing away after the battle, he does something peculiar. Odysseus states, "Nor did I let my curved ships go on their way until we had all called three times on each of those luckless comrades of ours who died on the plain, cut down by the Cicones."[19] According to a scholium on the *Odyssey*, the souls of those who have perished at sea were held in the sea but needed to return to land. The scholium states, "The Athenians made cenotaphs for those who died at sea and set them beside the shore. They called their names three times, and this was how they came back."[20] Apparently, if the cenotaphs

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[16] Plutarch and Frank Cole Babbitt, *Moralia*, vol. 2, The Loeb Classical Library 222 (Cambridge, MS: Harvard University Press, 2002), 460.
[17] Combs, "A Ghost on the Water," 356.
[18] Homer, *Odyssey*, 9.55-65, 321.
[19] Ibid., 9.60-65, 321.
[20] "*Scholia Graeca in Homeri Odysseam* 9.62 (Harleian ms no. 5674)" trans. in Daniel Ogden, *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds: A Sourcebook*, 2nd ed. (New York, NY: Oxford University Press, 2009), 161.

had not been set up near the shore and if the names of those who had perished at sea had not been called three times, the departed dead would have remained in the belly of the sea.

Next, Pausanias, writing in the mid second century AD, mentions the account of one of Odysseus' former crew members who was stoned by the inhabitants of the city of Temesa for raping a young woman there. Upon becoming a ghost, he haunts and kills citizens of the city until they appease him by building a temple and dedicating the fairest maiden as his wife every year. However, when one Euthymus falls in love with the current maiden, he fights the ghost and wins. The text states that Euthymus "won the fight, and the Hero [the ghost] was driven out of the land and disappeared, sinking into the depth of the sea."[21] Here, the ghost is clearly not able to walk on water and, instead, sinks into the sea where it presumably remains.

Finally, again writing in the second century A.D.,[22] Achilles Tatius states, "The souls of those who have met their end in the deep never go down to Hades, but wander in the same spot about the face of the waters."[23] While Gaselee's translation could lead one to think that the departed dead could "hover"[24] over the water, the Greek text does not

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[21] The Greek text reads, "ὁ Ἥρως ἀφανίζεταί τε καταδὺς ἐς θάλασσαν." Pausanias and William H. S. Jones, *Pausanias: Description of Greece. 3: Books VI-VIII.*, Reprinted, The Loeb Classical Library 272 (Cambridge, MS.: Harvard University Press, 2007), 6.6.10.

[22] While one may initially think that second century dates preclude these sources from factoring into this discussion, the argument is that these authors are clearly drawing upon previous Greco-Roman thought, for example, as seen in Homer's *Iliad* and *Odyssey*.

[23] Achilles Tatius and S. Gaselee, *Achilles Tatius: Leucippe and Clitophon*, Loeb Classical Library 45 (Cambridge, MS.: Harvard University Press, 1984), 5.16.2.

[24] See Achilles Tatius and Gaselee, *Achilles Tatius* 5.16.1 where he says, "I am not sailing over Leucippe's grave, and perhaps her shade is even now hovering round the ship." However, "hover" is not a very likely translation of "εἰλεῖται." "Enclosed" or "Huddle" seems to be a more accurate rendering (Henry George Liddell et al., *A Greek-English Lexicon*, Revised and Augmented [Oxford: Oxford University Press, 1996], 487).

have this force; instead, it reads, "ἀλλ᾽ αὐτοῦ περὶ τὸ ὕδωρ ἔχειν τὴν πλάνην" (but wander around the same waters). Therefore, this is another example depicting the Greco-Roman view of the water as a type of holding place for the departed dead.

In summary, in addition to serving as a boundary marker, water also appears to function as a type of holding place for those who perish at sea.[25] In light of the above primary sources, Combs is correct, "It is clear that no one familiar with any of these accounts would believe that a ghost could walk on water."[26]

II. The Disciples' Awareness of this Greco-Roman Concept

As was stated in the introduction, the primary purpose of this paper is to argue that it is feasible to think the disciples would have been aware of this Greco-Roman view of water and the departed dead during the ministry of Jesus. Before turning to the primary sources in attempt to justify this claim, it should be pointed out that Hellenization had far reaching effects in the first century, even within Judaism. Richard Bauckham comments on the divergent Jewish views of the afterlife during the Second Temple period and states:

In most cases this was due to influences from non-Jewish, especially Greek, traditions of belief about the afterlife. Jewish life and culture in this period were far from isolated from the increasingly international culture of the Mediterranean world. Faithfulness to the God of Israel and his law did not prevent Jews from appropriating elements from other cultural traditions that did not violate their central beliefs. These cultural traditions included both sophisticated philosophical thought and rich mythological imagery related to the afterlife. It is not surprising,

[25] This idea is largely tied to not receiving a proper burial which was paramount in the Greco-Roman mind (Williamson, *Death and the Afterlife*, 18; Retief and Cilliers, "Burial Customs, the Afterlife and the Pollution of Death in Ancient Greece," 45). Those who did not receive a proper burial were not able to go to their resting place in the afterlife.

[26] Combs, "A Ghost on the Water," 356.

therefore, that Jewish beliefs about the afterlife were, in varying degrees and in different ways influenced by these traditions."[27]

Along these lines, perhaps the most vexing question to some readers would be how to discern whether or not this Greco-Roman view would have been prominent in Judea itself and not just known by Jews in the Diaspora. The likely answer comes from the fact that a gymnasium was built in Jerusalem at the request of the high priest Jason around the year 175 B.C.[28] According to B. W. R. Pearson, "Jason's gymnasium foundation was…a flash point in an ever-increasing movement toward the Hellenization of Judaism and Palestine. It was indeed a–perhaps *the*–decisive moment in the overt Hellenization of Jewish culture."[29] Martin Hengel, commenting on the educational function of the gymnasium, states, "Literary instruction, which at least in the earlier period took third place behind physical training and musical education, was concentrated on one language, the Greek mother-tongue, and on one—it might almost be called the canonical—book, the epic work of Homer, especially the *Iliad*."[30] Therefore, Homer and other Greco-Roman literary works would have been read and discussed within Judea almost 200 years before the time of the apostles.

With this in mind, several Second Temple Jewish works, John's use of "sea" in Revelation 20:13, and Peter's use of "Tartarus" in 2 Peter 2:4 will now be considered.

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[27] Richard Bauckham, "Life, Death, and the Afterlife in Second Temple Judaism" in Richard N. Longenecker, ed., *Life in the Face of Death: The Resurrection Message of the New Testament*, McMaster New Testament Studies (Grand Rapids, MI: Eerdmans, 1998), 89-90.

[28] 1 Maccabees 1:13-15; 2 Maccabees 4.

[29] B. W. R. Pearson, "Gymnasia and Baths" in Craig A. Evans and Stanley E. Porter, eds., *Dictionary of New Testament Background* (Downers Grove, IL: InterVarsity Press, 2000), 436.

[30] Martin Hengel, *Judaism and Hellenism: Studies in Their Encounter in Palestine During the Early Hellenistic Period* (Eugene, OR: Wipf & Stock Publishers, 2003), 66-67.

1. *Second Temple Jewish Works*.[31]

a. *The Apocalypse of Zephaniah*. The Apocalypse of Zephaniah is typically dated anywhere from the first century B.C. to prior to A.D. 70. This fragmentary Apocalyptic work details Zephaniah's cosmic travels in which he sees both heavenly glories as well as torments in hell.[32] After being guided by an angel to the heavenly city, Zephaniah turns and beholds a great sea. After first thinking it was a sea of water, he then realizes it was a sea "which casts forth much flame and whose waves burn sulfur and bitumen."[33] Zephaniah inquires of the angel, "What is the place to which I have come?"[34] The angel responds, "It is Hades."[35] Next, the angel confronts Zephaniah with a scroll on which are written all of his sins ever committed since the days of his youth. Perplexed, Zephaniah falls to the ground and pleads that the manuscript be done away with. After affirming that Zephaniah has prevailed and triumphed over the accuser and the list of his sins, the angel says, "You have come up from Hades and the abyss. *You will now cross over the crossing place.*"[36] What exactly is the nature of this crossing over? Unfortunately, there is a break in the manuscript and it is estimated that two pages are missing.[37] However, Wintermute contends the following:

> In the missing pages the author probably discussed the content of the second manuscript, which should have recorded the good deeds of the seer. If the missing material is parallel to the preceding section, the

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[31] The title "Second Temple Jewish Works" can only tentatively be applied to some of the works mentioned below due to debate concerning date and authorship. The category of Second Temple Jewish works is simply a convenient place holder and one should not read too much into this description.

[32] O. S. Wintermute, "Apocalypse of Zephaniah" in James H. Charlesworth, *The Old Testament Pseudepigrapha*, vol. 1 (Peabody, MA: Hendrickson, 2015), 498.

[33] *Apocalypse of Zephaniah* 6:1-3. Unless otherwise noted, all Pseudepigraphal works are cited from Charlesworth, *The Old Testament Pseudepigrapha*.

[34] Ibid., 6:16.

[35] Ibid., 6:17.

[36] Ibid., 7:9. Emphasis mine.

[37] Wintermute, "Apocalypse of Zephaniah," in Charlesworth, *The Old Testament Pseudepigrapha*, vol. 1, 513.

reading of the manuscript would be followed by a prayer–possibly a prayer of thanksgiving–and a pronouncement of triumph by a great angel. *That would be followed by preparations for crossing over the river in a journey out of Hades. The section that follows begins after the arrival of a boat.*[38]

The next words recorded in the actual apocalypse read, "They helped me and set me on the boat."[39] Then, two chapters later, Zephaniah "saw the sea which I had seen at the bottom of Hades. Its waves came up to the clouds. I saw all the souls sinking in it."[40] These scenes in this Jewish Apocalypse are strikingly similar to several of the primary Greco-Roman sources mentioned above.[41] First, water is depicted as a type of holding place for the souls of the departed dead. Second, Zephaniah depicts the need for a boat to traverse in and out of Hades, thereby additionally depicting that the departed dead are trapped in the water, i.e. the water serves as a type of boundary marker. This is similar to the depiction of Charon and the use of his boat in Virgil's *Aeneid*.[42]

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[38] Ibid., 513-514. Emphasis mine.

[39] *Apocalypse of Zephaniah*, 8:1.

[40] Ibid., 10:3-4.

[41] Martha Himmelfarb contends that the tours of hell, of which the Apocalypse of Zephaniah belongs, are largely dependent upon the first century B.C. work, *1 Enoch*, particularly *The Book of the Watchers* (Martha Himmelfarb, *Tours of Hell: An Apocalyptic Form in Jewish and Christian Literature* [Philadelphia, PA: Fortress Press, 1985]. Though largely accepting Himmelfarb's overarching conclusions, Richard Bauckham states, "But, of course, this does not exclude Greek influence on the tours of hell. Jewish apocalyptic borrowed freely from many other cultural traditions. Some of the punishments in the Jewish and Christian tours of hell have clear precedents in Greek and Roman descriptions of punishments in Hades" (Richard Bauckham, "Early Jewish Visions of Hell," *The Journal of Theological Studies, New Series* 41, no. 2 (October 1990): 376). In other words, Himmelfarb's argument should not preclude the original borrowing, and likely continual borrowing of Greco-Roman concepts or depictions by Jewish authors.

[42] This is assuming that Virgil's *Aeneid* was written before the *Apocalypse of Zephaniah*. Unfortunately, as mentioned above, the date range for the Apocalypse of Zephaniah is wide and debated. It at least may be said that it appears to be more likely that the *Apocalypse of Zephaniah* would have borrowed from the *Aeneid* rather than the *Aeneid* borrowing from the *Apocalypse of*

b. *The Testament of Isaac*. Next, the *Testament of Isaac* in its current form dates roughly to the second century A.D. However, according to W. F. Stinespring, it was likely originally Jewish, and Christians later added interpolations thereby Christianizing the work.[43] While a date for the original is largely based upon conjecture, a date around the first century A.D. is at least feasible. Therefore, this work is still pertinent to the current discussion.

In this testament, the patriarch Isaac is taken for a preliminary visit of the next world. He is shown the horrors of hell, and then he is taken to heaven where he sees his father Abraham. While visiting hell, the text states:

Then he brought me to a river of fire. I saw it throbbing, with its waves rising to about thirty cubits; and its sound was like rolling thunder. I looked upon many souls being immersed in it to a depth of about nine cubits. They were weeping and crying out with a loud voice and great groaning, those who were in the river…Then I observed the deep river whose smoke had come up before me, and I saw a group of people at the bottom of it, screaming, weeping, every one of them lamenting. The angel said to me, 'Look at the bottom to observe those whom you see at the lowest depth. They are the ones who have committed the sin of Sodom; truly, they were due a drastic punishment."[44]

It appears that the author(s) of this Jewish work borrows directly from Virgil's *Aeneid*. First, the place of torment is surrounded by "a river of fire" as Tartarus is surrounded by a river of fire in the *Aeneid*. Second, the description of the rivers in both works are remarkably similar. In the Testament of Isaac, he is brought to a throbbing river of fire "with its waves rising to about thirty cubits; and its sound was like rolling

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Zephaniah. As stated above, it is obvious that Judaism was greatly affected by Hellenism. The extent to which Judaism, and in particular Jewish literary works, affected Greco-Roman culture is largely undetermined. Space does not permit further discussion on this regard.

[43] Charlesworth, *The Old Testament Pseudepigrapha*, vol. 1, 904.

[44] *Testament of Isaac*, 5:21-27.

thunder."[45] The *Aeneid* states, "And circling round it [Tartarus] ran a *raging river of swift floods of flame*, infernal Phlegethon, which whirls along *loud-thundering* rocks."[46] To summarize, both accounts include fiery, turbulent, and thunderously noisy rivers encircling the place of torment. While the dating of the *Testament of Isaac* prevents one from drawing sharp conclusions, what is noted above signals that Jews were familiar with Greco-Roman writings.

c. *History of the Rechabites*. Though different from the sources mentioned above, the *History of the Rechabites* is also worthy of mention in the present discussion. Once again, the issue of precisely dating this work and Christian interpolations gives pause to strong conclusions. Most scholars date the work between the first and fourth centuries A.D.[47] However, that is largely based upon later Christian interpolations. The central chapters, 3-15, appear to be early and of Jewish origin. The story recounts a virtuous man named Zosimus who visits the island of the Blessed Ones. According to Charlesworth, "The island of the Blessed Ones is an intermediary state between the corruptible world and the heavenly realm."[48]

The pertinent matter for the current argument is the likely dependence of this work on earlier Greco-Roman works. In the *History of the Rechabites*, Zosimus is taken to the edge of a great ocean, and is then transported across the vast ocean to the island of the Blessed Ones by riding two trees.[49] Of note, Charlesworth states, "At least six early Greek and Roman authors preserved ideas that appear eventually to have influenced the author(s) of the *History of the Rechabites*."[50] Most notably is that of Hesiod (approximately 800 B.C.) and his depiction of the region

[45] *Testament of Isaac*, 5:21.
[46] Virgil, *Aeneid*, 6:711-713.
[47] Charlesworth, *The Old Testament Pseudepigrapha*, vol. 2, 445.
[48] Ibid., 446.
[49] *The History of the Rechabites*, 2:6-3:5.
[50] Charlesworth, *The Old Testament Pseudepigrapha*, vol. 2, 447.

where heroes live after death, namely, the "island of the Blessed Ones"[51] which is located "beyond the shore of the ocean at the ends of the world."[52] Therefore, if this conclusion holds, this is an example of another Jewish work dating around the first century which depicts water as a type of boundary marker for the departed dead, and it additionally shows further dependence of some Jewish authors upon Greco-Roman sources.

d. *3 Baruch*. The final example[53] in this section comes from *3 Baruch*. As with other works mentioned above, there are both dating and Christian interpolation issues related to this book. Most scholars are comfortable dating *3 Baruch* between the first and the third centuries A.D.[54] The relevant text is found in the Greek version of *3 Baruc*h 2:1 which describes an angel taking Baruch on a journey to disclose to him "the mysteries of God."[55] The text says, "And taking me, he led me to where

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[51] Hesiod and Glenn W. Most, *Hesiod*, The Loeb Classical Library 57 (Cambridge, MS: Harvard University Press, 2006), 159-174.

[52] Charlesworth, *The Old Testament Pseudepigrapha*, vol. 2, 447.

[53] One Pseudepigraphal work that would apparently go against the thesis of this paper is found in the *Vision of Ezra*. In this work, Ezra is led to the infernal regions of torment where he sees "a caldron in which were sulfur and bitumen, and it was roiling just like the waves of the sea. And the just were entering, and in the midst of it they were walking over the fiery waves, praising greatly the name of the Lord, just like those who walk over dew or cold water… And the sinner came, wishing to pass over, and the angels of hell came and submerged them in the fiery stream" (*Vision of Ezra* 23-28). While there are many similarities between this account and the Greco-Roman sources mentioned above, the contradictory note is that the departed dead who are considered just are actually able to tread upon the fiery waves. The reason this account is not considered in the body of the paper is twofold. First, most scholars date this account at the earliest to the fourth or fifth century A.D.; therefore, it is too late to be of significance for this discussion. Second, it could be argued that the idea of the righteous being able to tread on the water was spawned from the Gospel accounts that depict Jesus, and even Peter, walking on the water. In light of both of these issues, it does not play a current factor in this paper.

[54] H. E. Gaylord, Jr., "Greek Apocalypse of Baruch" in Charlesworth, *The Old Testament Pseudepigrapha*, vol. 1, 656.

[55] *3 Baruch* 1:8.

the heaven was set fast and where there was a river which no one is able to cross, not even one of the foreign winds which God created."[56]

The idea of water being in the sky or heavens is found in Jewish thought as early as Genesis 1:6-8 where there is a separation between the upper and lower waters. Therefore, water in the sky or heavens is not altogether contrary to Jewish thought, it is rather foundational. But there does not appear to be a Jewish precedent for depicting these waters as a river and a barrier which no one can cross. That idea, rather, seems to be borrowed from Greco-Roman thought and imagery. One might argue that the author of *3 Baruch* is alluding to *1 Enoch* 17 which would render this example mute. The problem with this claim, however, is twofold. First, the author of *1 Enoch* is almost assuredly borrowing from Greco-Roman works himself.[57] Second, *1 Enoch* 17 does mention rivers in the heavens but it does not mention the impassability of these rivers. Therefore, while not denying that the author could be alluding to *1 Enoc*h 17, he appears to be aware of more than just *1 Enoch* 17. In the final analysis, it is feasible to say that 3 Baruch 2:1 borrows from the Greco-Roman view that water serves as a boundary marker for the departed dead.

Attention will now be turned to two examples in the New Testament that seemingly demonstrate that Jews were aware of the Greco-Roman view of the departed dead mentioned above.

2. *New Testament Examples.*

a. *The Sea in Revelation 20:13.* In Revelation 20:13, the apostle John[58] writes, "And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done." This verse seems to employ the

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[56] *3 Baruch* 2:1.

[57] See Bauckham's comments above in footnote 38.

[58] Space does not permit an argument for the traditional view that the apostle John wrote the book of Revelation. For the purposes of this paper, it is simply assumed.

Greco-Roman view of the sea being a type of holding place for those who perished in the sea. As Ian Paul comments on this verse, "The imagery here owes more to Greco-Roman ideas of death than to Old Testament notions, where Hades was the abode of all the dead and there was a general anxiety about those lost at sea who could not be properly buried."[59] Or, again, as David Aune writes, "Ancient coastal societies (Greeks, Romans, Palestinians) were conscious of two abodes of the dead, the sea, invariably thought inappropriate and unnatural…and the land, widely regarded as appropriate and as the region below which the realm of Hades was thought located."[60] This view is expressed in Achilles Tatius's account mentioned above, "The souls of those who have met their end in the deep never go down to Hades, but wander in the same spot about the face of the waters."[61] Therefore, John, who would have been in the boat when Jesus was thought to be a ghost when walked on the water in Mark 6:48-50, is clearly aware of Greco-Roman views of life after death and seems to be alluding to them in his writing.

b. *Tartarus in 2 Peter 2:4.* The final piece of evidence comes from 2 Peter 2:4 which states, "For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment…" What is veiled in the English translation of this verse is the fact that Peter[62] actually uses the word "Tartarus"[63] to describe the place where the fallen angels were cast and kept in gloomy

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[59] Ian Paul, *Revelation: An Introduction and Commentary*, Tyndale New Testament Commentaries 20 (Downers Grove, IL: IVP, 2018), 293.

[60] David Edward Aune, *Revelation 17-22*, vol. 53 C, Word Biblical Commentary (Nashville, TN: Thomas Nelson, 2008), 425.

[61] Achilles Tatius and Gaselee, *Achilles Tatius*, 5.16.2.

[62] Space does not permit an argument for the traditional view that the apostle Peter wrote 2 Peter. For the purpose of this paper, it is simply assumed.

[63] Peter actually uses the word ταρταρώσας which is the participle form of ταρταρόω, meaning to "hold [or be held] captive in Tartarus" (Frederick W. Danker, Walter Bauer, and William Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago, IL: University of Chicago Press, 2000), 991.

darkness. Tartarus is first described in Greek literature in Homer's *Iliad* where Zeus states, "I shall take and hurl him into murky Tartarus, far, far, away, where is the deepest gulf beneath the earth."[64] Later Greek and Roman authors such as Hesiod and Virgil (as seen above) further developed the place of Tartarus as the destination of ultimate torment.

The pertinent question is "Does Peter's use of Tartarus here demonstrate that he was aware of Greco-Roman views of the afterlife?" There is not a direct link between Peter's use of Tartarus and Greco-Roman views because the term is found in several Jewish works including: Job 40:20; 41:24; Proverbs 30:16; *1 Enoch* 20.2; *Sibylline Oracles* 2:303; 4:186; Josephus, *Against Apion*. 2.240; Philo, *Rewards*, 152; *Embassy*, 103. In light of these references, some commentators do not think Peter was familiar with the Greco-Roman view but rather just borrowed the word from other Jewish sources. While this is certainly plausible, it could also be said that the widespread use of this term in other Jewish works actually proves the opposite. Meaning, the fact that several Jewish authors employ this word in their writings demonstrates just how far Hellenization and Greco-Roman literature had pervaded into the Jewish world.

For example, Richard Bauckham, commenting on 2 Peter 2:4, states, "Hellenistic Jews were aware that the Greek myth of the Titans had some similarity to the fall of the Watchers…Thus in using a term reminiscent of the Greek myth of the Titans the author of 2 Peter follows Hellenistic Jewish practice."[65] As to why Peter would allude to Tartarus, Bradley Billings writes, "In identifying the 'darkest dungeon' as *Tartarus* the author of 2 Peter widens the conceptual field of meaning to enter the region of Grecian mythology. In doing so, he is clearly wishing to engage, alongside a Jewish and Christian audience, readers and hearers schooled

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[64] Homer, *Iliad*, 8.13-14.

[65] Richard Bauckham, *Jude, 2 Peter*, vol. 50, Word Biblical Commentary (Waco, TX: Word Books, 2005), 369. While Bauckham agrees that that the author of 2 Peter follows typical Jewish practice, he does not separate this from the author being aware of the Greco-Roman sources himself.

and versed in the language and thought world of Graeco-roman paganism."[66] While it is impossible to determine with absolute certainty, the evidence of Jewish authors' awareness of Greco-Roman sources presented throughout this paper, as well as, Peter's apparent intention behind including the specific term Tartarus, it is more plausible to suggest that Peter was, in fact, aware of the Greco-Roman view of Tartarus.[67]

III. Conclusion

The purpose of this article has been to argue that the Greco-Roman understanding of water serving as a boundary marker or a holding place for the departed dead was likely at least conceptually understood by the disciples when Jesus walked on water during his ministry. This has been argued by first examining Greco-Roman primary sources that depict water as a boundary marker or holding place, and then, second, by examining Second Temple Jewish works and NT examples that seemingly employ or borrow from this view in their own writings thus

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[66] Bradly H. Billings, "'The Angels Who Sinned…He Cast into Tartarus' (2 Peter 2:4): Its Ancient Meaning and Present Relevance," *The Expository Times* 119, no. 11 (2008): 534.

[67] The one glaring assumption in both of the New Testament examples is the fact that it is impossible to prove that John and Peter did not learn of the Greco-Roman view of the afterlife while ministering to Gentiles later in their ministry. This is certainly feasible, but it is impossible to prove either way. Additionally, one might quibble that most of the sources cited in this paper are apocalyptic in genre. Does it matter, therefore, that Mark is a narrative and not apocalyptic? First, as an aside, portions of Mark 13 are often considered apocalyptic, so it would not be correct to say that there are not apocalyptic features in Mark's gospel. Second, while recognizing the genre of a given work is incredibly important for proper interpretation, it would be saying too much to say that an author, writing in a particular genre, cannot allude to a concept or belief by using certain phrases or words from a different genre. In other words, it appears to be perfectly coherent to argue that Mark, by using the word "ghosts," could be appealing to a larger concept that is discussed in numerous different works and genres.

demonstrating the feasibility of the disciples being aware of this view during Jesus' ministry.

While caution may be needed at places due to a lack of certainty in dating some of these sources, this argument, if persuasive, has significant ramifications for understanding Mark's intent in including, "they thought he was a ghost" in Mark 6:49. Namely, our understanding of the disciples misunderstanding is incomplete. Mark is, in essence, displaying the reality of just how much the disciples misunderstood Jesus' identity, namely, they were willing to believe the impossible, a ghost treading on the sea, rather than the obvious, Jesus was identifying himself as God "who alone stretched out the heavens and trampled the waves of the sea" (Job 9:8).

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Validating Pauline Emulation as a Missiological Hermeneutic in Second Timothy

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A fog of confusion hangs over modern missions. The result is that there is little consensus on what missionaries are and what missionaries do.[1] One person teaches at an orphanage in Haiti, another digs wells in Africa, yet a third plants churches among Muslims in Pakistan. All three are called missionaries and raise funds for missions. Each promotes a different perspective on what missionaries are and what missionaries do. All three substantiate their work as missions from various books or articles. Nevertheless, all three definitions of missions are somewhat contradictory. The only way to dispel this confusion is to define the nature and role of missionaries biblically.

In 1975, John Stott quipped, "Perhaps the greatest need in current ecumenical debate is to find an agreed biblical hermeneutic, for without this a broader consensus on the meaning and obligation of 'mission' is unlikely ever to be reached."[2] Today, evangelicals have no consensus for the terms missionary, missionary teams, or the missionary task. The primary reason for this confusion is that there is no "agreed biblical hermeneutic" to bridge missions from New Testament times to the

[1] In 2018, the International Mission Board of the Southern Baptist Convention published *Foundations*, which provides clear answers for these questions for the IMB. This paper coalesces with *Foundations* regarding practical missiology. Regarding *Foundations*, the primary contribution of this paper is to further the conversation regarding the hermeneutical approach that undergirds that practical missiology.

[2] John Stott, *Christian Mission in the Modern World* (Downers Grove, IL: InterVarsity Press, 1975), Kindle Location 101.

present. Stott's concern was that Great Commission resources, both missionaries and finances, were not correctly focused on the Great Commission. His concern is as valid today as it was in 1975.

This paper cuts through the fog of confusion by validating an old hermeneutical position: modern missionaries should emulate the apostle Paul's missionary model. Perhaps the most famous work on imitating Paul in missions is Roland Allen's *Missionary Methods: St. Paul's or Ours?*[3] More than a hundred years after Allen wrote his book, it remains one of the most studied and debated missiological texts because of his call for readers to emulate Paul's missionary model.[4] However, Allen did little to validate his position that modern missionaries should imitate Paul in missions. Instead of defending a Pauline model of missions, Allen focused on describing Paul's model with modern application. Some accepted his position, while others rejected it. As a result, Allen's fundamental presupposition – that modern missionaries should seek to emulate Paul – was not universally accepted.

If Allen's thesis that modern missionaries should imitate Paul's missionary model is correct, then practical missiology should be developed through a hermeneutic of imitating Paul. The implications of Pauline emulation for the development of practical missiology are manifold. For example, Pauline emulation clarifies the nature of

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[3] See David J. Hesselgrave, *Paradigms in Conflict: 15 Key Questions in Christian Missions Today,* ed. Keith E. Eitel, 2nd ed. (Grand Rapids, MI: Kregel, 2018), 141.

[4] For example, in 2012, *Paul's Missionary Methods in His Time and Ours* was released in honor of the centenary of Allen's book, containing essays discussing the ongoing effects of Allen's work. Strangely, most essays did not take a clear stand on the issue of the normativity of Pauline emulation in missions. However, two essays addressed this question: Hesselgrave's "Paul's Missions Strategy" and Michael Pocock's "Paul's Strategy: Determinative for Today?" As expected, Hesselgrave offered a clear call for Pauline imitation, while Pocock wrote, "patterns of ministry like that of Paul are applicable and recorded precisely because they are of value in formulating ministry approaches. They constitute benchmarks against which we can and should evaluate contemporary missionary practice" (Michael Pocock, "Paul's Strategy: Determinative for Today?" In *Paul's Missionary Methods: In His Time and Ours*, edited by Robert L. Plummer and John Mark Terry (Downers Grove, IL: InterVarsity Press, 2012), 155).

missionaries, missionary structures, and the task of missionaries.[5] Pauline emulation has significant implications and, therefore, requires validation. Hencce, the primary purpose of this paper is to validate Pauline emulation as a missiological hermeneutic.

Most evangelical Christians agree that authorial intent provides the surest validation of a particular interpretation of Scripture. Authorial intent is "the sensible belief that a text means what its author meant."[6] This view was made famous by E.D. Hirsch, who argued that texts have meaning imputed by the author's intent. The role of the interpreter is to discover the author's meaning. The application of authorial intent to the question of Pauline emulation means that if New Testament authors intended to present Paul as an ongoing model for missionary praxis, then Pauline emulation as a missiological hermeneutic is validated.

The primary task of this paper is to validate Pauline emulation as a missiological hermeneutic through a study of Second Timothy. In Second Timothy, Paul presented himself as an ongoing model for missionary emulation.[7] Paul intended for Timothy to emulate his missionary model, even after his death. Paul also intended that Timothy should instruct others to emulate Paul's missionary model. Paul's intention that Timothy

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[5] One example of this clarity is David Hesselgrave's perspective on missions, based on a Pauline model, in both *Paradigms in Conflict* and *Planting Churches Cross-Culturally: North America and Beyond,* 2nd ed. (Grand Rapids, MI: Baker Academic, 2000).

[6] E. D. Hirsch, *Validity in Interpretation,* (New Haven, CT: Yale University Press, 1967) E. D. Hirsch, *Validity in Interpretation,* (New Haven, CT: Yale University Press, 1967), 1.

[7] One may ask why not focus on Paul's five exhortations for others to follow his example in his letters (1 Cor 4:16; 11:1; Phil 4:9; 1 Thess 1:6; 2 Thess 3:7-9). Those five exhortations were to local churches rather than to missionaries. As a result, it is doubtful that Paul intended each church member to emulate his cross-cultural missionary model, but rather he intended them to imitate his model locally. For example, Robert Plummer argued that 1 Corinthians 11:1 was primarily a command for local gospel advance and that all believers should be involved with evangelism as Paul was, although not necessarily as cross-cultural missionaries (Robert L. Plummer, "Imitation of Paul and the Church's Missionary Role in 1 Corinthians," *Journal of the Evangelical Theological Society* 44.2 (June 2001): 219-235). Peter O'Brien reached conclusions similar to Plummer's (P.T. O'Brien, *Gospel and Mission in the Writings of Paul: An Exegetical and Theological Analysis* (Grand Rapids: Baker Books, 1995), 107.

and subsequent generations emulate his model provides strong evidence that modern missionaries stand on solid ground in emulating Paul's missiological model.

The secondary purpose of this paper is to describe an ideal process for applying Pauline emulation. The goal of this process is to use Pauline emulation as a hermeneutical bridge from mission in the first century to modern missiological practice.

The Roles of Timothy and Titus in the LTT

Timothy and Titus are sometimes misunderstood as either pastors or bishops over Ephesus and Crete's churches, respectively.[8] As a result, some have inappropriately taken the Letters to Timothy and Titus (LTT) as Paul's instructions to new pastors, especially in popular treatments of these letters. Since Paul gave no designation to Timothy or Titus in the LTT,[9] there has been confusion concerning their roles, especially since the LTT have traditionally been called the "Pastoral Epistles."[10] In reality, Timothy and Titus served as missionaries rather than pastors.

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[8] The following argue Timothy and Titus were not pastors: Andreas J. Köstenberger, *Commentary on 1-2 Timothy and Titus*. Biblical Theology for Christian Proclamation (Nashville, TN: Holman, 2017), 8; F. Alan Tomlinson, "The Purpose and Stewardship Theme within the Pastoral Epistles," in *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles*, ed. Andreas J. Köstenberger and Terry L. Wilder (Nashville, TN: B&H Academic, 2010), 53; Thorvald B. Madsen II, "The Ethics of the Pastoral Epistles," in *Entrusted with the Gospel*, ed. Köstenberger and Wilder, 225; Thomas R. Schreiner, "Overseeing and Serving the Church in the Pastoral and General Epistles," in *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond,* ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids, MI: Kregel, 2014), 99.

[9] The closest reference is that Paul commanded Timothy to do the work of an evangelist (2 Tm 4:5).

[10] "Pastoral Epistles" is a relatively new designation for the LTT in the history of interpretation. Historically, the term "Pastoral Epistles" seems to have originated from Paul Anton, *Exegetische Abhandlung der Pastoralbriefe Pauli an Timotheus und Titum* (Halle, 1753-55). For the history of the term "Pastoral Epistles," see Philip H. Towner, *The Letters to Timothy and Titus,* NICNT (Grand Rapids, MI: Eerdmans, 2006), 88-89.

One result of pastoral interpretations of the LTT is that they have been neglected in the development of practical missiology.[11] This neglect is unfortunate because the LTT are the only extant biblical communication from a missionary leader to missionaries under his leadership. As a result, the LTT are some of the most important New Testament documents for developing a Pauline missiology.

While Timothy and Titus are often considered pastors in popular literature, the preferred term for their role in evangelical academic writings is "apostolic delegate."[12] However, the term "apostolic delegate" also falls short for describing Timothy and Titus, since an apostolic delegate requires an apostolic delegator. While Paul was alive, he was that delegator. However, Paul intended that the role of Timothy and Titus would persist after his death (2 Tim 3:10-4:8). Therefore, it is preferable to utilize a term for the role of Timothy and Titus that was sufficient before and after the death of Paul. In this paper, the term "missionary" will be used in lieu of "apostolic delegate," since "missionary" describes the role of Timothy and Titus and can be used before and after the death of Paul.

There are three reasons it is more appropriate to call Timothy and Titus missionaries than pastors. First, Timothy and Titus had been itinerant missionary coworkers under Paul's leadership for many years before the LTT. Timothy assisted Paul in planting churches in Philippi, Thessalonica, Berea, Athens, Corinth, and Ephesus (Acts 16-19). Timothy co-authored six New Testament epistles with Paul.[13] The New

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[11] Köstenberger has recently made this same argument. See Andreas J. Köstenberger, "An Investigation of the Mission Motif in the Letters to Timothy and Titus with Implications for the Pauline Authorship of the Pastoral Epistles." *Bulletin of Biblical Research* 29, no. 1 (2019): 49-64.

[12] The following call Timothy and Titus apostolic delegates: Köstenberger, *1-2 Timothy and Titus,* 1; Tomlinson, "The Purpose and Stewardship Theme within the Pastoral Epistles," 53; Towner, *The Letters to Timothy and Titus,* 85-86; William D. Mounce, *Pastoral Epistles.* WBC (Nashville, TN: Thomas Nelson Publishers), 2000, lviii; Walter L. Liefeld, *1 & 2 Timothy/Titus.* The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1999), 19.

[13] 2 Cor 1:1; Phil 1:1; Col 1:1; 1 Thes 1:1; 2 Thes 1:1; Phlm 1:1. Two other epistles mention Timothy (Rom 16:21; 1 Cor 4:17).

Testament records at least five times that Paul commissioned Timothy for short-term assignments.[14]

Second, Timothy and Titus are never referred to as pastors, nor are they described in pastoral terms in the LTT. Instead, they appointed leaders (1 Tim 3:1-13; Titus 1:5-9), corrected leaders and opponents (1 Tim 1:3-7, 18-20; 4:1-5, 7; 5:17-25; Titus 1:10-14; 3:9-11), and established local churches (1 Tim 3:14-16; Titus 1:5). Timothy and Titus established churches with local pastors, rather than leading those churches themselves, just as Paul and Barnabas did on their first missionary journey (see Acts 14:21-23).

Third, the LTT describe the roles of Timothy and Titus as temporary assignments.[15] First Timothy 3:14 states, "I write these things to you, hoping to come to you soon." First Timothy 4:13 contains the clause "Until I come." These two clauses give a textual clue that First Timothy was a temporary assignment from Paul to Timothy, just as when Paul sent Timothy to Thessalonica, Philippi, or Corinth. Additionally, Second Timothy indicates that Timothy was no longer in Ephesus since Paul had to tell him about sending Tychicus there (2 Tim 4:12). If Timothy had been in Ephesus, that statement was superfluous. Also, another purpose of Second Timothy was for Paul Timothy to come and join him before his impending death (2 Tim 4: 9, 13, 21). So, Timothy left whatever field he was in at that time.

For these reasons, Timothy and Titus are better described as missionaries than pastors. Understanding Timothy and Titus as missionaries is crucial for understanding the missionary context of the LTT.

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[14] Paul left Timothy and Silas in Berea in Acts 16:14; he sent Timothy and Erastus to Macedonia in Acts 19:22; Timothy was the letter carrier of 1 Corinthians (1 Cor 4:17; 16:10); Paul hoped to send Timothy to Philippi (Phil 2:19ff); Paul sent Timothy to Thessalonica from Athens (1 Thes 3:1-6). Note that the wording of 1 and 2 Thessalonians, along with Acts 16:14 and Acts 18:5, implies that Paul sent Timothy multiple times during this period.

[15] See Tomlinson, "The Purpose and Stewardship Theme within the Pastoral Epistles," 53; Schreiner, "Overseeing and Serving the Church," 99; Köstenberger, *1-2 Timothy and Titus*, 8.

Timothy to Emulate Paul's Missionary Model

Paul had multiple purposes in writing Second Timothy,[16] one of which was to charge Timothy to continue the Gentile mission as his successor.[17] In 2 Timothy 3:10-11, Paul commended Timothy for following (*parakoloutheo*) his teaching, manner of life, and purpose.[18] *Parakoloutheo* connotes that Timothy followed in those patterns as Paul's disciple since *parakoloutheo* indicates a close following as a disciple who conforms "to someone's belief or practice by paying special attention" to them.[19] In short, Paul described Timothy as an adherent of his missionary model. Timothy followed in Paul's teaching and could thus be sent as Paul's representative to teach the churches Paul's ways (e.g., 1 Cor 4:17; cf. 2 Tim 1:13-14; 2:2). Timothy learned Paul's manner of life by traveling with Paul for many years: as Paul did, Timothy did. Timothy followed Paul's purpose and "knew exactly what Paul's driving motivation, strategic outlook, and overall plan were."[20] In other words, Paul commended Timothy for following in his footsteps as a pioneer missionary and church planter.

After commending Timothy for following his pattern, Paul commanded Timothy to continue to follow his teaching, manner of life,

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[16] The most explicit purpose was to call Timothy to minister to him while in jail, bringing along Mark, his cloak, and his scrolls (2 Tm 1:4; 4:9, 11, 13, 21). A second purpose was to command Timothy to suffer for the gospel as Paul was suffering (2 Tm 1:8, 12; 2:3-4, 9-10; 3:10-12; 4:5-8, 14-18). See Tomlinson, "The Purpose and Stewardship Theme within the Pastoral Epistles," 63; Chiao Ek Ho, "Mission in the Pastoral Epistles," in *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles*, ed. Andreas J. Köstenberger and Terry L. Wilder (Nashville, TN: B&H Academic, 2010), 260.

[17] See Köstenberger, *1-2 Timothy and Titus*, 204; Towner, 490.

[18] The complete list of characteristics that Timothy followed includes Timothy's adherence to Paul's "faith, patience, love, and endurance, along with the persecutions and sufferings" (2 Tim 3:10-11).

[19] BDAG, 767. BDAG defines ἀκολουθέω as "to follow or accompany someone who takes the lead" or "to follow someone as a disciple" (36), but in the definitions for παρακολουθέω in BDAG terms like "closely" or "carefully" are inserted in most definitions (767). The *para* prefix intensifies the ἀκολουθέω root, a term commonly used in the New Testament as a reference to Jesus's disciples' adherence (e.g., Mt 4:20, 22; 8:19, 22, 23; 9:9; 10:38; 16:24; 19:28). See Köstenberger, *1-2 Timothy and Titus*, 262ff.

[20] Köstenberger, *1-2 Timothy & Titus*, 263.

and purpose. In 2 Timothy 3:14, Paul wrote, "continue in what you have learned and firmly believed."[21] Likewise, in 2 Timothy 1:12-14, Paul entrusted his deposit to Timothy. Paul received this deposit (*paratheke*) from God (2 Tim 1:12). Then he commanded Timothy to guard the deposit (*paratheke*). In other terms, Timothy was given responsibility by Paul to continue in Paul's commission to take the gospel to the Gentiles. Second Timothy 3:10-14 and 2 Timothy 1:12-14 demonstrate that Paul intended Timothy to follow his missionary model.[22] Timothy was to guard the deposit he had received from Paul (2 Tim 1:12, 14) and imitate the life and ministry of his mentor's model. (2 Tim 3:10, 14).

In this context, Paul's charge to Timothy in 2 Timothy 4:1-5 was an exhortation for Timothy to continue in Paul's missionary work even after his death.[23] The nine imperatives of this charge are: "Preach the word; [24]

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[21] Paul intended that Timothy should follow his example and the example of his grandmother and his mother. See Köstenberger, *Commentary on 1-2 Timothy & Titus*, 265.

[22] See Köstenberger, *1-2 Timothy and* Titus, 204; Tomlinson, "The Purpose and Stewardship Theme Within the Pastoral Epistles," 63; Ho, "Mission in the Pastoral Epistles," 258.

[23] See Towner, *The Letters to Timothy and Titus*, 79; Köstenberger, *1-2 Timothy and Titus*, 274-275.

[24] Some have taken this charge to be pastoral, especially, "Preach the word" (2 Tm 4:2). However, in the context of Paul's final instructions to Timothy in 2 Timothy 3:10-4:8 and all the LTT, this charge is for Timothy to continue in Paul's missionary role. See Ho, "Mission in the Pastoral Epistles," 261. Additionally, the command "Preach the word" has a more naturally evangelistic than pastoral connotation. There are four reasons that "preach the word" is more likely to be about evangelism. First, the term "preach" (κηρύσσω) almost always carries a connotation of evangelism in the New Testament. Of the sixty-one uses of κηρύσσω in the New Testament, fifty-six clearly refer to the announcement of a message to a new audience (Mt 3:1; 4:17, 23; 9:35; 10:7, 27; 11:1; 24:14; 26:13; Mr 1:4, 7, 14, 38, 39, 45; 3:14; 5:20; 6:12; 7:36; 13:10; 14:9; 16:15, 20; Lk 3:3; 4:18 (x2), 19, 44; 8:1, 39; 9:2; 12:3; 24:47; Acts 8:5; 9:20; 10:37, 42; 19:21; 28:31; Rom 2:21; 10:8, 14, 15; 1 Cor 1:23; 9:27; 15:11, 12; 2 Cor 4:5; 11:4; Gal 2:2; 5:11; Phil 1:15; Col 1:23; 1 Thes 3:16; 1 Pt 3:19; Rv 5:2).Three more likely refer to evangelism but may refer to Christian instruction (Acts 20:25; 2 Cor 1:19; 1 Thes 2:9). One refers to Jewish proclamation of Moses; it might be a reference to Jews proclaiming Moses in their synagogues to Jews, or it may have the more evangelistic connotation of proclaiming Moses to the God-fearers among them

be ready in season and out of season; rebuke, correct, and encourage with great patience and teaching"[25]... "exercise self-control in everything, endure hardship, do the work of an evangelist, fulfill your ministry" (2 Tm 4:2, 5). The explanatory γὰρ ("for") that begins 2 Timothy 4:6 indicates that Timothy was to undertake this charge since Paul's death was imminent, as described in 2 Timothy 4:6-8.

In conclusion, one of Paul's purposes in writing Second Timothy was to exhort Timothy to continue in his missionary activity in the wake of his death.[26] Therefore, Timothy's continuation in missionary activity was not dependent upon Paul's presence and authority. As a result, the title "apostolic delegates" for Timothy and Titus – considered previously – does not adequately capture their role. A delegate assumes a delegator who can continue to grant authority and oversight to the delegate. Furthermore, if Paul intended Timothy to develop other leaders to follow in Paul and Timothy's mission after Paul's death, those future disciples

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in Acts 15:21. The final usage is the contested understanding of 2 Timothy 4:2. Second, in light of Paul entrusting his task to Timothy, pioneer evangelism was a core activity that Paul expected Timothy to emulate. Third, the articular "the word" (τὸν λόγον) most naturally refers to the gospel in the LTT. In 2 Timothy, the other two articular, singular uses of λόγος are 2 Timothy 2:9 and 2:15. In 2 Timothy 2:9, Paul's declaration that "the word of God is not bound" despite Paul's state as a prisoner corresponds to the use of gospel in 2 Timothy 2:8 (cf., 2 Tm 1:8, 11-12). In 2 Timothy 2:15, Paul's charge that Timothy correctly teach "the word of truth" likely corresponds to the use of "the word" as gospel in 2 Timothy 2:9 (cf., Eph 1:13; Col 1:5). Likewise, Paul often used the articular "the word" in reference to the gospel (1 Cor 1:18; 14:36; 2 Cor 5:19; Phil 1:14; Col 1:25; 4:3; 1 Thes 1:6, 8; 2 Thes 3:1). Therefore, it is likely that "the word" in 2 Timothy 4:2 refers to the gospel. Fourth, Paul referred to himself as a "preacher" (κῆρυξ) in 1 Tm 2:7 and 2 Tm 1:11, meaning the verb "to preach" in 2 Tm 4:2 was linked to Paul's activity in the LTT. As Paul heralded the gospel in new locations, so Timothy was to continue.

[25] Again, some assume that the imperatives "be ready in season and out of season; rebuke, correct, and encourage with great patience and teaching" must be pastoral. However, all these activities were present in Paul's model; missionaries also must rebuke, correct, and encourage with great patience and teaching. The difference is that missionaries usually continue to move forward, like Paul, to pioneer peoples and places, while pastors continue leading local congregations for extended periods.

[26] See Towner, *The Letters to Timothy and Titus,* 79.

were undoubtedly not apostolic delegates of Paul. As a result, the term "apostolic delegates" relegates the model of Timothy and Titus to the past rather than call modern missionaries to imitate them as they imitated Paul (2 Tm 2:2). Instead, it is better to call Timothy and Titus "missionaries."

Timothy to Instruct Others to Emulate Paul's Missionary Model

One reason Paul accomplished so much was his focus on developing coworkers to help pioneer new areas and follow up with existing churches.[27] In 2 Timothy 1:12, Paul shared his confidence that God would guard what was entrusted to him until the day of judgment. He then commanded Timothy to guard his gospel trust by the Spirit (2 Tim 1:14) and charged him to entrust these things to faithful men (2 Tim 2:2). For Paul, Timothy entrusting his teaching and message to faithful men was a primary means of safeguarding the trust. Therefore, a substantial aspect of Paul's instructions to Timothy in Second Timothy was safeguarding the trust by developing the next generation of Christian leaders. The question is whether these leaders were pastors,[28] missionary coworkers, or both.[29]

Some have argued against the development of missionary coworkers, or apostolic delegates, after Paul's death because of this role's dependence on apostles. For example, "[Timothy and Titus] stand between Paul and local congregations and therefore hold positions that do not exist today, if only because no apostles are around to create them.

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[27] Earle Ellis detailed about a hundred individuals under various titles who collaborated in ministry with Paul. Earle E. Ellis, "Paul and His Coworkers," in *Dictionary of Paul and His Letters,* ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove, IL: InterVarsity Press, 1993), 183-189.

[28] See Mounce, *Pastoral Epistles*, 504; Köstenberger, *1-2 Timothy and Titus,* 228; George W. Knight III, *The Pastoral Epistles.* NIGTC (Grand Rapids, MI: Eerdmans, 1992), 391.

[29] See Towner, *The Letters to Timothy and Titus,* 491. Many say that it is unclear what kind of leaders Paul instructed Timothy to develop. For example, I. Howard Marshall, *The Pastoral Epistles* (Edinburgh: T&T Clark, 1999), 727; Liefeld, *1 & 2 Timothy/Titus,* 247; Thomas C. Oden, *First and Second Timothy and Titus.* Interpretation (Louisville, KY: John Knox Press, 1989), 162; Gordon D. Fee, *1 and 2 Timothy, Titus.* A Good News Commentary (San Francisco: Harper and Row, 1984), 190-191.

The latter can no longer send out representatives like Timothy and Titus, and no one today is 'called' in that exact sense."[30] Others have expressed concerns about apostolic or papal succession if Paul's authority was fully transferred to Timothy and then from Timothy to others.[31] However, the LTT provide a satisfactory response to these concerns since Timothy's gifting and calling for this ministry were not based upon a direct passing of Paul's apostolic mantle, but rather on Timothy's independent calling as a missionary (1 Tm 1:18; 4:14; 2 Tm 1:6, 9). The primary difference between Timothy and Paul's callings and appointments to the missionary task was that Paul was called and appointed directly by the Lord Jesus (Gal 1:1; 1:11-2:10), while Timothy received his calling and appointment through church and missionary leadership (1 Tm 1:18; 4:14; 2 Tm 1:6). Therefore, Pauline emulation is not the transfer of apostolic authority but rather the provision of a missionary model by Paul.

As Köstenberger argued, "Timothy must continue Paul's legacy and take up the baton."[32] While Paul successfully heralded the gospel in many pioneer areas, the gospel had not yet reached every people and place (e.g., Romans 15:19-24). Therefore, there was a need to send missionaries so that those who had not heard could hear and believe (Rom 10:14-15). Missionaries were necessary for this task even after the death of Paul and the apostles. Paul intended for Timothy to become a significant leader in the missionary task. Because Timothy adhered to Paul's pattern (2 Tm 3:10-11) and was commanded to continue to do so (2 Tm 3:14), he needed to develop both pastors and itinerant coworkers, since Paul modeled developing both types of leaders. Today, the task of bringing the gospel to all peoples remains incomplete. Therefore, missionaries who imitate Paul's model, as Paul expected Timothy to follow his model, are still necessary.

To summarize, Paul intended Timothy to emulate his missionary model. After Paul's death, Timothy continued in Paul's model and provided leadership to other coworkers. Timothy, like Paul, was to train both pastors of local churches and missionaries who would extend the gospel into unreached areas. While the term "apostolic delegate" has helped distinguish Timothy and Titus from pastors, it falls short as a

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[30] Madsen, "The Ethics of the Pastoral Epistles," 225.
[31] See Köstenberger, *1-2 Timothy and Titus,* 229.
[32] Köstenberger, *Salvation to the Ends of the Earth*, 195.

designation for the coworkers Timothy was to develop. Instead, it is better to call Timothy and Titus "missionaries."

Luke Presented Paul as a Missionary Model

In addition to Paul's intent in Second Timothy, it is reasonable to assert that Luke also intended to present Paul as the ideal missionary model for ongoing emulation. Luke's desire for other Christians to follow Paul's missionary model strengthens the argument for Pauline emulation as a valid missiological hermeneutic. First, the genre of Acts indicates that Luke presented Paul as a model for imitation by his readers. Second, the progression in Luke-Acts from the missions of Jesus to the Twelve to Paul shows that Paul was the culminating figure of this two-volume work. Since the church has historically looked to Acts as a model, Paul is the key model for modern emulation. While the arguments for Pauline emulation in Acts are weaker than those in Second Timothy, the cumulative effect of this secondary witness strengthens the overall argument that New Testament authors intended to present Paul as a model for ongoing missionary emulation.

Craig Keener argued that "Luke's emphasis on the Gentile mission of the past is surely an encouragement to continue in, and a model for, carrying out this mission in his own day."[33] Keener based his argument on the genre of Acts. Acts provided models because, in general, "ancient historical writers sought to provide moral instruction or ethnic, civic or national pride for their own generation through the lessons of the past."[34] To establish this purpose of ancient biographies and historiographies, Keener provided a litany of sources.[35] For example, Aeschines gave a speech that urged his listeners to emulate Greek heroes of the past,

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[33] Craig S. Keener, *Acts: An Exegetical Commentary*, vol. 1, *Introduction and 1:1-2:47* (Grand Rapids, MI: Baker Academic, 2012), Kindle location 20742.

[34] Keener, 20848.

[35] Ibid., 8565ff. Some of the sources cited by Keener include Pliny the Younger *Epistles* 3.5.20; 3 Maccabees 2:5; Pindar *Encomia* figure 121; Theophrastus *On Characters* Proem 3; Flavius Philostratus *Vitae sophistarum (Lives of the Sophists)* 2.1.544; Athenaeus *Deipno*sophists 1.10e; Phaedrus *Fables* 1.4.1; 1.5.1-2, etc.; Aeschines *Embassy* 75-76; Lysias *Orationes* 2.61; Cicero *Pro Sestio* 68.143. Note that Keener's historical references go far beyond this list.

> I replied that we must... imitate the wisdom of our forefathers, and beware of their mistakes and their unseasonable jealousies; I urged that we should emulate the battle that we fought at Plataea, the struggles off the shores of Salamis, the battles of Marathon and Artemisium, and the generalship of Tolmides, who with a thousand picked men of the Athenians fearlessly marched straight through the Peloponnesus, the enemy's country.[36]

Applying the assertion that ancient historiography provides models for imitation, Keener wrote,

> Luke-Acts offers patterns that are prescriptive, not merely descriptive.... The expectation of models for imitation in ancient biography and historiography more generally would prime Luke's first, ancient Mediterranean audiences to look for models also. More concretely in his work, the parallels among characters suggest consistent patterns that not only serve a potential apologetic value but also provide a norm (or, better, a template) recognizing God's continuing activity. In this case, Jesus (in the Gospel) and the evangelizers and church planters (in Acts) provide a missiological model for Luke's audience as they continue the task.[37]

Keener argued that Luke-Acts offers models for imitation based on his assertion that ancient biography and historiography provide models for imitation.

Within Luke-Acts, the three primary protagonists are Jesus, Peter, and Paul. There are two reasons that it is most appropriate to look to Paul as the primary model for modern missionary emulation over Jesus and Peter. First, since Jesus is the unique Son of God, it is sometimes unclear what aspects of his life should be imitated and which parts should not. For example, Jesus' Incarnation, transfiguration, and His sacrificial death on the cross for the sins of the world are unique to Jesus. As a result, it is clearer to look at the followers of Jesus, like Peter and Paul, as models of how to follow Jesus. Köstenberger made the same argument

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[36] Aeschines, *The Speech on the Embassy* 75. Charles Darwin Adams, *Aeschines with an English Translation* (London: William Heinemann, 1919).
[37] Ibid., 20854-20860.

distinguishing the missions of Jesus and the apostles in the Gospel of John. He argued for a discontinuity between the missions of Jesus and the apostles where the apostles' primary role was to act as witnesses of Jesus.[38]

Second, regarding Paul, Keener asserted, "Although Paul is not the only 'hero' or protagonist in Acts, he is the climactic one."[39] Comparing Peter and Paul in Acts demonstrates the priority of Paul. Paul received 142 mentions in Acts to Peter's fifty-six, and Paul occurs in twenty-one chapters of Acts to Peter's eleven. Moreover, once Paul's first missionary journey began in Acts 13, the focus of Acts turned to him. Therefore, while Luke-Acts shows unity between the missions of Jesus, Peter, and Paul, Paul is indicated as the climactic protagonist of Acts.

Therefore, by an argument of genre and logic, it is highly likely that Luke intended Paul to be the primary missionary model for ongoing emulation. Luke's intention in presenting Paul as the primary missionary model strengthens Paul's presentation of himself as the primary model for missionary emulation in Second Timothy.

Applying Pauline Emulation

Since Pauline emulation is validated, modern missionaries should emulate the model of the apostle Paul. On one level, this task is simple. Missionaries undertake careful readings of Acts and the Pauline letters looking for repetition and coalescence of missionary patterns.[40]

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[38] Köstenberger's argument from *The Missions of Jesus and the Disciples in the Fourth Gospel* suggests that using Jesus as the primary model is questionable because of His unique person and work. While Köstenberger's study focused on the Gospel of John, his assertion applies to other New Testament texts. See Andreas J. Köstenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and the Mission of the Contemporary Church* (Grand Rapids: Eerdmans, 1998). Based on these arguments, a primary contribution of *The Missions of Jesus and the Disciples in the Fourth Gospel* is to question the missiological hermeneutic of Incarnationalism, which views the Incarnation of Christ as the primary missiological lens for developing a practical missiology.

[39] Keener, 11629.

[40] This concept of repetition and coalescence in missiological hermeneutics is from J. Snodgrass, "To Teach Others Also: An Apostolic Approach to Theological

Repetition means that "the more we see a pattern in Scripture, the more paradigmatic it becomes for us in our work."[41] An ambiguity of patterns demonstrates that those patterns are not normative. Coalescence means that a pattern is more normative for modern missionaries when that pattern coalesces between various parts of Scripture.

One example is the pattern of two-by-two going and sending in the New Testament. Paul's First Journey (Acts 13-14) alludes to the four sending teachings of Jesus (Matthew 10; Mark 6:7-12; Luke 9:1-6; 10:1-12). These allusions show that Paul's first missionary journey coalesces with the sending teachings of Jesus. Paul and Barnabas went two-by-two to proclaim the gospel as Jesus commanded (Mark 6:7; Luke 10:1). When they were rejected, Paul and Barnabas wiped the dust off their feet as Jesus directed (Acts 13:51; Matt 10:14; Mark 6:11; Luke 9:5; 10:10-11). When Paul and Barnabas were persecuted in Iconium, they fled to other villages and continued preaching as Jesus taught (Acts 14:6; Matt 10:23). These textual clues indicate that Luke saw Paul's first missionary journey as Paul's obedience to Jesus' commands. This pattern also coalesces with Paul's rhetorical questions in Romans 10:14-15, especially "And how can they preach unless they are sent?" The repetition of Paul's patterns in Acts based on Jesus' sending teachings and the coalescence with Romans 10 demonstrates that this pattern is part of Paul's missionary model.[42]

Moreover, Paul modeled not only going two-by-two but also sending of his disciples two-by-two. For example, Paul left Silas and Timothy at Berea when he fled (Acts 17:15). Paul sent Timothy and Erastus to Macedonia (Acts 18:22). He sent Zenas and Apollos through Crete (Titus 3:13).[43] Therefore, modern missionaries should follow Paul's pattern of

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Education in Pioneer Missions" (PhD dissertation, Southeastern Baptist Theological Seminary, 2017), 35-39.

[41] International Mission Board. *Foundations*. Version 2. IMB, 2018, 146.

[42] While the overall pattern of two-by-two sending is strong, parts of the pattern are ambiguous. For example, in Luke 10:3, Jesus told his disciples not to carry a money bag, traveling bag, or sandals. However, in Luke 22:35-38, Jesus commanded them not only to bring these things and invest in swords for protection while traveling. Therefore, the ambiguous aspects of this pattern are non-binding, while modern missionaries should follow the overall pattern.

[43] Paul also sent his coworkers where only one coworker's name occurs. A few examples are Timothy going to Ephesus (1 Tim 1:3), Titus remaining in Crete (Titus 1:5), and Tychicus or Artemas preparing to relieve Titus at Crete (Titus

going two-by-two and prepare others to follow this pattern, as Paul did. Two-by-two going and sending is one example of how modern missionaries discover Pauline patterns through repetition and coalescence.

On an academic level, the task of bridging Paul's missionary model from the first century to today is highly complex. Therefore, while an example of applying coalescence and recurrence is possible, an application of the complex task is beyond the scope of this paper. Regarding the complexity of redeveloping missiology through Pauline emulation, the sheer volume of secondary literature on Paul is vast. Biblical scholars have delved into every aspect of his teaching and life. Thousands of commentaries and countless books and articles exegete every word of Paul. The complex aspect of Pauline emulation is mining the wealth of Pauline studies and developing practical missiology on them through a hermeneutic of Pauline emulation. Despite the complexities of redeveloping missiology through Pauline emulation, this process promises to offer great depth in the development of biblical missiology which should inform modern missionary practice.

Eckhard Schnabel wrote, "the question of whether and how to apply Paul's missionary methods today remains a difficult one. Whenever we move from Scripture to our own time, seeking to let Scripture shape the life of the church, we face the dichotomy of a historical past and contemporary present."[44] To answer this dichotomy, Schnabel advanced a theory of four overlapping tasks to bridge New Testament missiology to today.[45] The first two tasks, the descriptive and synthetic, aim to answer how Paul and others undertook the missionary task in the first century. Schnabel unabashedly said about his writing that "The emphasis of this book is on the first two tasks."[46] Likewise, most biblical scholars focus on the descriptive and synthetic tasks.

The descriptive task is the careful exegesis of a particular New Testament text. Examples of descriptive tasks are exegetical analyses of the missiology of Romans, 1 Corinthians, or 2 Timothy. While these

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3:12). In addition, every Pauline epistle was an occasion where Paul sent his coworkers (e.g., 1 Cor 4:16-17; Eph 6:21-22; Col. 4:7-8).

[44] Schnabel, *Paul the Missionary*, 37-38.

[45] Schnabel took this model from Richard Hay, *The Moral Vision of the New Testament* (San Francisco: Harper One, 1996).

[46] Ibid., 38.

works provide some instruction on modern practice, they emphasize describing the historical past rather than providing clear direction for the contemporary present. The synthetic task is finding coherence between various texts to develop a Pauline or New Testament missiology. In recent years, a handful of books have emerged in this synthetic genre. Some of the more prominent are Schnabel's *Early Christian Mission* and *Salvation to the Ends of the Earth* by Köstenberger and Alexander. Schnabel's commentary on Acts and Köstenberger's commentary on the LTT are examples of the descriptive task.

Schnabel's third and fourth tasks are hermeneutics and the pragmatic task. Schnabel's pragmatism is a pragmatism that applies work of the descriptive and synthetic to modern practice. Some have derided "pragmatism" in missions. For example, Johnson wrote against "pragmatic, consumer-driven ideas that are unbiblical and man-centered in any culture.[47] Johnson was right to decry the kind of pragmatism that he described. On the other hand, pragmatism is necessary for missions. For example, missionaries need to know how to share the gospel, make disciples, plant churches, and develop leaders. The issue is when missionaries develop pragmatic tools on weak biblical foundations. While unbiblical pragmatism is unhelpful, biblical pragmatism is necessary. Schnabel described the hermeneutical task as "the cognitive or conceptual application of the New Testament's message to our situation, and the pragmatic task is the enacted application of the New Testament's message in our situation."[48]

Because of the detailed work required, missionaries do well to glean from New Testament scholars for the first two tasks. Some missionaries should dive deeply into biblical studies to be able to apply those studies to missiology. At the same time, biblical scholars and theologians struggle to develop the practical applications of the pragmatic task. Really, only missionaries can develop sufficient practical and contextualized tools for the pragmatic task. Missionaries should base these tools on sound biblical exegesis and theology. Biblical scholars should continue to study and answer questions related to missions in the first century, while missionaries need to bridge these studies to the present. Pauline emulation forms a hermeneutical bridge to undertake

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[47] Johnson, 78.

[48] Ibid., 38. Quoting Hays, *Moral Vision*, 7.

this process. Therefore, while the process of seeking repetition and coalescence in New Testament patterns is straightforward, Schnabel's four tasks are complex. As missionaries apply Pauline emulation to their practices, both models are likely to be necessary.

Conclusion and Proposals for Future Study

Pauline emulation is a clear missiological hermeneutic that cuts through the fog of confusion in missions. The primary contribution of this article is to validate Pauline emulation as a missiological hermeneutic in Second Timothy. As a result, modern missionaries should emulate Paul in their missionary activity. Neither teaching at an orphanage in Haiti nor digging wells in Africa approximates Paul's missionary model. In contrast, pioneer church planting among Muslims in Pakistan corresponds with Pauline emulation. Pauline emulation is not the transfer of apostolic authority but rather the provision of a missionary model. The most precise way to imitate Paul's missionary model is to consider how Paul intended for Timothy and Titus to adhere to his model.

The second contribution of this article is to present a method for producing practical missiology through a hermeneutic of Pauline emulation. Practical aspects of the missionary task, such as proclaiming the gospel, making disciples, planting churches, and developing leaders require pragmatic answers that are rooted in Scripture. To arrive at practical missiology rooted in Scripture, analytical biblical theologies of mission are needed of each of Paul's letters and Acts. These analytical biblical theologies of mission then need to be synthesized to better understand Pauline missiology. Biblical scholars have already undertaken significant parts of the analytical and synthetic tasks. Missionaries and missiologists need to mine these analytical and synthetic biblical theologies of mission, asking how to best emulate Paul as Paul intended for Timothy to emulate him through those texts. Then, on those biblical foundations, missionaries need to develop practical missiologies to adapt to the context in which they minister.

This proposal is a call to reimagine an academic approach to missiology through Paul, the model missionary of the New Testament. Such an undertaking has the potential to provide a missiology based on an "agreed biblical hermeneutic" to bridge missions from New Testament

times to the present. The result of such a missiology could lift the fog of confusion that hangs over modern missions.

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Kingdom Conversion, Kingdom Causes, and Kingdom Agents: The Missiology of Carl F. H. Henry

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In 1933, traveling evangelist Gene Bedford met with a twenty-year-old newspaper editor to share the gospel of Jesus Christ. The rising young journalist had already dodged the appointment three times, but finally acquiesced to the guilt he felt after learning Bedford had driven over fifty miles for the meeting. After hearing the redemptive story of Christ explained over a three-hour discussion, the young man allowed Gene to lead him in praying the "Sinner's Prayer."[1] In that instant, the Spirit of God moved in the heart of the young journalist. Later the new convert would recall, "God met me in that prayer. From the Episcopal services (attended as a child) I remembered the words 'we look to the shed blood of Christ and are thankful.' It all came together in that moment."[2] Bedford would later write to the new believer, "God has started a real work in you, and the future is full…Don't ever limit his power in you."[3] Little did Bedford know that the young journalist would become perhaps

[1] Carl F.H. Henry, *Confessions of a Theologian: An Autobiography* (Waco: Word Books, 1986), 46.

[2] Carl F.H. Henry and Kenneth Kantzer, "Standing On The Promises," *Christianity Today* 40, no. 10 (September 16, 1996): 29.

[3] Henry observed later in life that he remembered very little from the Episcopal services he attended as a child, but this line came to his recollection at the moment of his conversion. He later referred to this observation from the liturgy that he had indeed believed in the substitutionary atonement of Christ for salvation. Henry, *Confessions of a Theologian*, 48.

the greatest evangelical thinker of the twentieth century.[4] His name – Carl. F. H. Henry.

Throughout his prolific career as a central figure of the evangelical movement of the twentieth-century, Henry would never recover from the joy he experienced at his conversion.[5] Henry understood his contagious delight was more than a simple call to acknowledge the mere facts of the gospel; it was a submission to the Lordship of Christ that compelled him to share Christ with others.[6] He would later claim of his radical conversion that it led him to understand the demands of Jesus by noting, "I would have gone that very day to China or anywhere else in his cause."[7] This anecdotal quip reflects that even as a new convert, Henry understood the demands of Christ called not merely for a confession of orthodox beliefs but for a demonstration of submission to the Lordship of Christ in every matter of life.[8] This submission to the Jesus meant

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[4] Observing Henry's pivotal role, Mohler observes, "His role in the neo-evangelical movement was, without overstatement, indispensable." R. Albert Mohler, "The Indispensable Evangelical: Carl F. H. Henry and Evangelical Ambition in the Twentieth Century," in *Essential Evangelicalism: The Enduring Influence of Carl F. H. Henry,* eds. Matthew J. Hall and Owen Strachan (Wheaton: Crossway, 2015), 27.

[5] "When I was first challenged to believe, to confess Christ personally as my Saviour, to yield my life to the Living God, I realized from the moment of conversion that the New Testament does not exaggerate the contrast between faith and unbelief by its analogies of life and death, of light and darkness, of hope and doom. To know God personally, to share the forgiveness of sins, to experience the energy of the Holy Spirit in one's life, to enter into Christ's victory over sin and death—can anything be compared to this spiritual breakthrough except the discovery of a whole new world overflowing with life and power and purity and joy?" Carl F. H. Henry, "A Reply to the God-Is-Dead Mavericks," *Christianity Today* 10, no. 17 (May 27, 1966): 36.

[6] Henry observes the attitude of the early believers and how contemporary Christians should emulate their zeal, "Their unifying characteristic was their fixed message and mission, in view of which believers considered themselves a redeemed race no longer lost in the world and eager to make their blessings in Christ known to men everywhere." Carl F. H. Henry, *Faith at the Frontiers* (Chicago: Moody Press, 1969), 61.

[7] Henry, Confessions of a Theologian, 46.

[8] "An evangelical who erodes all his energies contending for the inerrancy of the Bible and neglects to unsheaf its revelational content has, to be sure, a warped sense of evangelical duty." The duty of the Christian, therefore, is not merely to

fulfilling a stewardship of the "God-entrusted task" of sharing Christ with the world.[9] Henry had experienced a God who had made Himself known, and his life was forever changed.

This stewardship of the Great Commission mandate from the self-revealing God became the driving motivation for Henry's theological engagement.[10] Though God never called him to go to China as a missionary, Henry was called by his Savior to advocate for the evangelical witness both in North America and around the world. D. A. Carson called Henry a "world Christian,"[11] and Henry had an unmistakable passion for seeing men and women from all nations come to know the same Christ he experienced.[12] This "missionary zeal" never left Henry or his wife Helga, who had been born to missionary parents in Cameroon. Henry would later reflect in the introduction of his wife Helga Henry's biography of her missionary parents by stating, "Neither of us (Carl and Helga) had a calling as career missionaries, but we had missionary hearts that would beat for the Christian world-witness." [13]

Though an evangelistic bent is apparent to even the casual reader of Henrian literature, few scholars have classified Henry's evangelical engagement as being *missiological* in nature. David Hesselgrave, one of

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affirm the authority of the Scriptures, but also to submit to God's Word in every matter." "Footnotes: Evangelicals and the Bible," Carl F. H. Henry, *Christianity Today* 16, no. 11 (March 3, 1972): 35–36.

[9] "Whether one speaks of evangelism yesterday or of evangelism tomorrow, nothing should deter us from this God-entrusted task, for our planet is strafed by unrest and strife and world leaders are confused and unsure. Vast multitudes find life bitter and bewildering—without Christ they are eternally doomed." Carl F. H. Henry, *The Christian Mindset in a Secular Society: Promoting Evangelical Renew and National Righteousness* (Portland: Multnomah Press, 1984), 47.

[10] "Henry's central thesis is that God reveals and speaks." Peter Hicks, *Evangelicals and Truth* (Leicester: Apollos, 1998), 89.

[11] Donald A. Carson, "The Compleat Christian: The Massive Vision of Carl F. H. Henry," *Trinity Journal* 35, no. 1 (2014): 16.

[12] "Everywhere and all the time, he was an evangelist, and interested in those whose calling it was to be vocational evangelists." Ibid., 16.

[13] Henry would later reflect in the introduction of his wife Helga Henry's biography of her missionary parents by stating, "Neither of us (Carl and Helga) had a calling as career missionaries, but we had missionary hearts that would beat for the Christian world-witness." Helga Bender Henry, *Cameroon on a Clear Day* (Pasadena: William Carey Library, 1999), viii.

the most prominent evangelical missiologists of the twentieth century, remarked of his colleague, "Dr. Carl Henry was principally a Bible scholar and theologian, not a missiologist."[14] Yet while Henry may not have been *principally* a missiologist, his evangelistic fervor is laced with a strategic vision to facilitate conversions to Christ, leaving an imprint of his theological and evangelistic vision upon twentieth century missiology.[15] The corpus of Henry's work reflects a calculated and clear vision not merely for *individuals* to know Christ, but for *movements* of God that would lead a new generation to both uphold fidelity to Christ and engage the world with the gospel message.[16] This distinction between individual evangelism and a movement-centered ministry guides the careful reader of Henry to perceive his strategy as not being merely evangelistic but missiological in nature.

In Henry's writing there is a palpable sense that he is driving the reader toward one of two possible action steps; a decision to either convert to Christ or become involved in the global cause of the Great Commission.[17] At the height of his global prominence, Henry appealed to

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[14] David J. Hesselgrave, "What Happens When Apostles Disagree?" *Evangelical Missions Quarterly* 46, no. 2 (April 2010): 190.

[15] Hesselgrave concedes that Henry is among those who has "made outstanding contributions to missionary theory and practice in the past century." Ibid., 190.

[16] Missiologist Donald McGavran makes this distinction. Missiology is dedicated to a strategy of church multiplication rather than addition of individual souls. "If God's plan for the salvation of the world is to be carried out, a mighty multiplication of living congregations must occur in most pieces of the mosaic in most countries. Through it multitudes of men and women will find peace, joy, and power in the forgiveness of their sins and assurance of salvation. And because of the large numbers of citizens who will then be living and voting, serving and ruling as dedicated followers of the Lord Jesus, tremendous increase in individual and corporate righteousness will become possible. Churches are the most potent instruments of social advance known. They must be multiplied in every piece of the marvelous mosaic. That is the challenge of church growth." Donald A. McGavran and C. Peter Wagner, *Understanding Church Growth*, 3rd ed. (Grand Rapids: W.B. Eerdmans, 1990), 53.

[17] One such example is this final paragraph from Henry: "And that is our glorious calling: to pass the gospel of Jesus Christ to our generation, and to all generations following. With the power of the Holy Spirit and the previous good news of salvation through Jesus Christ, we must call every inhabitant of earth

the audience of the 1966 Berlin World Congress to create and commission a new generation of soul-winners committed to reaching the world for Christ in that generation.[18] This gospel impetus is seen in both Henry's practice and publications that forces the student of Henry to re-examine Hesselgrave's assessment. Though Henry was not *primarily* a missiologist, his influence, theology, and practice cannot be ignored. Henry's writing and life should place him alongside the missiological minds of the twentieth century.[19]

Introduction to the Question

This paper contends that Carl F. H. Henry should be understood as a missional theologian, witnessed in Henry's writing on the *purpose* of mission (Kingdom Conversion), his unceasing *promotion* of mission (Kingdom Causes), and the empowerment of *people* to mission (Kingdom Agents, or "catalysts"). Despite never personally serving as an international missionary, Henry manifested missional thought throughout the entirety of his career.[20] Henry's concept of the "theologian-evangelist" places him squarely in the contemporary understanding of missiology, and Henry should rightly be considered as a missional theologian.

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away from the gods of the age, and to the God of the ages." Carl F. H. Henry, *Gods of This Age or God of the Ages?* (Nashville: B&H Publishers, 1994), 323.

[18] "As an evangelical ecumenical gathering of Christian disciples and workers, we cordially invite all believers in Christ to unite in the common task of bringing the Word of Salvation to mankind in spiritual revolt and moral chaos. Our goal is nothing short of the evangelization of the human race in this generation, by every means God has given to the mind and will of men." Carl F. H. Henry, *Evangelicals at the Brink of Crisis: Significance of the World Congress on Evangelism* (Waco: Word Books, 1967), 4.

[19] Thornbury notes Henry's influence cannot be underestimated, claiming "Carl Henry, key to evangelicalism's past, may in fact be a cipher to its future." Gregory Alan Thornbury, *Recovering Classic Evangelicalism: Applying the Wisdom and Vision of Carl F. H. Henry* (Wheaton: Crossway, 2013), 31.

[20] Henry exhibited this missiological mindset from his earliest writings. His BD Thesis at Northern Baptist Seminary was titled, "The Missionary and the Press" where he chides international missionaries for failing to use local newspaper outlets for their ministry. "The opportunities are boundless; the missionaries with publicity vision are few." Carl F. H. Henry, "The Missionary and the Press" (BD Thesis, Northern Baptist Seminary, 1941), 35.

Three clear aspects of Henry's missiological strategy rise to the forefront. First, Henry's purpose of mission will be explored in a clearly articulated call for *conversion*. For Henry, the *purpose* of mission was orchestrated by the self-revealing God as the divine *logos*.[21] This brings conversion and the necessary ministry of the local church.[22] Second, Henry's missiological bent can be seen in his *promotion* of mass evangelism, ranging from the birth of the neo-evangelical movement, *Christianity Today*, the previously mentioned 1966 Berlin Congress on World Evangelism, and the failed attempt of Crusade University.[23] This promotion of causes shows Henry not only believed in sound missiology, but he practiced it in his life. Third, Henry is seen as a missiologist through his advocacy for *people*. This is seen both in how Henry impacted those in his day and how subsequent practitioners have implemented Henry's thought in the public square. Henry's encouragement of Chinese

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[21] "The proclamation of the Word of God—that is, of the revealed truth of the Gospel centering on the incarnate, crucified and risen Logos—therefore propels every hearer into a crisis of decision, since it calls for an immediate verdict on redemption by Jesus Christ that leads either to or away from eternal life in the present and to the future eschatological salvation or damnation." Carl F. H. Henry, *God, Revelation and Authority*, 6 vols. (Waco: Word Books, 1976-1983; Wheaton: Crossway, 1999), 3:76. Hereafter *GRA*.

[22] Al Mohler contests "The most glaring omission in (Henry's) theological project is the doctrine of the church (ecclesiology). Since then, scholars have rightly shown that Henry did indeed possess an ecclesiology, though it is best understood in relationship to Henry's role in the broader evangelical movement. See R. Albert Mohler, "Carl F. H. Henry," in *Theologians of the Baptist Tradition,* eds. Timothy George and David S. Dockery (Nashville: B&H Publishers, 2001), 292. Payne contends that Henry did have a developed ecclesiology but was different than traditional theologians. "However, that is not to say that Henry ignored ecclesiology entirely. His ecclesiological uneasiness was to be found in his hesitancy to champion one ecclesial tradition over and against another, not because he devalued local churches or found them irrelevant. To the contrary, he hoped to see local churches thrive." Jesse Payne, "An Uneasy Ecclesiology: Carl F. H. Henry's Doctrine of the Church," *Southeastern Theological Review* 10, no. 1 (2019): 110.

[23] Due to the variety of Henry's pursuits, Moore coined him as "The quintessential parachurch academic." Russell Moore, "God, Revelation, and Community: Ecclesiology and Baptist Identity in the Thought of Carl F. H. Henry," *The Southern Baptist Journal of Theology* 8, no. 4 (2004): 27.

theologian Lit-Sen Chang stands as an example of Henry's world perspective.

Henry's Kingdom Mission: Conversion

"The gospel is only good news if it gets there in time."[24] This famous quote of Carl. F. H. Henry summarizes his view of the urgency of sharing Christ to the unsaved person. Henry's theology of mission is centered in one clear purpose: conversion. In his writings, Henry expresses not merely what he perceived to be the truthfulness of the Christian faith, but the necessity of *individual* faith in Christ. In examining the theological foundation of Carl F. H. Henry's theology, the reader discovers a missiological conviction of a man committed to living out the faith he proclaimed. Henry speaks often of evangelism, but his writing is about far more than the moment of regeneration by faith or mere tactics for witnessing. Henry sought to win men and women to Christ, and then to grow them through a transformation of their worldview and integration into the visible representation of Christ – the local church. Henry's aim was to lead people to personally trust in Jesus Christ and to be converted through the power of the gospel, then place them into the kingdom community of the local church.[25]

A clear missiological thrust appears within Henry's writing about conversion in five particular ways. First, Henry begins his theology of mission with a missional God. It is the self-revealing God that initiates the salvific process and the self-revealing God who calls men and women to believe. The *missio Dei* is evident in Henry's writing. Second, Henry's missional theology drives the individual to the exclusivity of personal

[24] Cf. Thornbury, *Recovering Classic Evangelicalism*, 175. This quote is widely attributed to Henry, but the specific origin of the quote remains a mystery at this time.

[25] Henry used every means necessary to advocate for personal faith, encouraging everyone who believed to share about Christ. For more on Henry's urgent plea for personal evangelism, see his *Christianity Today* articles "The Surging Wave of the Future," *Christianity Today* 11, no. 2 (October 28, 1966); "The Urgency of Evangelism," *Christianity Today* 9, no. 8 (January 15, 1965); "Evangelism and the New Birth," *Christianity Today* 2, no. 20 (July 7, 1958); "Resurgent Evangelism," *Christianity Today* 2, no 18 (June 9, 1958).

trust in Jesus Christ as Savior.[26] Each and every person must come to a reckoning with God about their sins, and every knee must bow before the Lordship of Christ in this life or the next (Phil. 2:11). Third, Henry never left the person in a state of Christian infancy, but always called the convert to deeper and higher transformation in Christ.[27] Fourth, the person is saved and transformed into a community – the local church. In Henry's missiology, the church was essential to a reproducing, self-propagating Christian witness within a sinful culture. Only through partnering with a congregation dedicated to proclaiming the gospel message could one's worldview become transformed. God's purpose does not end when individuals become regenerate, but rather when the entire faith community impacts the world for Christ. [28] Fifth, the gospel message requires a response because God will bring an end to this current age. While each person must stand before God in judgment upon their death, Henry emphasized eschatology as the primary basis for his urgency. These five aspects – a self-revealing God, the necessity of personal faith, worldview transformation, participation in the faith community, and a future eschatological age summarize Henry's theology of mission.[29]

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[26] In an early edition of *Christianity Today* when Henry served as editor, the cover story was by Billy Graham titled "Evangelism: Method and Mission." In it, Graham observed, "Evangelism must seek the response of the individual… I never claim that I lead anybody to Christ. I am just one in a series of many factors that bring people to this giving of themselves to the Saviour." Billy Graham, "Evangelism: Method and Mission," *Christianity Today* 3, no. 22 (August 1959): 3-4.

[27] This compares with the view of "conversion" of noted missiologists from Chapter Two.

[28] "The closest approximation of the Kingdom of God today is the Church, the body of regenerate believers that owns the crucified and risen Redeemer as its head." Carl F. H. Henry, *The God Who Shows Himself* (Waco: Word Books, 1966), 88.

[29] Henry's eschatology was greatly influence by his contemporary and fellow Fuller faculty member George Eldon Ladd's "Inaugurated eschatology." Though a full discussion of eschatology and its implications on mission are beyond the scope of this project, Ladd articulates the importance of the church as a "eschatological community" foreshadowing a future age. "The church is an eschatological community not only because it witnesses to God's future victory but because its mission is to display the life of the eschatological Kingdom in the

God, Revelation and Authority

In *GRA*, Henry places special emphasis on the role of the Kingdom nature of the local church in thesis fourteen. He states, "The church approximates the kingdom of God in miniature; as such she is to mirror to each successive generation the power and joy of the appropriated realities of divine revelation." Henry expounds on this thesis that "God seeks now to embody his revealed purpose in history in a corporate social organism over which Christ reigns as living head."[30] It is within a local church that the divine revelation of God is manifested. Though individual churches may forfeit their witness through sin or complacency, the task is placed upon faithful bodies of regenerate believers to represent the manifestation truth in this world. As a "new society" the church tells the world of impending judgment end of the life to come.[31] Henry claims "The Church of Christ Jesus is the sign of God's redemptive presence in the world."[32] It is the church that "Signals the tidings 'of the good news of the age to come."[33] He laments the ambivalence of the church in his day and calls the church to provide "A significant socio-cultural stand."[34]

It is worth observing that in Henry's theology of mission there is a strong emphasis for it to be practiced in a corporate manner. It is not the individual Christian himself who is called to solve every world problem, but rather local churches that should address the needs in their

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present evil age…As long as the church lives with a vital sense of an eschatological character and destiny, it will continue to be the church and not a part of the world." George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids: Eerdmans, 1974), 337, 339.

[30] Henry, *GRA*, 2:16.

[31] Ibid.

[32] Ibid., 4:543.

[33] Henry, *GRA*, 4:554.

[34] Henry believes "Christian theology should not be used to escape from social responsibility, but neither should it be used to rationalize materialistic aspiration. The Christian community is first and foremost a purging movement, a part of the world washed by the Savior's blood and touched by the Spirit's flame. If this expectation pricks an uneasy conscience, then both judgment and charity must begin in the house of the Lord. To offer any other solution reflects neither judgment nor agape, and can guarantee only a redistribution of the world's burgeoning problems. Henry, *GRA*, 4:577.

community and world. Missiologically, the evangelical church must devote itself primarily to the declaration of the Word of God, all the while realizing that this declaration will inherently cause the church to be engaged with social issues. This new evangelical thrust is a distinctive of Henry in his time.

In summary, Henry believes that the church is the steward not only of the message of divine revelation, but the outward display of the truthfulness of that divine revelation in how it engages with the social challenges of the day. Therefore, Kingdom conversion brings the person holistically under the Lordship of Christ and in tandem with the purpose of the church together as carriers of the mission of God. The individual is not alone, but in with saving faith comes entrance into a new covenant community (the local church), then together the people of that community bring the Bible to bear upon the issues of the day.

The God Who Shows Himself

Though none of Henry's writings are as extensive as *GRA*, one work that gives insight into Henry's missiology is *The God Who Shows Himself* (*GWSH*). Even in the introduction, Henry emphasizes the centrality of declaring the gospel message to the world as the centerpiece of all human history.[35] Though *GWSH* is addressed primarily toward social issues, Henry clarifies the fundamentals of the Christian faith in chapter five titled "What is Christianity?" and chapter six, "Christ and His Kingdom." These two chapters echo with the same five themes of missional theology found in *GRA*. The initiation of divine truth by a self-revealing God, the climax of revelation in the historic Christ, the necessity of personal faith and regeneration, holistic transformation to Christ's Lordship, and an awareness of a future eschatological age are all present in a condensed form. In this chapter, we once again see Henry's emphasis on conversion on full display.

In chapter six, "Christ and His Kingdom," addresses the Kingdom of God and the tension of a future, eternal reign and the ongoing work of Christ in a post-resurrection world. This chapter answers three questions

[35] "To develop the doctrine of God in Biblical terms is therefore to speak inevitably of Jesus Christ, and to speak of Him not simply by way of preface but by way of climax. ...The God of the Bible—of creation, redemption, and judgment—is the true God who towers above all others but who shows His face and bares His heart in Jesus Christ. Henry, *The God Who Shows Himself*, 5.

of "*Whose* is this Kingdom?" (Christ), "*What* is the Kingdom (God's manifested authority and power throughout His creation), and "*When* is the Kingdom?" (now and future).[36] Henry argues about the social implications of the Lordship of Christ in creation and in its current realities in the life of the believer, He emphatically states:

> Then indeed, "the kingdoms of this world are become the Kingdom of our Lord, and of His Christ; and He shall reign for ever and ever" (Revelation 11:15). The reign of God will come—the vindication and triumph of righteousness and the eternal bliss of the redeemed, the subjugation and doom of evil, and the final judgment of the wicked. Every knee shall bow to the King of kings, to the Lord of lords. Those who wait for the triumph of the proletariat to crown the historical order will find that it is His judgment the proletariat faces. Those who confuse the spread of democracy with the extension of the Gospel will likewise be put to shame. Thine is the Kingdom! It is Christ's Kingdom. By the new birth we are offered a place in it now, and this divine work of saving grace alone introduces men to life that is truly life and qualifies men for a glorious destiny in eternity.[37]

Though not nearly as extensive as *GRA*, Henry once again shows that his theology is centered on mission, primarily the necessity of

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[36] Ibid., 86; 89; 100; 103.

[37] Henry continues, "I was walking in Brussels, Belgium, a few years ago with one of my former theological students, now a second generation missionary. Suddenly he stopped in his tracks and said: "We have just come to 'the street of one man'; we must walk through it one at a time, because it's too narrow for more than one." By the atoning work of Christ and the regenerating work of the Holy Spirit every giant and pygmy of this world must pass if ever he finds that abundant life of which Jesus spoke. Jesus likened the Kingdom to the merchant "who sells all that he has possess the pearl of great price." But in our fluent society men barter everything for very poor pearls or for no pearl at all; the saddest fact about our twentieth century is that the midgets and the mighty in our time remain strangers to the Kingdom that is forever. The Kingdom of heaven remains the most neglected commodity in our free market economy. You have an opportunity, before men and angels, and before God Himself, to show by your decision and deeds that Christ and His Kingdom remain the most precious treasure in human life and experience." Henry, *The God Who Shows Himself*, 103-104.

conversion. While this project focuses on two specific chapters that is included to support the entire thesis of *GWSH*, but within its pages one can discern Henry's theology of conversion is consistent, central, and of utmost importance. *GWSH* contributes to the thesis of this chapter by exhibiting that Henry was consistent in his views across his works. The self-revealing God, the necessity of personal faith in Christ, holistic transformation of the worldview, the essential role of the local church, and a coming judgment are all seen in *GWSH* and *GRA*. This reinforces the central view that Henry's purpose of mission can be summarized as a theology of conversion.

Henry's Kingdom Mission: Causes

Introduction

In the publication of his second work, *The Uneasy Conscience of Modern Fundamentalism*, Henry claimed the opportunity for the gospel was unique in his era, and now was the time for evangelicals to advance the Great Commission into the world in an unprecedented manner.[38] Henry's use of the term "evangelical" signaled a shift in the American theological landscape, becoming a call for a world-wide gospel driven movement that pressed into the redemptive solution of society's problems.[39] With such an ambitious outlook, Henry would have to multiply his impact in every way possible. To accomplish this vision, Henry committed his life to gospel-advancing *causes*. These causes were

[38] "Unless we do this, I am unsure that we shall get another world hearing for the gospel. That we can continue for a generation or two, even as a vital missionary force, here and there snatching brands from the burning, I do not question. But if we would press redemptive Christianity as an obvious solution of world problems, we had better busy ourselves with explicating the solution." Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism*, (Grand Rapids: W.B. Eerdmans, 1947), xvii.

[39] "The evangelical task primarily is the preaching of the Gospel, in the interest of individual regeneration by the supernatural grace of God, in such a way that divine redemption can be recognized as the best solution of our problems, individual and social. This produces within history, though the regenerative work of the Holy Spirit, a divine society that transcends national and international lines." Ibid., 89.

partnerships with other gospel-driven practitioners who desired the same global movement of the gospel.[40]

In the examination of Henry's promotion of mission, four distinct causes show a holistic view of Henry's desire for partnership and movement-based ministries across the world. Although these do not represent the entirety of Henry's work, they are often cited as the most distinctive to his career. Though Henry was not equally successful in every venture and each cause had different connections to missional practice, Henry's account of these endeavors and the context for the formation of these causes reveals Henry's motivation for each project was missional in nature. Though an academic, Henry was also a practitioner.

First, Henry sought to spread the power of the gospel in the *mission field of the mind*. This was evidenced in his time at Fuller Seminary and the attempt to launch Crusade University. Henry believed in the trickle-down effect of academics; if the minds of leaders were convinced of the gospel, America, western society, and the world could be persuaded of the legitimacy of the gospel. Henry was determined to show that the Christian ethic is applicable to every sphere of life. The battlefield for the mind led Henry to participate in the advent of Fuller Seminary (a dominant force in the mid-twentieth century neo-evangelical life) and also in the attempt to launch Crusade University.[41] In both situations Henry believed that truth of the gospel would remain standing if it was accurately and fervently presented. The discovery of ultimate truth is not birthed through the scientific method but found rooted in the gospel of

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[40] The second chapter of this dissertation explores why the promotion of missional causes is a vital aspect of missiology.

[41] Even after the vision for Crusade University faded, Henry continued to advocate for Christian higher education, believe that the Christian cause in the west is intricately linked to the success of institutions of higher learning. Henry would later claim, "Over half of the world population is sealed against over evangelical proclamation," and therefore it is the duty of those in the areas where unrestricted evangelism is allowed to impact the entirety of society. The university is the counterpart to the missionary endeavor, Henry claims, by stating "Evangelical schools bear this global duty in respect to truth no less than evangelical missions bear a world-wide task in respect to grace." Carl F. H. Henry, "The Rationale for the Christian College," *Christianity Today* 15, no. 17 (May 21, 1971): 10.

Jesus Christ and his revealed Word. The need of academia was not cold atheism, but a theistic Christianity that would bring the gospel bear upon every inch of the creative realm. The need for the Christian witness in the lecture halls of America was just as strong as remote tribal villages in the third world. Higher education was worthy of Henry's time and investment because of the ripple effect it would have upon America, western society, and therefore the globe. Henry saw the mind of American academia as a mission field worth faithful investment.

Second, Henry maximized the *power of media*. Though not a televangelist or radio personality, Henry found his opportunity to advocate for the gospel in the medium of print in the founding of *Christianity Today*.[42] From the onset, Henry used media to champion Christian mission and missiologically-minded theological engagement. Henry's participation in *CT* gave him a platform through which to express missiological ideas. Though subtle, Henry continually pulled the reader back to the necessity of evangelism, the global need for the gospel, and the unique opportunity which presented itself to the evangelical movement. The mission-driven hope to expand the influence of the gospel beyond the walls of the church was evident in the foundational vision of *CT*. From its inaugural issue, Henry thought missiologically, calling for redeemed agents of God's mission who would study the redemptive relationship brought by the gospel. Media became Henry's missiological method, using the power of print to advocate the necessity of personal conversion. Though not the fiery soulwinner that Billy Graham was, undoubtedly God used Henry's writings to inspire its thousands of subscribers to remain faithful to the gospel and untold ways as a personal prototype of the theologian-evangelist.[43]

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[42] Henry was ever an advocate for the use of the press for the evangelical cause and believed that favorable press would grow awareness of the gospel. He stated in his early years, "It may be felt that if the missions movement, in such an hour of vision, had been favored by the helpful counsel of outstanding journalists, the past 30 years would have revealed a different picture." Henry, "The Missionary and the Press," 15.

[43] Timothy George recounts, "Carl Henry was ever the evangelist—though few think of the great theologian in this way. And sometimes he would go to extraordinary lengths to proclaim the message of the Bible. One of my most vivid memories of him is from an address he gave to several thousand Southern Baptist pastors. He was describing the bankruptcy of philosophical naturalism,

Third, Henry aspired to accelerate gospel urgency through a *global meeting*. This manifested itself in the 1966 World Congress on Evangelism in Berlin. Henry believed if gospel-minded thinkers and leaders could meet and discuss the world-wide necessity of the gospel, then it would accelerate worldwide evangelism. Through the 1966 Congress on World Evangelism, Henry provided a worldwide opportunity for Christian leaders across the planet to present a comprehensive definition of evangelism and to reaffirm the centrality of the Word of God, personal conversion, the local church, and Christian essentials. Henry hoped – and achieved – a meeting that would catalyze world leaders to urgency in completing the Great Commission. In addition to a fresh fire for evangelism, church planting, and international missions, this Congress reinforced the primacy of evangelism in relation to the social concern. Berlin 1966 was unadulterated Henrian missiology. In the definition of evangelism presented by the Congress, one finds the centrality of personal faith in Jesus Christ and the world-wide need for personal conversion. Despite subtle pressures to use his background and commitment to social ministries in the Berlin definition, Henry refused. He would remain committed to emphasizing personal faith and regeneration in Christ. The historic meeting was not only about fanfare; it was about action.

Fourth, Henry used his opportunity to become a global Christian as lecturer-at-large with World Vision, using a *clear message* to motivate future Christian leaders outside of the United States. The arena of the mind, maximizing the use of media, a world-wide meeting, and a motivating message sum up Henry's practice of promoting mission-minded causes across the planet for the sake of the gospel. Henry used his speaking platform through World Vision to cast a global message,

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which has no place for the handiwork of a personal God. His text was Ecclesiastes 12:5—the meaningless shuttle of a purposeless life, as almond trees blossom, mourners go about the streets, and 'the grasshopper drags itself along.' As Henry described all this in his high, wispy voice, suddenly I was astonished to see this lanky preacher-theologian leave the pulpit and begin to walk back and forth across the platform, slightly jumping as he imitated a grasshopper dragging itself through a field. This was as close as I ever saw Henry come to a charismatic display, but those who heard that message will never forget it." George, "How the Late Carl Henry Helped Invent Evangelicalism," 48.

motivating leaders from dozens of nationalities to champion the gospel cause. In many ways, Henry's time with World Vision was an accumulation of his life's work. He focused on theological education, the Biblical inerrancy, and equipping future leaders as he had always done, but this time on a global scale. Ever on Henry's mind was the importance of reproducing his work – not just on the printing press, but in the hearts of everyday men and women around the globe. World Vision permitted him the opportunity to champion the centrality of mission and evangelism around the globe. Henry networked, supported, encouraged, and empowered others to take the same message that he had given his life to the ends of the earth. Henry's final reflections on his time with World Vision demonstrate that his purpose was not merely the battle for the intellect, but the battle for the souls of people made in the image of God.

Together, these four causes present a holistic perspective of Henry's promotion of mission. He was not merely looking for a platform or to win debates, but desired to persuade people to join together so the evangelical cause could spread around the globe through the power of the Word of God.[44] It was this word-driven global mindset, this world-Christian perspective, that Henry exemplified his entire life. While the neo-evangelical spirit took root in America, it did not remain in the United States. Its global spread was inevitable because it reflects the Great Commission given by Jesus Christ. Henry sought to make disciples and teach all the Lord had commanded. Though his opportunity to "go" was limited until later in his life, Henry took advantage of every opportunity afforded to him in God's sovereignty in harmony with Scripture. Summarizing the practical outworking of Henry's missiology and unchanging commitment to the power of God's Word, Hesselgrave notes, "…(Henry) accused the Church of being preoccupied with the changing of social structures when it ought to be burdened for the evangelization of the world. Henry envisions little hope for a society that attempts to build civilization on godless foundations—or for a church that attempts to fulfill its mission on any basis other than the word of God." This reflects the heart and practice of a missiologist, one who is ever striving to take the gospel to places where Christ is yet to be known as a continuation of God's mission.

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[44] Hesselgrave, "What Happens When Apostles Disagree?" 194.

Kingdom Agents: The Theologian-Evangelists

With strategic opportunities and a clear theology of conversion in place, who would be these individuals that Henry hoped would be sent with the mission of God to a lost world? The term "theologian-evangelist" best describes Henry's vision for commissioned agents, and even perhaps describes his own personal approach to mission. Coined in his keynote address to the 1966 Berlin Congress, Henry aptly portrayed his hope for the future catalysts of Christian mission. Henry clearly saw this event and his inaugural address as instrumental not only to personal evangelism, but to the worldwide missions movement.[45] In the address to hundreds of world delegates, Henry pushed back on the idea that the church merely had a social or political imperative, but that the purpose of the church was to win sinners to Christ.[46] Henry called for a host of theologian-evangelists who would be among those who "honor the God of the Bible" and make every effort to "evangelize the earth."[47]

According to Henry, the first step to becoming a theologian-evangelist is humility. "But we shall only reinforce a grave misunderstanding if, because of our individual presence in Berlin, we congratulate ourselves as members of an international all-star team of evangelists. One major weakness of modern Christianity lies in its abandonment of the heavy burden of evangelism to a small company of professional supersalesmen. Our participation here is no occasion for self-congratulation; it is rather a call to self-crucifixion."[48] Henry

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[45] "*Christianity Today* described the congress as a 'council of war,' and Carl Henry called it a 'once-for-all shot' at turning back the enemies of evangelism and reasserting the validity of a mission strategy 'built on the clear exclusivity of Jesus Christ.'" William Martin, *A Prophet with Honor: The Billy Graham Story* (Grand Rapids: Zondervan, 1991, 2008), 168, and W. Dayton Roberts, "The World Congress: Springboard for Evangelical Renewal," *Christianity Today* 11, no. 4 (November 25, 1966): 34.

[46] "This isolation of evangelism from the New Testament evangel, and a replacement of spiritual-redemptive evangelism by secular-political 'evangelism,' is clearly evident in the recent re-definition of the Church's task in the world. The mission of the church, we are now told, is the revolutionizing of social structures, not the salvation of sinners." Henry, *Evangelicals at the Brink of Crisis*, 34.

[47] Henry, "Facing a New Day in Evangelism," 11.

[48] Ibid.

dismissed any whiff of elitism in evangelism and called for these delegates to see themselves as among those who were "not many wise, not many mighty, not many noble."[49] Humility is essential to the task of mission because ultimately it is not the mission of the individual but the mission of God. Henry knew there was no room for pride or egotism in God's plan for redemption.

A second value is the theologian-evangelists an identity based in the gospel message and not in one's own personal gifting or inclination in ministry. Henry reminded participants that every Christian must continually be awakened to the "momentous New Testament realities" of the risen Christ.[50] A lack of awareness of the theological magnitude of the gospel and its missional implications would plague one who had become calloused to the exhilarating message of the gospel. This hardness would produce one-sided perspectives of the Christian task. Henry quipped, "Some wrote that the theologians have no business here, since few of them know how to lead souls to Christ; others wrote that the evangelists by themselves would quickly derail the Congress into doctrinal confusion."[51] Henry dismissed this approach, believing a one-sided approach would lead to a lopsided mission, and Henry would have neither theological precision or evangelistic fervency cast aside. The gospel message is one of both urgency and accuracy. If one places undue emphasis on one aspect of the message, the command of Christ from Matthew 28:18-20 becomes twisted. Though there may be differences in the approach of the two aspects, the theologian and the evangelist are interlinked, and both mindsets are necessary.[52] When one has met the

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[49] Ibid., 12.

[50] Ibid.

[51] Henry, "Facing a New Day in Evangelism," 12.

[52] Henry humorously bantered, "I recall a European doctor of theology who wrote that on only a year's notice it would be impossible to prepare a ten minute statement for a panel. An evangelist, on the other hand, submitted his paper so hurriedly that I am unsure that even prayer and fasting could have helped it." He continues, "Happily, many of the panel papers are outstanding. Taken as a whole, however, they give me the impression – and you must test this out for yourself – that in these next years we must strive harder to become theologian-evangelists, rather than remain content as just theologians or just evangelists." Ibid., 13.

risen Christ through personal faith, doctrine and practice thrive in harmony.

A third aspect of the theologian-evangelist is to recall one's place as a participant in the *missio Dei*. Henry reminded the attendees of the Berlin Congress that the theologian-evangelists are not "God's shock troops, serving as the first line of attack" nor "like a rodeo rider poised astride his steed for a sudden thrust down the chute to lasso an unsuspecting creature by total surprise."[53] Rather, it is "the Lord Himself" who initiates the *missio Dei* in coming to fallen humanity.[54] The theologian-evangelist is merely a participant in the mission of God, not the originator of God's redemptive plan. Henry appealed to the resilient belief in God within communist lands as evidence of God's initiation to lost humanity. Echoing his theology of mission, Henry was clear that God has made Himself known in general revelation, and "the Cosmic Christ goes before us, convicting a rebel creation that bears his marred image."[55] Again, this is a central piece of Henry's missiology as he consistently asserts the inbreaking of the creator God into the created realm. The theologian-evangelist is not the initiator but a partaker of God's own divine mission to redeem lost humanity. Those sent with the gospel must always remember that they are messengers of God's redemptive plan. Henry asserted that naturalistic man may try to ignore this reality, but it is unavoidable. "Deform God's truth as he may, he is wholly unable to extinguish the light of divine revelation that illumines nature and history and conscience."[56] The inbreaking of God's nature through general revelation has prepared lost humanity for the arrival of these good-news bearers.

Fourth, the theologian-evangelist is uniquely commissioned by of the Holy Spirit. As previously observed, Henry's missiology was distinctly trinitarian. The theologian-evangelist was sent not only by local congregations, but in the power of the Holy Spirit. Reflecting upon the trinitarian nature of the *missio Dei* and the empowering of the Holy Spirit for the theologian-evangelist, Henry observed:

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[53] Ibid., 14.
[54] Ibid.
[55] Henry, "Facing a New Day in Evangelism," 14.
[56] Ibid.

> Not only does the Cosmic Christ go before us as the Great Apologist in our mission to mankind, but now as the Great Evangelist also convicts the human race in advance of our witness to the World. The eternal Word became flesh, the Logos sacrificially stepped into world history at the Father's bidding. The rejected Redeemer has sent the Holy Spirit to reprove the world of sin, of righteousness refused, of judgment inescapable. Now he bids us, as his co-workers, to take worldwide the good news of redemption in his name: 'As the Father has sent me, even so I send you' (John 20:21, RSV). This he announces our integration with him into the redemptive covenant of the Godhead, assigning us ambassadors of reconciliation to stand between a perishing race and the living God.[57]

Henry's missiology connect the God the Father initiating the *missio Dei* in creation and in sending the Son as the exact representation of the Father (Heb. 1:3). The Holy Spirit is sent by the Son, preparing the hearts of lost humanity for the arrival of the gospel message through divine conviction. The theologian-evangelist is now integrated into this divine plan. Henry commissioned the delegates with the charge, "so let us know the presence of the Risen One who speaks his commission anew to each of us and breathes upon us the Holy Ghost…If we take the Great Commission seriously, we must take the Great Commissioner just as seriously…it becomes our double duty to manifest in our obedience the presence of the Living One."[58] Though commissioned by local congregations, the Holy Spirit is the ultimate authorizer of sent agents into the mission of God as a continuation of the sent-ness of the Son from the Father.

Fifth, Henry's theologian-evangelist is ruthlessly devoted to proclaiming the necessity of personal regeneration by faith in Christ to every person on the planet. This is consistent with Henry's theology of conversion and his theology of mission, but once again he emphasizes the individual aspect of regeneration as part of the world-reaching task of the theologian-evangelist. Henry reminded the delegates that "Time and time again, the evangelical reminder that Christ died for *my* sins and that eternal separation from Christ is *my* prospect unless the new birth

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[57] Ibid., 15.

[58] Henry, "Facing a New Day in Evangelism," 18.

is my portion stabs awake the individual conscience…"[59] The gospel messages is sent to people for personal faith. Henry was clear these sent agents were not peddlers of a customizable religion designed to affirm the preexistent worldview of those hostile to Christ, but rather pursuing individuals made in God's image who must personally put their faith in Christ.[60] This task would direct the work of the theologian-evangelist with an intentional, international focus. The theologian cannot be content to merely wax eloquent about the doctrinal implications of the gospel, nor can the evangelist be content with individual conversions. The theologian-evangelist must apply the unchanging truth of Scripture at a personal, individual level to people of all backgrounds and ethnicities on a world-wide scale.[61] Henry summarized the Great Commission task of the theologian-evangelist by pleading, "But the Gospel reminds all men of an inescapable personal destiny in eternity, based on a conclusive decision in time…Is it too much for men devoted to Jesus Christ to pledge their hearts and lives to a bold new effort to give every man on earth in our time the opportunity to accept or reject the Redeemer?"[62] Consistent with his theology of conversion, Henry envisioned and equipped a generation of mission-minded theologian-evangelists who would devote every fiber of their being to accomplishing the Great Commission task of carrying the gospel to every person on earth.

Together, these five aspects present Henry's vision for the theologian-evangelist. Consistent with his commitment to personal conversion and mission-driven causes, these gospel catalysts would carry the message of Christ to the ends of the earth. The 1966 World Congress captures Henry's heart for a new generation of missional leaders. These theologian-evangelists would be characterized with humility, understanding the gravity and necessity of their assignment. They would be convinced of the gospel's saving power, placing due emphasis on

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[59] Ibid., 15.

[60] "But the Gospel of Jesus Christ does not remind men in a congratulatory way of their personal dignity and worth; it upholds the dignity of my by offering a recovery of his squandered destiny through the forgiveness of sins and a new life." Henry, "Facing a New Day in Evangelism," 16.

[61] "The same Gospel offers to persons of all races and classes and nations a fresh prospect of dignity and direction, of hope and happiness, of purity and power." Ibid., 18.

[62] Ibid., 15-16.

clarity and urgency in communicating Christ's message. The theologian-evangelist is keenly aware that they are not the initiator of this message but a participant in God's divine plan, conscious of the previous inbreaking of God in general revelation and the deep-seated awareness of God's existence in the human heart. Yet despite the beachhead secured by general revelation, the theologian-evangelist relies not upon logic or reason but upon the power of the Holy Spirit as a continuation of the divine trinitarian mission of God. Though personally commissioned by churches and mission agencies, the theologian-evangelist is ultimately sent in the authority of the Holy Spirit and goes with a firm reliance upon the work of the third member of the trinity. Finally, the theologian-evangelist is sent with a clear task – carrying the gospel message of personal faith in Christ to every person on earth. The commissioning of these humble, transformed, confident, reliant, urgent theologian-evangelists is the manifestation of Henry's practice of sending and integral to his missiology.

Lit-Sen Chang

While many are familiar with Henry's interactions with Billy Graham and Bill Bright as examples of Henry's North American evangelistic catalysts, the best example of the theologian-evangelist is in a figure relatively unknown to American evangelicalism. As a global Christian, Henry's influence expanded beyond North America, especially after this time with CT. One example of the "theologian-evangelists" that Henry empowered outside of the United States was Chinese theologian Lit-Sen Chang (Chinese 章力生, or Zhang Lisheng). Chang was born in 1904 and was deeply involved in Chinese politics.[63] Chang converted to Christ in 1950 and became a stalwart defender of the Christian faith. He is described as "One of the most important Chinese theologians in history" and, importantly for this project, wrote extensively on missional theology.[64] Chang's influence on the Chinese church is beyond the scope

[63] For a detailed account of Lit-Sen Chang's conversion, see Lit-sen Chang, "His Amazing Grace: The Life Story of Lit-sen Chang," ed. Samuel Ling, *Asia's Religions: Christianity's Momentous Encounter with Paganism*, (Phillipsburg, NJ: P & R Publishing, 2000) 287-299, and Daniel T. Chan, "Quest for Certainty: The Life and Thought of Chang Litsen" (PhD diss., Boston University, 2000).

[64] "Lit-sen Chang (1904-1996) was brought up as a Buddhist and educated in the Confucian classics as well as in modern political philosophy. He later delved

and purpose of this project, but a brief interaction with Carl Henry demonstrates Henry's global emphasis for the evangelist-theologian beyond the borders of North America.

Henry influenced Chang in three ways. First, Henry's commitment to presuppositional apologetics informed Chang's own apologetics in a Chinese context. Chang wrote from the perspective that that all truth is ultimately God's own truth. G. Wright Doyle notes of Chang:

> Lit-Sen Chang practiced what has been called presuppositional apologetics. That is, he started with certain assumptions, which he did not try to prove. God exists. He created the world, including humankind. We are made to know him, but cannot find him on our own. He has revealed himself and all necessary truth about himself in the Bible…Carl F. H. Henry, who encouraged Lit-Sen Chang in his work, employed a similar apologetic strategy.[65]

Henry's approach to theology was embraced by Chang, which spread among evangelical Chinese pastors. Henry's theological method became the dominant perspective among Chinese evangelicals.[66]

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deeply into Daoism as well. After World War II, he founded Jiangnan University in order to "exterminate" Christianity and revive Eastern religion. Conversion to Christianity in 1950 radically altered the course of his life. He studied at Gordon-Conwell Theological Seminary and then joined the faculty, teaching missions and writing prolifically on theology and apologetics, especially on the relationship of Christianity to Chinese culture." G. Wright Doyle, "Wise Man from the East," Chinasource.org, August 31, 2017, https://www.chinasource.org/resource-library/books/wise-man-from-the-east-lit-sen-chang/.

[65] Lit-sen Chang, *Wise Man from the East: Lit-Sen Chang (Zhang Lisheng): Critique of Indigenous Theology; Critique of Humanism (Studies in Chinese Theology)*, ed. G. Wright Doyle, Translated by Samuel Ling, (Eugene, OR: Pickwick Publications, 2013), xxix. Chan also notes, "Chang would brilliantly mix the presuppositional approach (in the tradition of Kuyper and Van Til) and the common sense approach (in the tradition of Princeton theology and E.J. Camell) to validate truth." Chan, "Quest for Certainty: The Life and Thought of Chang Litsen," 93.

[66] "The current president of Chinese Evangelical Seminary, Dr Peter Chow, says, '(1) Chinese evangelicals are influenced by the evangelical movement in America, and Henry was a prominent leader of that movement. (2) Henry did as much as anyone to encourage evangelical scholarship. CES, of course, is an attempt in

Henry also empowered Chang at a personal level to become an influential theologian. Henry was instrumental in Chang's theological development and encouraged him to write an apologetic on the rise of Zen-Existentialism in the West as a part of a volume entitled "The Challenge of the Cults: A Christianity Today Symposium."[67] Though this volume was published by Zondervan with Harold Lindsell as editor, it was compiled while Henry was editor of *CT*. Chang later turned his portion into a full volume which was promoted as one of *CT*'s recommended works on "Apologetics, Philosophy, and Science" of 1969.[68] Chang specifically credits Henry for his urging and encouragement in the project. Henry contributed to the project by writing the Appendix of the book, and this portion was later used as the cover feature for the March 1, 1968 edition of *CT*.[69] Henry concludes this Appendix with a note that the "problem of God" is not one for the western mind alone, but for all humanity.[70] Chang again credits Henry after the Appendix, stating "Dr. Carl F. H. Henry is the initiator of this book. The present author is grateful to him for his encouragement, for otherwise this book would

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Taiwan in this direction. (3) I myself have been helped by a book he edited – *Revelation and the Bible*. The first article in the Confession of faith of CES has to do with inerrancy of Scriptures in their autographs.' At least one dissertation on Henry has been written in China, and a review of *Carl Henry: Theologian for All Seasons* was published in a leading theological studies journal there. An earlier version of this article appeared in the Chung Tai Theological Seminary journal. Considering the extensive influence of CES among, at least, house churches in China, one can surmise a derivative influence of Henry through some at least of its faculty." Doyle, "Carl Henry and the Chinese Church," 51.

[67] Harold Lindsell, ed. *The Challenge of the Cults* (Grand Rapids: Zondervan, 1961).

[68] Richard Love, "Volumes of Volumes," *Christianity Today* 13, no. 11 (February 28, 1969): 16.

[69] Carl F. H. Henry, "Where is Modern Theology Going?" *Christianity Today* 12, no. 11 (March 1, 1968): 3.

[70] "For modern man come of age, the problem of God is no less decisive than was that ancient conflict between man's trust in the gods of pagan superstition and trust in the revelation of the sovereign Creator-Redeemer God. The problem of God now stands before us as the critical problem of the next decade, and it is the fundamental issue for all mankind." Carl F. H. Henry, "Appendix," in Lit-Sen Chang, *Zen-Existentialism: The Spiritual Decline of the West* (Phillipsburg: P&R Publishing), 234-235.

never have been written at all."[71] Though this encouragement may seem nominal, it indicates that Henry considered the necessity of a biblical defense of the Christian faith outside of the western hemisphere. Henry helped Chang transform from merely a Chinese theologian to a global theologian.

Finally, Henry encouraged Chang in his promotion of Christian mission. Doyle notes the importance of Henry's influence on Chang in the missiological realm. Coming off of the 1966 Berlin Congress, Henry began to organize a similar event in Asia. Doyle connects Henry and Chang and their mutual belief in a world-wide gospel:

> In 1968, Carl Henry asked Chang to write a book for the upcoming congress on evangelism in Asia, which was to be held in Hong Kong. *Strategy of Missions in the Orient* shows just how Chang yearned for God's truth to be proclaimed effectively to the people of every nation and culture in Asia. Chang, like Henry, was deeply concerned about the decline of Christianity in the West, and exerted his efforts to explain the causes of this turning from God and to equipping Christians to communicate the whole message of God to a dying culture. In other words, the world was on his heart, as it was on Henry's.[72]

Chang's view of missions was intricately connected to his view of the Doctrine of God. Coming from atheist China, Chang knew that all Christian mission originated with God Himself and how humanity interacted with the truth of God's existence. Doyle observes that Chang believed, "The problem of God now stands before us as the critical problem...and it is the fundamental issue of all mankind."[73] He continues, observing the similarities in the approach of Chang and Carl Henry. He connects the two, stating, "Carl Henry also saw this clearly, and dedicated two volumes of his great work, *God, Revelation, and Authority* to the doctrine of God. This is one reason why he is so

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[71] Ibid., 235.

[72] G. Wright Doyle, "Lit-sen Chang (Zhang Lisheng): Evangelist, Apologist, Theologian, Prophet." Theological Lectures in Taiwan, 66. ChinaInstitute.org, 2014. www.chinainstitute.squarespace.com/zhang-lisheng-lit-sen-chang.

[73] Lit-sen Chang, *Strategy of Missions in the Orient* (Phillipsburg, PA: P&R Publishing, 1968), 31.

important for Chinese Christians. Training of Chinese students in liberal Western seminaries brought Western liberal theology back to China in the early part of the twentieth century and continues today."[74] Chan observes the connection between Henry's theology of general and special revelation for mission and how it carried over into Chang's approach to missional evangelism:

> Chang went on to spell out the underlying principle of this worldwide task. The principle was surprisingly simple. It said that missionaries should first understand the difference between general revelation and special revelation. Then they should apply and teach this difference in the mission field. General revelation presented itself in reason, wisdom, and creativity. God gave general revelation to all human beings in order that they might love truth and seek God. Therefore missionaries should use it as a point of contact with non-Christians.[75]

The missional applications of the appropriate use of general and special revelation are clear in Henry's literature.[76] Henry's influence on Chang is clear, and through encouraging and mentoring this Chinese theologian, Henry was able to "send" his missional ideology through Chang to the center of Christian theology in China.

Chang subtly yet clearly demonstrate a commitment to sending gospel-driven theologian-evangelists, agent of God's Kingdom. Henry's sending was not from the confines of a local congregation, but flourished by empowering other evangelical leaders to use their gifts and talents to their maximum so that more people could come to Christ on a broad scale. Lit-Sen Chang is an example of a Chinese theologian impacted by Henry, and his repeated credit to Henry for his rise to prominence in writing on Chinese theology and mission show Henry leveraged his influence to impact the globe for Christ. Henry called the evangelist to theology, and the theologian to evangelism. Though primarily focused on Western thought and theology, Henry also saw and invested in global leaders whenever possible. By preparing and pressing others to use their

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[74] Doyle, "Lit-sen Chang (Zhang Lisheng): Evangelist, Apologist, Theologian, Prophet," 6.
[75] Chan, "Quest for Certainty: The Life and Thought of Chang Litsen," 116.
[76] Henry, *GRA*, Volume 2, especially 2:9, 2:45, 2:73.

God-given gifts for Christ's mission, Henry sent mission-minded people as catalysts for the Great Commission.

Conclusion

Though not as overt as his investment in missional causes or as published as his theology of conversion, Henry nonetheless had a clear commitment to sending and empowering people in his life's ministry. Henry had a clear *goal in sending*, specifically the "theologian-evangelists" he aptly described at the 1966 Berlin Congress on World Evangelism. Henry personally invested in the *"Kingdom agents" of sending*, including evangelists like Bill Bright, Billy Graham, and the global theologian-evangelist Lit-Sen Chang. He called the evangelists to deeper theology, and the theologian to evangelistic mission. In each of these four aspects it is clear that Henry did indeed practice the sending of missional "catalysts" in a variety of ways, disciples who were "out of step" with the world, but possessed unflinching dedication to live and act in the power of the Spirit as participants in the divine *missio Dei* in fulfillment of the Great Commission task.

Conclusion: The Case for the Theologian-Evangelists

Henry concluded his opening address of the 1966 Berlin World Congress on evangelism with this charge to its attendees:

> When even theologians herald the 'death of God,' it becomes our double duty to manifest in our obedience the presence of the Living One. Can we find for ourselves in these days what at first must have seemed almost incredible to the early Christians, namely, that because Christ indwelt and transformed them, those who touched their lives acknowledge them to be a new race of men? Will it be said of us: They came to Berlin pondering their individual tasks in a world out of joint; they returned like a host from heaven, unable to stifle their praise of Christ, their thousand tongues swelling into a single might voice, and their lives glowing with the radiance of messengers from another world?[77]

[77] Henry, Evangelicals at the Brink of Crisis, 120.

The theologian-evangelist of this generation and the next must heed Henry's charge. In voices and lives of triumphant praise, the theologian-evangelist has a double duty to uphold the truth of Scripture to a lost and dying world with an unapologetic, unrelenting urgency to share the good news with every person on the planet until Christ returns.

This paper has argued that Carl F. H. Henry should be understood as a missional theologian, witnessed in Henry's writing on the purpose of mission as a theology of conversion, his promotion of mission by the practice of mission-driven causes, and the empowerment of people to mission as gospel-driven catalysts for Great Commission expansion. Despite never personally serving as an international missionary, Henry manifested missional thought throughout the entirety of his career. Henry's concept of the "theologian-evangelist" places him squarely in the contemporary understanding of missiology, and Henry should rightly be considered as a missional theologian. Henry was an exemplary missiologist committed to reaching the nations for Christ. He not only possessed a theology of mission but lived as the personification of his dream for the theologian-evangelist by his investment in the purpose, promotion, and people of mission. Henry understood that the Great Commission was more than a personal mandate but a mission that required every ounce of creativity and courage. In assessing the theological and missional impact of Carl F. H. Henry, this paper has argued and maintained that he should be rightly considered as a missional theologian and in concert with contemporary discussions in the discipline of missiology.

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From the Spurgeon Library

Midwestern Seminary Acquires the Charles Spurgeon Heritage Collection from Spurgeon's College UK

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The Spurgeon Library at Midwestern Seminary has announced its recent acquisition of the Heritage Collection from Spurgeon's College UK. The collection consists of thousands of books, manuscripts, letters, artifacts, newspaper cuttings, and more from Charles Spurgeon.

Midwestern Seminary President Jason Allen said of the acquisition, "The Heritage Collection is truly a one-of-a-kind collection and an invaluable stewardship. This is a stewardship we feel well beyond Midwestern Seminary. It's a stewardship for Southern Baptist pastors and churches. It's a stewardship for the broader Baptist and evangelical world. And that's a stewardship I could not be more delighted for Midwestern Seminary to exercise."

Allen went on to say, "Under God, the Spurgeon Library as we know it would not exist without one couple, Bill and Connie Jenkins. Ten years ago, they singlehandedly funded the beautiful Spurgeon Library which presently houses so much of Spurgeon's personal library and collection. Now, a decade later, they've led the effort to make this new acquisition possible. Rare is the couple who have such resources and generosity, coupled with an awareness of church history and an appreciation for sound doctrine, all moving them to so generously support this acquisition. All who love Spurgeon's ministry owe a debt of gratitude to this dear couple. That's certainly a gratitude I feel, and no doubt many, many others will too feel it."

"In addition to the Jenkins, several other seminary supporters and ministry partners have joined and are joining the effort. We look forward to celebrating with them next year when we formally dedicate this major addition to the Spurgeon Library."

The Heritage Collection offers an unparalleled glimpse into the life and ministry of Charles Haddon Spurgeon (1834-1892) and the Pastor's College that he founded.

Beginning in 1856, the Pastor's College has a rich history closely intertwined with the legacy of Spurgeon. The collection's origin can be traced back to Spurgeon's presidency of the college, which concluded with his passing in 1892. J.A. Spurgeon, his brother, presided over the College from 1892-1896, and then Thomas Spurgeon, his son, took over from 1896-1917.

Over the years, many documents, papers, and personal items from the Spurgeon family were deposited with the college, now named Spurgeon's College UK, turning it into a de facto repository for all things related to the Spurgeons. Additional items have been added to the collection as generous individuals have donated Spurgeon-related memorabilia passed down through the generations.

The recent acquisition of the Heritage Collection by the Spurgeon Library marks a historic moment in the preservation of Spurgeon's legacy.

As a part of the acquisition process, the Spurgeon Library had the opportunity to explore this treasure trove of historic artifacts, manuscripts, and personal items. As the Spurgeon Library relayed, the collection brings with it the promise of tremendous value for scholars and enthusiasts of Spurgeon's life and ministry. The collection includes:

> Spurgeon's Earliest Preaching Notebooks: These 10 original notebooks contain nearly 400 sermons that Spurgeon preached in Waterbeach and surrounding areas as a teenager. While these sermons have been published, the original notebooks themselves have not yet been analyzed by Spurgeon scholars, making them a valuable resource for future research.
>
> Anti-Christ and Her Brood; Or, Popery Unmasked: This is the original essay penned by Spurgeon as a 15-year-old on the Roman Catholic Church. It has never been published or extensively studied.

Letters: The collection includes over 500 original, handwritten letters, mostly from Spurgeon, but also from and to other individuals connected to Spurgeon, including his wife, Susie. These letters touch on a wide range of subjects, offering insights into pastoral ministry, church planting, personal life, and more. Many letters are from the latter part of Spurgeon's life and are expected to provide fresh insights into the Downgrade Controversy.

Pulpit Notes: Approximately 700 original, handwritten pulpit notes used by Spurgeon for his sermons and lectures. These notes, often small in size, reveal the meticulous preparation that went into Spurgeon's preaching and teaching.

Transcripts and Galley Proofs: More than 10,000 pages of transcripts of Spurgeon's sermons and approximately 900 pages of galley proofs are included in the collection. These manuscripts offer valuable insights into Spurgeon's preaching style, homiletics, and editorial approach.

Newspaper Cuttings: The collection includes around 100 binders and large scrapbooks filled with chronologically arranged newspaper and magazine cuttings related to Spurgeon. These cuttings represent a monumental amount of historical research into Spurgeon's life and ministry.

Artifacts: The Heritage Collection boasts numerous artifacts, including Spurgeon's personal belongings like his shirt collar, handkerchiefs, canes, reading glasses, pocket watch, and numerous Bibles with inscriptions and notations. Of particular interest is a sermon pamphlet carried throughout Africa by David Livingstone, which contains Livingstone's inscription.

Pastor's College Minute Books: Three sets of minute books provide new insights into Spurgeon's ministry with the Pastor's College, including detailed records of theological discussions, the reconstitution of the Pastor's College Conference after the Downgrade Controversy, and missionary activities among Pastors' College graduates.

Other Significant Items: The collection features several additional items of historical and research value, such as Spurgeon's personal Bibles, his last letter from Mentone, an essay he wrote at age 11, original manuscripts of his famous works, first edition volumes of his works, and even the original pulpit from Colchester Chapel where Spurgeon was converted in 1850.

The above listed materials are but a fraction of the Heritage Collection recently acquired by the Spurgeon Library. The fruit of such a collection will become evident in the coming years and decades as Spurgeon scholarship continues to advance with the help of the Spurgeon Library.

Commenting on the recent acquisition, Curator of the Spurgeon Library Geoff Chang said, "Midwestern Seminary's acquisition of the Heritage Collection makes the Spurgeon Library not only the largest collection of Spurgeon materials in the world but also the premier institution for Spurgeon scholarship in the world."

"The value of this collection is priceless," he continued. "To preserve this collection and make it available and useful to pastors and scholars will prove to have historical significance in the decades to come."

The acquisition of this collection from Spurgeon's College UK unites Spurgeon's personal library with the contents of the Heritage Collection for the first time since the library was sold in 1905.

Midwestern Seminary's Provost, Jason Duesing, reflected on the partnership with Spurgeon's College UK for this acquisition, saying, "Spurgeon's College UK has been such a wonderful partner through this process. It was their vision to keep this collection together and to find an evangelical institution that will work to preserve Spurgeon's legacy."

"While Midwestern Seminary is acquiring the Collection from them, we see it as a transfer of stewardship and pledge to care for it with the dedication they have shown since 1892. It is a marvel and a testimony to the legacy of Spurgeon's College in London that the Collection remains intact, well cared for, and accessible for researchers. Our aim is to build upon that archival legacy and thereby honor Spurgeon's College for their faithfulness."

The Spurgeon family, including Hilary, Richard, and Susie, also expressed their hopes for this acquisition, "We are encouraged to think that the students at Midwestern Seminary will pour over the numerous sermons, sermon notes, and other writings and not only will they be

blessed, but their studies will bless others too. We hope and pray that pastors will be inspired by Spurgeon to preach Jesus to their congregation not just in the United States but across the world."

"We are also confident that Midwestern Seminary will preserve and display the collection at the highest level as they have done with the Spurgeon Library. It is wonderful to think that much of the writings were probably done in his actual library."

Spurgeon's College Vice-Chancellor Philip McCormack said of the acquisition, "The transfer of stewardship to Midwestern Seminary, and their pledge to care for it, was a critical component in our decision. Spurgeon's College has achieved the awarding and validating powers of a UK university and in September 2023 was placed in the top 26 universities and colleges in the UK in September 2023. The College is on the cusp of an exciting whole site development and establishing its position as an evangelical university in the UK. The transfer of stewardship of the Heritage Collection to Midwestern Seminary has occurred, by the providential grace of our sovereign Lord, at the right time for both institutions."

Additionally, several noteworthy comments from leaders within the Southern Baptist Convention and evangelicalism more broadly came as the result of Midwestern Seminary's acquisition of the Heritage Collection.

Bart Barber, president of the Southern Baptist Convention, said, "What a monumental acquisition! Sit in our classrooms, listen to our worship service, or browse our websites and social media accounts and you'll quickly discover how much Southern Baptists treasure the memory of Charles Spurgeon. How wonderful that we can also undertake the stewardship of protecting and treasuring the artifacts he left behind."

Thomas Kidd, research professor of church history at Midwestern Seminary, said, "The acquisition of this unique trove of Spurgeon materials is a capstone for Midwestern Seminary's emergence as a major center of evangelical history in the Anglo-American world."

Tom Nettles, senior professor of historical theology at Southern Seminary and author of Living by Revealed Truth: The Life and Pastoral Theology of Charles Haddon Spurgeon, said, "Midwestern Seminary's acquisition of the Heritage Room Collection from Spurgeon's College UK will provide a virtually endless resource for researchers in Spurgeon. Spurgeon material on Spurgeon's preaching and correspondence,

Victorian evangelicalism, doctrinal controversy, valuable handwritten manuscripts, and serendipitous documents and artifacts will provide both delightful entertainment and serious scholarship. A single location for such a varied resource for research is advantageous for everyone interested in further engagement with this unwavering magnetic preacher of the gospel and ardent defender of the faith."

Michael Haykin, professor of church history at Southern Seminary, said, "Charles Haddon Spurgeon is without doubt one of the most important figures in Baptist history. There are a number of reasons for this, one of which is undoubtedly his utterly remarkable sermonic output. And yet major research on him, his thought, and his times is really only just beginning."

He continued, "The acquisition of the vast bulk of the archival remains of his ministry by the Spurgeon Library at Midwestern Seminary is thus of monumental importance. For it locates in one generous locale nearly all that a Spurgeon researcher needs for his or her study. Personally, I am thrilled by this development and look with anticipation for the rich studies that will flow from what is now the premier center to study Spurgeon and the British Baptist world of his day."

Ligon Duncan, chancellor and CEO of Reformed Theological Seminary, said, "Midwestern Seminary's acquisition of a massive and important collection of Spurgeonalia, to add to its already superb and significant Spurgeon Library, is good news for all of us. I want heartily to congratulate President Jason Allen and his team on this strategic investment. Evangelicals around the world will benefit from this dramatic expansion and consolidation of Spurgeon resources. May the Lord indeed use this as a catalyst for the study of Spurgeon in our time, and to raise up a new generation of preachers who share Spurgeon's convictions and passion."

Steven Lawson, founder and president of OnePassion Ministries and author of The Gospel Focus of Charles Spurgeon, said, "Charles Haddon Spurgeon is the undisputed Prince of Preachers, the most widely acclaimed proclaimer of Scripture since the Apostle Paul. The Spurgeon Center at Midwestern Seminary, under the capable leadership of Dr. Jason K. Allen, has made a significant acquisition to acquire the treasures of this luminous preacher, which include much of his literary estate. This will position the Spurgeon Center for years to come to be the major headquarters for the study of the voluminous works of this pulpit giant."

Ray Rhodes, Jr., president of Nourished in the Word Ministries and author of Yours, Till Heaven: The Untold Love Story of Charles and Susie Spurgeon, said, "My heart raced with excitement when I learned that Midwestern Seminary had acquired the inestimable Heritage Room Archive from Spurgeon's College in London. This acquisition is the best news in Spurgeon scholarship since Midwestern Seminary opened the Spurgeon Library in 2015. Spurgeon scholars seek to get as close in proximity to 'The Prince of Preachers' as possible by 'turning every page' in research and by visiting all related sites."

"Midwestern Seminary gets us very close to the man by housing the greatest collection of Charles Spurgeon resources in the world. Everyone interested in Spurgeon's life and legacy must visit the stunningly beautiful Spurgeon Library at Midwestern Seminary where they will find his Christ-exalting legacy in good hands and well preserved for both this generation and the generations to come. This is a historic day for Midwestern Seminary, the Southern Baptist Convention, Spurgeon scholarship, and for churches around the globe."

To learn more about the Spurgeon Library, visit https://www.spurgeon.org/spurgeon-center/. To apply for a full-tuition scholarship for one year of Spurgeon studies, apply for the 2024 Spurgeon Fellows Cohort at https://www.mbts.edu/degrees/masters-studies/ftc-cohorts/spurgeon-fellows/.

***Carl F. H. Henry on The Holy Spirit*. By Jesse M. Payne. Studies in Historical and Systematic Theology. Bellingham, WA: Lexham Academic, 2021. 180 pp. $29.99, Paperback. ISBN 978-1-68359-487-1.**

In this Carl Henry study, Jesse Payne, the Pastor of First Baptist Burkburnett, argues that the Holy Spirit plays a vital role in Henry's understanding of revelation, ecclesiology, and ethics. Payne earned a BA in English (UTA), an MDiv in Systematic Theology (SWBTS), and a PhD in Historical Theology (MBTS). This work is a revision of Payne's 2019 dissertation. Payne identifies problems in existing studies on Henry. One problem is that so many have understood Henry to have a "weak" or "underdeveloped" pneumatology (4). Another problem is that despite various kinds of studies, "there has been no sustained, academic analysis of his pneumatology" (14). Payne's thesis is that Henry "believed that a Spirit-inspired Bible (revelation) would order a Spirit-enlivened body (ecclesiology) composed of Spirit-filled believers (ethics)" (4). Payne wants Henry's reputation as the premier evangelical to inspire current evangelicals to appreciate their evangelical past and to propagate future pneumatological studies (13).

Payne's chapter on contours and context clarifies that he is focusing on the primary themes on the Spirit in Henry's works. For Henry, the Spirit is the "full, furious wind of God," and he is active in his work of baptizing, sealing, and filling (30, 35). The two historical contexts relevant to Henry's pneumatology are the charismatic movement and the Jesus People movement. Henry appreciated the charismatics for "their desire for the Spirit's manifestation in one's life and their vibrancy in evangelism and worship" (45). However, Henry also "thought the charismatic movement was unbalanced in that it myopically emphasized debatable points and missed the larger thrusts of passages like 1 Corinthians 12" (46). Henry appreciated the Jesus People for their evangelistic vitality and compassion for the destitute. However, Henry found them to be guilty of "compassion lacking theology" (53). Payne's next chapter is about Henry's prized subject: revelation. Payne argues that "pneumatology served as an aquifer that gave Henry's doctrine of revelation its vibrancy and vitality" (57). Henry believed that the Spirit inspired the authors of Scripture as well as the very words of Scripture themselves. Henry then grounded both his view of inerrancy and of

infallibility in his view of divine inspiration. In illumination, the Spirit "causes light to beam from the already inspired text and empowers the mind to absorb and appropriate this truth" (68).

Payne's next chapter highlights the Spirit's role in the church, particularly the "Spirit-engendered unity at the universal level and the Spirit-anointed proclamation at the local one" (84). Henry wanted the universal church to seek the unity that only the Spirit could provide. On the local church level, Henry believed that all believers and every preacher are commissioned as couriers of the gospel message, whether to the ends of the earth or in the context of the local church (102). In his next chapter on ethics, Payne argues that "Henry understood the Holy Spirit to be the dynamic power behind ethical living that corresponds to God's revealed word" (114-115). In his *The Uneasy Conscience of Modern Fundamentalism*, Henry "chastised fundamentalists for obsessing over lax personal ethics at the expense of addressing societal ethical challenges" (119). For Henry, the Spirit radically alters the ethical outlook of individual believers and the corporate church, especially in the virtues of love and joy (128).

Payne concludes that pneumatology was central to both Henry's historical context and his work on revelation, ecclesiology, and ethics. Payne would not go so far as to say that Henry was *the* theologian of the Spirit, but rather, "Henry deserves to be remembered as *a* theologian of the Spirit" (143). Like John Calvin, Henry devoted ample attention to biblical and theological exposition of the Holy Spirit. He related the doctrine of the Spirit to other areas of theology, and he also elevated the role of the Holy Spirit in the carrying out of Christian ethics.

There are a couple of clear strengths in this work. The first strength is Payne's honesty about the difficulty of researching Henry's pneumatology. Henry was a journalist, not a systematic theologian. Henry's pneumatology is substantive, though, when considered over 250 pages in *God, Revelation and Authority* and another 50 pages in *Christian Personal Ethics* (145). Payne is honest about how, with Henry, pneumatology is "not explicitly at the forefront of his work," but rather, "one must do a bit of triangulation between his doctrine of God, his writings about the Spirit, and other writings on issues like evangelism and ecclesiology, which are not pneumatological per se but still address the Spirit" (14-15). The most admirable strength in this work is how Payne consulted primary sources that previous researchers of Henry had

not consulted. Payne availed himself of the Carl F. H. Henry Papers in the Rolfing Library at Trinity Evangelical Divinity School. This collection includes Henry's correspondence, notes, and sermons. One example is Henry's untitled lecture notes which bemoan the fact that "seminaries have a semester or term on Christology, but [only] an hour lecture on the Spirit" (24-25). A second example is the first published pamphlet Henry wrote a year after his conversion about how the Spirit-directed life is a life in which miracles should be expected (38-39). These primary sources provide incredible insight into the mind of Carl Henry.

On the other hand, there is tension in the book about the three areas of focus: revelation, ecclesiology, and ethics. In one place, Payne slips and writes "Henry's understanding of the Spirit informs how one understands his views of Scripture, the church, ethics, and *the Christian mission in a secular society*—all areas he addressed at length" (16, emphasis added). If Henry has addressed at length the Spirit's role in the Christian mission, then why is the Christian mission not a stand-alone category, instead of being subsumed under the broader section of church? Has Payne sacrificed content here for the sake of a memorable package (Spirit-inspired Bible, Spirit-enlivened body, and Spirit-filled believers)? A second weakness is a confusing conclusion, where Payne introduces new material—a comparison between Carl Henry and John Calvin. For Payne, Calvin is "the theologian of the Spirit," and if Henry has enough similarities with Calvin, Henry can be "a theologian of the Spirit." It is confusing to the reader because, all along, Payne has been arguing against an "underdeveloped" or "weak" pneumatology and for a "rich" pneumatology, not a Calvinistic pneumatology. The comparison to Calvin in the concluding chapter is unnecessary for Payne's case. If Calvin was to be the standard in the end, there should have been more about Calvin throughout the work instead of a quick list of similarities in the last few pages of text (144-146).

In the end, I highly recommend *Carl F. H. Henry on The Holy Spirit*. The reason is the reminder that every systematic theologian needs. We prefer to separate and discuss different doctrines as stand-alone entities, but what Carl Henry reminds us of is that these doctrines are intertwined and connected. Pneumatology cannot be studied in a vacuum. Perhaps the tendency to "divide and conquer" is the reason why there are so many evangelicals today who end up with a weak pneumatology. Henry

strengthens evangelical pneumatology by connecting it to the Scripture, the church, and Christian living.

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***Jesus Among the Gods: Early Christology in the Greco-Roman World.* By Michael F. Bird. Waco: Baylor University Press, 2022. 480 pp. $59.99, Hardback. ISBN 978–1481316750.**

How might a New Testament theologian formulate Christology? Of the many avenues that could be forayed, Michael F. Bird turns to the old paths of the history of religions school but with the eye of a theologian keen on what the Old and New Testaments and ancient works of literature state about the being of God and gods.

Bird argues that (1) Jesus can be understood in terms of how ancient religions grasped both divine, absolute ontology and the divine attributes of relational mediatorial figures, (2) the language Christians used to describe Jesus resembles the framework that Greco-Roman and Jewish devotees employed to describe mediatorial figures in their systems of religion, and (3) though Jesus resembled the mediatorial figures of the Greco-Roman religions, his uniqueness finds explanation in terms of Judaism—primarily as Jesus's followers ascribed to him characteristics reserved for Israel's God.

Bird assembles his argument by first describing how Jesus is understood in light of ancient concepts of divinity. Bird then analyzes Jesus in relationship to intermediary figures of the ancient world. The latter concern dominates the page count of *Jesus Among the Gods*. Chapter four, "Jesus and the 'In-Betweeners' Comparing Early Christologies and Intermediary Figures," dominates the book's page count, covering 266 of the 411 pages. Here Bird compares conceptions of Jesus in the Old and New Testaments and descriptions of divine and intermediary figures in ancient texts like *1 Enoch*, *4 Ezra*, *Ascension of Isaiah*, *Sibylline Oracles*, 1QM, 11QMelch, *Gospel of Thomas*, *1 Clement*, Irenaeus's *Adversus haereses*, Justin Martyr's *1 Apology* and *Dialogue with Trypho*, Cassius Dio's *Historia Romana*, Josephus's *Antiquities*, Philo's *De*

somniis, *De vita Mosis*, and *Legatio ad Gaium*, Plutarch's *Isis and Osiris*, and Suetonius's *Augustus*. Bird engages these ancient texts in conversation with modern authors like Richard Bauckham, A.Y. Collins, J.J. Collins, James Dunn, Martin Hengel, William Horbury, Larry Hurtado, and Chris Tilling. These 266 pages could be a stand-alone book of historical religious investigation, but that is not Bird's purpose. He is after Christology; thus, he is bound to set his history-of-religions analysis within a broader conceptual and philosophical framework. Bird thus states that the fruit of historical inquiry must include diachronic and synchronic axes that extend even to the Nicene era.

Bird concludes that the overlapping characteristics between Jesus and the mediatorial figures of ancient Greco-Roman religions do not postulate confusion or inconsistency on the part of the Christian authors of Scripture or church fathers of the early centuries of Christianity. Instead, the points of contact between Jesus and other divine mediators underscore Jesus's realness, integrity, and plausibility in the ancient world. If Jesus were altogether unique, he would not be comprehensible within the pagan worldview of the day, its diversity notwithstanding.

Of the many ways Bird identifies Jesus's unique status as a divine figure with respect to Israel's God, four deserve special attention. First, the Christian message references worship and love for Jesus almost immediately after His resurrection. The rapidity with which Jesus's followers gave themselves and their lives for Jesus has few points of contact with how other groups related to the mediatorial figures in their religion. Bird cites Paul's statements that it would be better to die and be with Christ than to live (Phil 1:21; 3:8) and Jesus's challenge to Peter to love him more than any other relation or pursuit (John 21:15-17) as evidence that both Jesus and his followers understood Jesus's superior value. "Christians had an exceedingly acute affection for and identification with Christ that does not neatly correspond with devotion to their intermediary figures as far as I am aware" (389).

Second, Jesus is unique as the uncreated cocreator and mediator of creation. Jesus's eternality, rank above angels, and rule over creation (John 1:1-4; Col 1:15-18; Heb 1:1-4) set him apart from mediatorial figures with whom Jesus shared various characteristics that could identify him with the gods. Bird notes that Jesus's unique elevated status was set within Judaism's fixed conception of monotheism, underscoring

Jesus's distinct nature and activity among the various divine figures of the ancient world.

Third, Jesus's uniqueness is found in his contact points with Israel's God and no other figure. While scholars identify parallels between Jesus and other divine figures of the ancient world, Jesus's highly consistent portrayal of Israel's God remains unrivaled. In this way, "Early Christology needs to be situated in terms of the incipient trinitarianism of early Christianity" (389). Bird acknowledges that some readers may chide him for theologizing at this point when he claims to engage in a scholarly historical comparison of ancient divine mediatorial figures. Bird aptly notes that to investigate Jesus in the New Testament from an academic historical grid requires noting that the contexts in which New Testament authors describe Jesus are also contexts in which Jesus is described in relation to God the Father and the Holy Spirit. "The true historian of Christian religion will have to admit that mapping the origins of early Christology with its diversities and developments cannot be abstracted from the church's broader divine discourse that quickly transformed into conversations about God's unity and tripartite economy" (390).

Fourth, Jesus dispensed the Spirit of God upon his followers. In doing so, Jesus both fulfilled conceptions of Judaism that expected God to pour out his Spirit (Ezek 39:29; Joel 2:8-29; Acts 2:17-18) and initiated a new movement/humanity in which every facet of life was to be understood in relation to God's indwelling presence. From cosmology to common moral formation, all of life was to be understood in light of the Spirit Jesus sent upon those who believed in him. Jesus's bestowal of the Spirit of God upon his followers placed him in a unique sphere among other divine mediatorial figures of the Jewish and Greco-Roman worlds.

I am particularly interested in Bird's volume because he is concerned with historical criticism and theology. I am not convinced that the divide between these two pursuits is a chasm fixed. Bird's offering builds a bridge and establishes a grid for simultaneously doing theology and historical criticism.

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***Christ Humbled yet Exalted*. By John Flavel. Abridged by J. Stephen Yuille. Grand Rapids: Reformation Heritage Books, 2021. 191 pp. $16.00, Paperback. ISBN 978-1601788511.**

The second part of John Flavel's *The Fountain of Life Opened Up* was published by Reformation Heritage Books as *Christ Humbled yet Exalted.* Like the first part (*Christ and His Threefold Office*, 2021), J. Stephen Yuille edited and abridged the doctrinal sermons of John Flavel with clear organization and modern English. *Christ Humbled yet Exalted* described the incarnation in terms of the Son's condescension for humanity. This work contained more groupings of chapters than the first part, tracing events in the work of Christ rather than mediatorial aspects. Each sermon followed the same pattern of key text, commentary, stated doctrine, explication, and application (with the exception of sermon 16, a transitional summary). Pastors and theologians will benefit from Flavel's short, reasoned sermons, explaining the person and work of Christ through key topics and Scriptures.

Christ Humbled yet Exalted began with the definition of the Son's humiliation in light of his ordained work. The office of prophet conspicuously absent, Flavel transitioned, "He cannot, as our priest, offer Himself as a sacrifice to God unless He is humbled. He cannot, as our king, powerfully apply the virtue of His sacrifice unless He is exalted" (1). Flavel used two sermons (sermons 1–2) to explain the condescension of the Son in his incarnation from the classic passage of Philippians 2. The humiliation of Christ occurred in all moments of the incarnation, beginning with birth as a human and reaching its climax in the crucifixion. Sermons 3–8 described Christ's preparation for the crucifixion. Although Flavel foreshadowed "six acts of preparation," his sermons' introductions only clearly identify those "three on His part" and not the "three on His enemies' part" (17). Christ prepared through the High Priestly Prayer, instituting the Lord's Supper, and praying in the Garden of Gethsemane. Flavel moved quickly to describe the manner of Christ's death as crucifixion, lonely, and lowly, but these sermons do not specifically address his subjection to enemies' preparations clearly.

Next, Flavel grouped five sermons (sermons 9–13) on the seven statements of Christ on the cross. The sayings Flavel covered highlighted forgiveness, the promise of salvation, forsakenness, physical and spiritual thirst, and the finished work of Christ. Sermon 11 on the cry of

forsakenness was longer than most others, giving attention to the dynamics of the relationship between the Father and the Son. The Father's desertion of the Son was penal, "in that [Christ] bore the curse to make satisfaction for our sins" (91). Flavel maintained that Christ's death alone is not the sum of his work, but he applied Jesus's saying "It is finished" to the completion of his obedience to the Father's will. Finally, he wrote sermons 14-20 surveying the subsequent aspects of Christ's work, including his burial, ascension, session, and return in judgment.

Christ Humbled yet Exalted will serve as a great resource to pastor-theologians seeking clear Reformed expositions of texts describing the work of Christ. Because the work is a collection of sermons, it sometimes lacks cohesion and contains repetitive teaching points. Altogether, however, the clear doctrinal points and biblical support present sound examples for those seeking to articulate the Puritan position. Flavel was a strong proponent of penal substitutionary atonement and articulated simple defenses of perceived contradictions or theological problems resulting from his views. Among these is a gentle, yet strong, affirmation of God's determination of human suffering from Christ's humiliation to the believer's travail: "We look upward to see the sovereign Lord who sends troubles upon us. They do not emerge from the dust, but descend from heaven (Jer. 18:11). They are the Lord's instruments to bring His wandering people to Himself" (67).

In *Christ Humbled yet Exalted*, some of Flavel's applications strained the texts and doctrines he sought to teach. Although the collection focused on the work of Christ, Flavel often omitted discussion of the Holy Spirit in trinitarian discussions. For example, Christ's sacrifice was labeled necessary on the Son's account, the Father's account, and the believer's account, but the Spirit is not mentioned in the same sermon (115f). This critique is sharpened in that the longest treatment of the Spirit falls in the application of Flavel's sermon on Christ's ascension (170–71). Preachers will strengthen their theological proclamation by highlighting the agency and eternal activity of the Holy Spirit, avoiding the unintentional embargo on his presence prior to Christ's ascension. Applying Christ's experience on the cross to believers, Flavel argued that those temporarily deserted by God (probationally, cautionarily, or disciplinarily since the penalty of sin has been paid) should exercise faith that the relationship with God might be restored (101). Some similar

applications seem to stretch the relation of Christ's unique work and the believer's experience.

In addition to a Scripture index helping readers compile and compare Flavel's use of particular passages, this edition would have benefited from an edited table of contents or title pages separating groupings of chapters according to the outline of this review's summary. Overall, though, the collection presents a testimony of faithful doctrinal preaching in the Puritan tradition now more accessible to contemporary pastor-theologians.

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***Christ and His Threefold Office*. By John Flavel. Abridged by J. Stephen Yuille. Grand Rapids: Reformation Heritage Books, 2021. 153 pp. $16.00, Paperback. ISBN 978-1601788498.**

Reformation Heritage Books reproduces age-old works of devotional and theological benefit for the church today, and their recent publication of sermons by John Flavel would be a boon to the library of any pastor-theologian. Flavel (d. 1691), an English Puritan, was ejected from the Church of England through the Act of Uniformity of 1662 and subsequently pushed further and further away from his parish. He faithfully met with his congregation, despite the persecution of nonconformists, until the declaration of indulgences preceding the Act of Toleration of 1688. Flavel's works were published numerous times following his death and frequently cited by Jonathan Edwards and read by George Whitefield (x). *Christ and His Threefold Office* is the first part of Flavel's book of doctrinal sermons on Christ entitled *The Fountain of Life Opened Up*.

In *Christ and His Threefold Office*, Flavel surveys the work of Christ, dividing the topic according to the classic *munus triplex*: Christ as prophet, priest, and king. The collection begins with eight sermons of introduction, including related doctrines such as the person of Christ (sermons 1–2, 5), the covenant of redemption (sermon 3), God's love for humanity (sermon 4), and Christ's holistic title of Mediator (sermons 6–

8). Next, Flavel included sermons on each aspect of the threefold office, including Christ's work as prophet (sermons 9–10), priest (sermons 11–15), and king (sermons 16–17). As highlighted by the additional length given to Christ's priesthood, Flavel's preaching focused mostly on the benefits of salvation, presenting the entire threefold office as a gracious work for humanity.

Foreshadowing the second part of *The Fountain of Life* (also published by Reformation Heritage Books as *Christ Humbled yet Exalted*, 2021), the threefold office necessitates clear articulation of the hypostatic union in Christ and the believer's mystical union with Christ. In typical Puritan prose, Flavel preached that the hypostatic union was given for the fulfillment of the covenant of works in the covenant of redemption: "He who undertakes to satisfy God by obedience must be God, and He who performs such perfect obedience in our place (by doing and suffering all that the law requires) must be man. These two natures must be united in one person, or else there could not be a cooperation of either nature in His mediatory work" (33).

On the doctrine of the work of Christ, Flavel summarized classic Puritan emphases, repeating themes such as the relational breach between God and humanity, God's justice, the love between God the Father and God the Son, God's love for the elect, and substitutionary atonement. Although less attention is given to the offices of prophet and king, Flavel attributed specific aspects of Christ's service to believers within them. As prophet, Christ reveals and teaches the church (71) and illuminates the heart and mind (79). As king, Christ reigns spiritually through the obedience of the elect (135) but also orders all the events of history toward the good of the elect (144). Flavel characteristically emphasized Christ's exercise of the priestly office, writing sermons on the necessity of his priesthood, his oblation (offering), his continuing intercession in heaven, his satisfaction in crucifixion, and his inheritance secured for the elect. He repeatedly presented the crucifixion as a substitutionary sacrifice, whereby the Father justly "exacted a satisfaction from Christ; that is, He required from Him, as our surety, the penalty due to us for our sin" (101). Flavel insisted that each of the three offices were necessary for the Son to serve as mediator between the Godhead and humanity, summarizing the threefold office together: "Salvation is revealed by Christ as a prophet, procured by Him as a priest,

and applied by Him as a king. It is revealed in vain if it is not purchased, and it is revealed and purchased in vain if it is not applied" (88).

Editor J. Stephen Yuille abridged and formatted Flavel's sermons in a masterful presentation. The consistent format of Flavel's teaching strategy will aid pastors and Bible teachers seeking to synthesize insights on the work of Christ. Each sermon follows the same outline: the recitation of a topic verse, commentary on the verse, a concise doctrinal statement, biblical support from outside the topic verse, and application of the doctrine. The length of each sermon is short enough that it could be incorporated into devotional material, but the occasional nature of collecting doctrinal sermons results in much overlap. Therefore, the work is not suited for a complete readthrough in one sitting. Flavel utilized clear, ordered lists with repeated headers for specific examples and application. Yuille aided the reader's use of the sermons through the incorporation of italics for lists written in parallel language. Typical of Puritan writing, Flavel supported every theological statement (sometimes every sentence) with biblical examples or interpretation. A Scripture index would have strengthened the book's usefulness to those seeking theological commentary and application of specific Bible passages. Even still, *Christ and His Threefold Office* will serve as a treasure trove of doctrinal riches for the pastor-theologian seeking examples and language to bolster his teaching.

Thomas G. Doughty Jr.
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***Orthodox Yet Modern: Herman Bavinck's Use of Friedrich Schleiermacher*. Studies in Historical and Systematic Theology. By Cory C. Brock. Bellingham, WA.; Lexham Press, 2020. 271 pp. $28.99, Paperback. ISBN 9781683593850.**

The reacquaintance of contemporary theology with the writings of Herman Bavinck has been among the most impactful movements of recent theological discourse. While his influence has been imbedded in the long line of important Neo-Calvinist voices over the last 100 years, much Bavinck scholarship has been confined to the Dutch speaking world

and driven by the "two Bavincks" hypothesis. This view largely saw Bavinck as a bipolar thinker – at times speaking as a thinker who has succumbed to modern philosophical ideas and at other times speaking as a thinker steeped in the confessional heritage of Reformed orthodoxy. While there are noteworthy exceptions, with the translation and publication of his *Reformed Dogmatics* into English in the last twenty years the secondary literature largely began to move away from this thesis and to see him as a thinker unified in thought. Most notably, the work of James Eglinton at the University of Edinburgh has been a powerful force for this re-reading of Bavinck. Dr. Cory Brock's study in *Orthodox Yet Modern* represents the first generation of studies to emerge following Eglinton and, indeed, does much to advance this understanding.

This book is most fundamentally a case study in demonstrating the unity-in-diversity ("organic") nature of Bavinck's thought, which Brock terms "orthodox yet modern," borrowing a phrase once used of Barth (1). In some ways, it is less a monograph on one key area in Bavinck's thought and more a paradigm by which his theological method is exposed for future reading and interpretation of his work. To accomplish this, Brock looks specifically at one of Bavinck's primary interlocutors, a thinker steeped in modern philosophy: the German theologian Frederich Schleiermacher.

Brock's introduction outlines his purpose clearly. He begins by ordering what is meant by the description "orthodox yet modern." Bavinck is not a mixture of orthodox and modern sensibilities. He is not a mere combination of them. Rather, as Brock intends it, the two are held in an organic unity. Bavinck uses modern philosophical grammar to articulate orthodoxy. However, it also goes a step further. As modernity expands the scope of philosophical discourse deeper into to the subject, in conversation with Schleiermacher and the writers who follow after him, Bavinck also expands the scope of orthodoxy to speak to the subjective as well. Therefore, Bavinck's use of Schleiermacher's language is not a repackaging but a critical appropriation in which he employs the concepts within the bounds of orthodoxy. The following chapters go on to offer the evidence for the case Brock presents, identifying in intricate detail the extent, nature, and import of such appropriation.

Part one sets out to demonstrate the extent of Bavinck's appropriation of Schleiermacher. The first chapter further justifies the

question Brock has set before the reader. As he demonstrates, it was precisely in Bavinck's following Schleiermacher in emphasis on the subjective in theology that led his mid-twentieth century interpreters to see him torn between his confessional heritage and modern education. Brock refutes such readings from the viewpoint of Bavinck's organicism and understanding of catholicity. His organic ontology sees all created reality as bearing the marks of unity-in-diversity just as the triune God is perfect unity-in-diversity. These two implications are massive for Brock's study. Organicism calls for catholicity in the search for truth as seen in light of who God is and how he has created. As modern philosophy opens to the terrain of the self and the subjective, catholicity calls for organic unity to be uncovered. This is the fundamental basis for how Bavinck approaches his appropriation of Schleiermacher.

The second chapter goes on to show that Schleiermacher is not a mere referent in Bavinck's work but is perhaps the primary modern voice with whom he interacts. Brock's audit of Schleiermacher effectively demonstrates that key concepts and core concerns of Schleiermacher's thought are the same as the ones found in Bavinck, including the organic motif. The third chapter begins a walkthrough of Bavinck's writings chronologically to investigate his interactions with Schleiermacher. The third chapter itself is concerned with demonstrating the influence is present from his earliest works. The early writings he surveys focus on consciousness, conscience, and personality, but Brock places his finger on Bavinck's separation from the core of Schleiermacher's thought at the beginning of his career: revelation. Learning from Schleiermacher the importance of the subjective reception of revelation to theology, Bavinck sees the core principle of theology to be objective revelation, revealed by God, preserved in the Scriptures by God, and applied by God.

Part two comprises the final two chapters. Here, Brock considers the nature and import of Bavinck's appropriation as it climaxes in his writings, notably in *The Philosophy of Revelation* (Hendrickson, 2018). While his early career demonstrated his influence in the consideration of the subjective, in his later career, the appropriation seems to be even stronger as he begins to utilize Schleiermacherian language such as "God consciousness" and "the feeling of absolute dependence." Using Schleiermacher to show the weaknesses of Kant's understanding of the self and autonomy, Brock is keen to show that Bavinck's appropriation still never lapses into a "strong appropriation" by which he simply adopts

Schleiermacher's theological foundations and formulations. This is most clearly seen in his comfort at the end of his career to describe religion in the same terms as Schleiermacher. The theology and philosophy of revelation that has been at the core of his thought still distinguishes the two in ways that are at times subtle but immensely profound. For Schleiermacher, true religion is found in the self's feeling of dependence on God. For Bavinck, that feeling of dependence is always founded in the revelation of the triune God in the heart of the believer.

The only critique I would levy against the book is that it is such an in-depth study of Herman Bavinck that if one has not already read at least the first two volumes of *Reformed Dogmatics* and *Philosophy of Revelation* then much of the pay-off will be lost in the later chapters. The terrain of Bavinck studies that he covers early in the book is well outlined and engaging, which would aid the new reader of Bavinck, but the later chapters, where he more intricately pulls apart sections of Bavinck's writings can be quite difficult without knowledge of the writings themselves. Indeed, the same might be said for the work of Schleiermacher. While versed in Bavinck's thought, I often found it difficult to track the exact difference between Schleiermacher's use of a certain grammar and Bavinck's use because of my unfamiliarity with Schleiermacher. Brock does his best to bridge this gap, but because of his concern to elucidate Bavinck's thought, the juxtaposition is often skewed away from offering similar light to Schleiermacher and, thus, losing some of the power of the comparison.

All told, Brock does an admirable job of offering Bavinck's "orthodox yet modern" sensibility as a model for how Christians today may interact with the prevailing philosophies and grammar of the day. As the history of Christianity has shown, full scale adoption of Schleiermacher in theological systems has led to the questioning of Scripture's integrity and prioritized the subjective in theological reasoning. It is no wonder he has been called, "the father of liberal theology." Nevertheless, if modern philosophy opens to an expanded terrain, should orthodoxy remain silent to that terrain or stand only in critique? Bavinck's interaction demonstrates, the much bemoaned, "third way." Brock's case of the effectiveness of Bavinck's critical appropriation may at times feel repetitive, rehearsing the same language of proof with every new evidence, but the repetition also makes the case feel definitive and decisive. Bavinck's third-way is neither steel refutation nor passive

syncretism. The model Brock offers through Bavinck is one that speaks the voice of orthodoxy to and in the manner of the world of today.

The Bavinck renaissance continues to grow as his early impact is more clearly understood and his current influence spreads even wider among scholars across the world publishing on his writings. This development continues to be guided by the reorientation of Bavinck studies that began at Edinburgh. There is no question that, as this field continues to develop, Brock's study will stand as one of the formative texts of the renaissance, helping to reintroduce and renew a thinker worthy of recovery.

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***The Interpersonal Metafunction in 1 Corinthians 1-4: The Tenor of Toughness*. Linguistic Biblical Studies, 19. By James D. Dvorak. Boston: Brill, 2021. 246 pp. $190.00, Hardcover. ISBN 9789004453791.**

Systemic Functional Linguistics (hereafter SFL) argues that people use language not only to communicate information, but also to create and maintain social relations and value systems (7). SFL describes this use of language as the Interpersonal Metafunction, and it is this use of language that James D. Dvorak explores in *The Tenor of Toughness* by examining how Paul uses language to reposition the ideologies and values of the Corinthians in 1 Corinthians 1-4 (195). This work is a published version of his dissertation completed under Drs. Stanley Porter and Cynthia Long Westfall at McMaster Divinity College. In this work, Dvorak contributes to New Testament Greek studies by adapting the sociolinguistic discourse analysis model Appraisal Theory to the analysis of Koine Greek, a needed task for those seeking to utilize SFL in NT interpretation. Dvorak has structured this book into five chapters. In chapters one and two he situates Appraisal Theory within the field of SFL and explains how he has adapted it to analyze Greek. He then applies the theory to 1 Corinthians 1-4 in chapters three and four, concluding with a summary in chapter five and an appendix that situates his work among other scholarship on 1 Corinthians.

Chapter 1 contains Dvorak's explanation of the key tenets and presuppositions of SFL, a summary which the SFL novice will find helpful but incomplete, further pursuit of his citations may be needed to fully grasp the methodological presuppositions in this work. One section of his summary that is key for the rest of the work is his explanation of ideology, which he defines as "an integrated system of beliefs, perspectives, assumptions, and values not necessarily true or false, that reflect the perceived needs and interests of a group or class" (35). Synoptically, ideology demonstrates the various ways genre, register, and the linguistic system are made available to an individual based on their social position in a given culture. Dynamically, ideology demonstrates how linguistic resources are utilized to effect or resist social change (37). Dvorak concludes that all texts are "stanced" as authors utilize interpersonal meanings to contract or expand the "semiotic space" between their value position and others in order to "*naturalize* a certain *reading position*" (38, emphasis original) and bring about their desired social goals.

Dvorak then explains in Chapter 2 how Appraisal Theory examines "*the linguistic resources* that people use to take up positive or negative stances as they *negotiate points of view* and *value positions* with others sharing their social system" (46, emphasis added). He further describes how Appraisal Theory is built of three subsystems: ATTITUDE, which refers to linguistic resources that express feelings and judgements; ENGAGEMENT, wherein language users engage with or ignore the backdrop of other cultural voices on the same theme; and GRADUATION, wherein the force or focus of an author's pronouncement is upscaled or downscaled. In addition to explaining the theory, Dvorak also demonstrates how each of these subsystems are realized in Koine Greek.

Dvorak then shifts to analyzing 1 Corinthians, dividing chapters one through four into fourteen subsections and examining key instances of ATTITUDE and ENGAGEMENT for each section, summarizing how they interact to construe Paul's ideological stance. Since GRADUATION occurs in both ATTITUDE and ENGAGEMENT, he addresses important instances of GRADUATION as they occur in each section. As he moves through the text, Dvorak focuses on instances and patterns of ATTITUDE and ENGAGEMENT that "bear most significantly on Paul's goal of resocializing the intended audience" (93). He explains that his study reveals that Paul wishes to impose on the readers values of humility, wholeness/holiness, loyalty,

respect, sameness, patronage/beneficence of God, and honor and shame (197). The revelation of these values, Dvorak argues, demonstrates the success of his model in discovering the semantic resources Paul utilizes to reposition the ideologies of the Corinthians (197).

Dvorak has offered several valuable contributions to New Testament studies in *The Tenor of Toughness*, the most valuable of which is his development in the understanding and analysis of the interpersonal metafunction (hereafter IM). Traditional NT SFL examinations of IM focus on how resources such as verbal exchanges (e.g., a statement, demand, etc.) and polarity reveal the kind of relationship between an author and audience and how the author draws on that relationship to effect change. Dvorak, on the other hand, examines how authors use resources like word meaning, mood choice, and clause exchange to set up ideological positions the audience should want to align with or disavow. Therefore, instead of focusing on the explicit way IM is realized through language structure at the sentence level and below, Dvorak explores how the flow of Paul's discourse sets up the way he wants his audience to live. For example, his analysis of 1 Cor 4:6-13 indicates that Paul's ironic descriptions of the Corinthians reverses his previous descriptions of them in 1:4-9 and lays out the attitudes they must change (176). A second improvement in understanding IM is offered through his analysis of ENGAGEMENT. Interpreters often discuss potential interlocuters implied by the biblical texts, but it is often difficult to make claims with great confidence because of a lack of data. Appraisal Theory, however, seems to provide firmer ground for recognizing when and how an author engages others outside of the text and the theory could bring clarity to discussions about the background of NT texts (40).

While Dvorak offers improvement to earlier analyses of IM, his analysis neglects discussion of AFFECT and the backgrounding capabilities of GRADUATION. So, either Paul does not use these aspects of Appraisal Theory in persuading the Corinthians, or they are not as integral to persuasion as Appraisal Theory indicates. Either way, research beyond what is offered in this volume is needed to make a firm determination on this matter. A further drawback of this volume is that Dvorak's method is difficult to understand and implement, so even though Dvorak's method aims at the same goals as pastors—maintaining and growing Christian communities—those unfamiliar with SFL may not benefit from this volume. Therefore, biblical commentators may be a better

audience for his work, in fact, Dvorak himself argues that more focus on the interpersonal metafunction is needed in modern commentaries (198).

In conclusion, *The Interpersonal Metafunction in 1 Corinthians 1-4: The Tenor of Toughness* is an engaging read that provides a valuable methodology for identifying what authors in general and Paul in particular try to do with their texts. While this work can be difficult to work through for the SFL novice, the firm methodological ground Dvorak provides for evaluating an author's ideological stance is a valuable addition to SFL's understanding of IM in specific and biblical exegesis in general. Though this may not be a work every student of Scripture should pick up, those desiring to sharpen their linguistic understanding of Scripture would be well served by this volume.

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***The Church's Hope: The Reformed Doctrine of The End: Vol. 2: The Coming of Christ*. By David J. Engelsma. Jenison, MI: Reformed Free Publishing Association, 2022. 208 pp. $21.95, Paperback. ISBN 978-1736815427.**

What is *the* Reformed doctrine of the last things? *The Church's Hope* is the second work of a two-volume project which seeks to answer that question, setting forth a singular orthodox and Reformed doctrine of eschatology. Pursuant to that aim, author David Engelsma has written these volumes defending his articulation of Reformed eschatology, the current volume examining the coming of Christ and a preceding volume examining the doctrine of the millennium. While largely written to an academic audience, this current work's analytical approach does not detract from its rather ardent tenor, as Engelsma sets the Reformed doctrine of eschatology forth as the sole pillar of hope that stands against the pagan worldviews of this age (177). Engelsma is Professor Emeritus at the Protestant Reformed Seminary, and he is an ordained minister with the Protestant Reformed Churches in America.

Though this volume is specifically treating the doctrine of Christ's return as its focal point, Engelsma's continuing emphasis on the millennium from his first volume remains quite apparent in his treatment of the Second Coming as well. Engelsma has written this work with the belief that a faithful doctrine of the last things must appreciate the doctrine of the millennium as a foundational pillar and basis for robust biblical understanding (1). Interestingly, Engelsma frames this millennial focus upon Christ's return within another frequently-debated passage, taking Matthew 24:14 as a future-prophetic statement that depicts Christ's return: "And then the end shall come" (1). One may also appreciate the unapologetically straightforward approach taken herein—Engelsma writes this as a defense of Reformed amillennialism in clear opposition to the two "main millennial errors" that he identifies as postmillennialism and dispensational premillennialism (Historic premillennialism is notably absent from this treatment, though volume one discusses opposition to these views in greater detail). Pursuant to this effort, Engelsma is often quite pointed with his critique, labeling these two rival eschatological views as "false doctrines" (1).

Engelsma approaches the doctrine of the millennium by addressing various interconnected biblical themes that undergird his presentation of "Reformed eschatology" (i.e., amillennialism). In defending his presentation of amillennial thought, Engelsma first gives a preliminary examination of various precursory signs within eschatology, followed by a thought-provoking discussion regarding issues on the historical dating of the Revelation. Engelsma believes this doctrine of signs is something that fundamentally separates Reformed eschatology from what he refers to as "millennialism"—a term by which he includes both postmillennialism and dispensational premillennialism. In his analysis, there are certain precursory signs that occur in this world that a Reformed eschatology must properly recognize to be indicating the coming of Christ drawing near (2). Engelsma helpfully clarifies that these signs should not be viewed as precisely as one may observe road signs that include precise mileage indicators, but rather that they should be seen like the gradual weather changes that (upon watchful inspection) increasingly indicate that a powerful storm is immanent (7). In this manner, the various signs are not to be taken as precise markers of eschatological events, but rather as general indicators of the immanence of Christ's final *Parousia*.

These initial chapters regarding signs and dating are followed by several chapters dealing with gospel preaching and apostasy, sections which relate these themes to the eschatological category of Christ's second coming. The latter half of the volume is subsequently dedicated to discussions of the sign, identity, and works of the antichrist, followed by discussions concerning the *Parousia*, the final resurrection and judgment, and the final (eternal) state. Any given theologian who defends an eschatological perspective may be expected to include certain noticeable nuances that are quite unique to their individual view, and this tendency holds true within this present work. Notably, Engelsma takes the Olivet Discourse (Matthew 24–25) to be primarily a description of the Second Coming, while nonetheless recognizing the indicators of the Jerusalem destruction in AD 70 to be typological realizations of the future impending destruction (what he refers to elsewhere as *typical* while not *exhaustive/real* fulfillments). This is a rather nuanced explanation of the common amillennial interpretation that the Olivet Discourse is a two-part answer to a two-part question, and it serves to further distance Engelsma's interpretation from those in postmillennial circles.

As this is a work defending amillennialism as the sole basis for a Reformed eschatology, one may well expect the inclusion of the author's critique of differing perspectives. This critique is most certainly included, and it is quite sharp in many places in Engelsma's treatise. His conviction is that the Reformed faith (and, subsequently, Reformed eschatology) is given as a means of encouragement to the church, which is certainly a laudable sentiment with which many would agree. Yet Engelsma believes that although eschatology is given in order to biblically prepare the pilgrim church to stand in an increasingly hostile world, dispensational premillennialism and postmillennialism instead give their adherents a "false (and cowardly) hope" which only distracts them in these last days (99). Engelsma compares this to an American Civil War battlefield, in which premillennialism promises a future rapture out of the battlefield, while postmillennialism promises a sort of past rapture event that likewise presumably delivers its adherents away from the fight. Only Reformed eschatology (amillennialism) will adequately prepare the Christian for the battle at hand, he maintains. In this vein, Engelsma rebukes those who would fallaciously assure Christians that they will ostensibly occupy the safe role of heavenly spectators for the battle to

come (as in premillennialism), as well as those who suggest a merely academic and historical curiosity about events that are now-past (as in postmillennialism). Instead, Engelsma promotes a battlefield eschatology that he sharply defends as the only true option for the biblically Reformed Christian, and postmillennialism seems to incur the brunt of his critique in that pursuit.

The flow and content of this work is somewhat reminiscent of what one might find in Anthony Hoekema's *The Bible and the Future*, yet its tone is certainly more hawkish toward its opposition. Engelsma does well to interact with various proponents of differing perspectives, though a bolstered interaction with primary source material from his opposition could strengthen the case being made. There is frequent interaction with various creeds and confessions of the Reformed faith, which certainly helps the reader to situate Engelsma's argument within the confessional parameters of his own tradition. Insofar as this work is intended to be a defense of amillennialism as the *de facto* perspective of Reformed eschatology, Engelsma presents a worthwhile addition to the field. Though, the uninitiated reader may do well to supplement this work with gleanings from other scholars within Engelsma's own camp to gain a wider understanding of the various degrees of amillennial thought.

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***Romans*. Evangelical Biblical Theology Commentary. By David G. Peterson Bellingham: Lexham, 2021. 688 pp. $49.99, Hardback. ISBN 9781683594277.**

What is biblical theology? If you ask ten seminarians or scholars you will likely get twelve different answers. The continuing debates over the precise definitions of biblical and systematic theology have generated several helpful questions and responses for readers to consider as they study Scripture. It is in this debate that we are given the Evangelical Biblical Theological Commentary series (EBTC). The series editors describe biblical theology as "whole Bible theology, describing the theology of the various biblical books on their own terms and in their

own historical contexts" (Emphasis original). The goal of the EBTC series is to contribute commentaries that discuss the most important themes in biblical books and their relation to the entire biblical canon. David G. Peterson's Romans is one of the most recent additions to the EBTC series. Peterson's commentary is a delightful contribution to the growing list of commentaries on Romans. With such a daunting number of scholars who have contributed to Romans—including Cranfield, Schreiner, Moo, Dunn, Wright, and Longenecker, just to name a few—the important question is, what makes Peterson's commentary unique? Peterson's approach brings together the best parts of previous Romans commentaries while having an emphasis on biblical theology and Greek exegesis.

The commentary starts uniquely, bypassing discussions on authorship and date and diving straight into character, epistolary framework, and biblical themes. The swift introduction immediately informs the reader that this commentary is focused on the larger issues of theology and structure within the canon. Peterson begins by giving a new approach to understanding the structure and argument of Romans. Instead of emphasizing thematic approaches or Greco-Roman oral and rhetorical conventions, Peterson argues for seeing the structure of Romans through four literary factors: alternation, refrain, progression/digression, and recursion (pp. 10-17). These four literary factors heavily rely on the work of Thomas H. Tobin's *Paul's Rhetoric in Its Context*, and while Peterson's structural view is novel, I remain unconvinced as a reader. While Peterson's view does account for some instances of themes in the structure of Romans, it is much more historically and literarily driven, which can lead to understanding the book formulaically. Before Peterson gets to the text, he offers a whopping fifty pages on biblical and theological themes in the book of Romans, ranging from Israel and the law to Paul's apostolic ministry. The overview of themes sets up the reader to identify and follow the logic and arguments of Peterson's commentary and Romans as a whole.

In the body of the commentary, Peterson does an outstanding job of engaging with historic and current research while not getting lost in the details of finite debates. Additionally, readers of the commentary (and the series in general) might be surprised to see how much a biblical theology commentary makes use of (un-transliterated) Greek syntax and grammar. Peterson displays his depth of knowledge in verbal aspect

theory and other helpful nuances that bolster his arguments. Yet, Peterson's academic knowledge does not take away from his devotional aim of the commentary. Each section of his commentary ends in what he calls a "bridge." In these bridges, Peterson drives home the main point of the text and even makes it applicable to the reader's life in Christ. Given that many commentaries today tend to be either academic or devotional, Peterson bucks up against this dichotomy and brings them together.

A commentary on Romans will always have points of interest for readers regarding certain New Testament debates, and Peterson does not shy away from these debates. For example, with the not-so-New Perspective on Paul (NPP), Peterson does not hold back, at times referring to it as the "so-called" New Perspective. In particular, Peterson drives home the importance of understanding the "righteousness of God" (1:17; 3:5, 21-22; 10:3) as an attribute, status, and an activity. Peterson states, "Some have taken the righteousness of God to refer to an attribute of God, others to an activity of God, while still, others have argued that it refers to a status given by God or the righteousness that 'counts' in God's eyes[…]but some combination of meanings in Paul's use of the terminology should be recognized" (p. 105). Peterson is arguing that the interpretations of the term "righteousness of God" tend to be mutually exclusive of each other when, in reality, they each have some merit to them and need to be read in context.

Additionally, in terms of "works of the law" Peterson argues that "the shift in salvation history Paul alludes to[…]is more radical than a setting aside of the 'identity markers' separating Jews and Gentiles" (p. 186). These two examples are emblematic of Peterson's view of NPP: while NPP does have some helpful points, it simply does not account for the entirety of Paul's understanding of Jew and gentile relationships under Christ. In other parts of interest, such as Romans 7:14-25, Peterson argues that when Paul is speaking in the first person singular, he is acting as a representative of the new age in Christ. Peterson states, "Paul speaks as one who belongs to the new era of Christ and the Spirit but knows that he is still 'of the flesh, sold under sin'[…]Paul does not argue this way to commend obedience to the law to Christians. His purpose is to dramatize the need for the radical death to the law[…]" (p. 296).

Peterson's commentary does a masterful job of engaging in careful Greek exegesis, dealing with current research, and focusing on the larger biblical and theological themes in the book of Romans as well as the

whole canon of Scripture. This commentary on Romans will uniquely benefit seminarians, scholars, and pastors for years to come. While there are many legendary commentaries on Romans, Peterson's stands out and is a welcomed contribution.

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***Theological Ethics: The Moral Life of the Gospel in Contemporary Context*. By W. Ross Hastings. Grand Rapids: Zondervan Academic, 2021. 244 pp. $29.99, Hardback. ISBN 978-0-310-1119515.**

Common parlance in contemporary Christian ethics (and in historical Christianity) is to ground all Christian practice to Christian doctrine (i.e., orthopraxy is grounded in orthodoxy). The difficulty of such a feat can baffle even the greatest theologians. In his book, *Theological Ethics*, Ross Hastings places himself among the giants of the contemporary theological ethics world (such as, Dennis Hollinger, Oliver O'Donovan, Alan Torrance, and Stan Grenz)—using both contemporary and ancient guides to navigate the sometimes chaotic waters of the ethical world. In each chapter, Hastings presents a different theme within theological ethics, helping the reader understand both theological ethics and his own position.

In chapter 1, *Theological Ethics Are Theological*, Hastings argues that Christian theology and Christian ethics are inherently and irreversibly intertwined. That is, given the created design of humanity, one cannot have a truly moral existence apart from knowledge of and participation in God.

Hastings sets up his position in stating, "This book intends to point to the triune God of the risen Christ as essential for theological ethics, indeed indispensable and interconnected with it" (p. 6). Here the focus of the book comes into view. Hastings' overall goal is to show that Christian theological ethics is necessarily Trinitarian. In fact, he explicitly states that "[t]he foundations of this book's approach should be

clear: to show that theological ethics must be theological and, given that this is Christian theology, must be Trinitarian" (p. 7).

Chapter 2, *Theological Ethics are Trinitarian*, highlights the distinct doctrinal bulwark that marks Christian ethics as Christian, the belief in a triune God. Hastings writes, "Christian theologians, if they are truly Christian, believe that the one true God is the triune God…" (p. 25). This chapter gives a brief description of the doctrine of the Trinity. It then proceeds to show how such a doctrine "subsumes and transcends other categories," while persuasively arguing that God is the ground, norm, and power for all ethics.

In chapter 3, Hastings begins by rightly noting that all Christian traditions—at least the orthodox historical traditions—hold the Scriptures as the final (or ultimate) authority for all things on doctrine and ethics (though only Protestants hold to *sola Scriptura*). Here Hastings argues that Scripture has priority in all ethical situations; however, Scripture does not mention every moral quandary that Christians may encounter. Therefore, to properly navigate ethical waters, a Christian must engage each situation in prayer, in prudent consideration of the personal triune God he or she worships, with a receptive mind that is willing to consult Christians of the past and present, and with a conscious understanding that we are fallen creatures that may still make mistakes—even when acting out of sincerity.

Chapters 4 and 5 focus on the eschatological impact of ethics on creation care and the impact of the redemptive plan on creation. As Hastings notes, "Redemption is the redemption of creation, not out of creation" (p. 117). Chapter 4 emphasizes the ethical obligations of Christians to care for the created world. Chapter 5 discusses the ultimate goal of redemption: reconciliation and glorification.

Dovetailing off Karl Barth's theological work, in chapter 6, *Theological Ethics Are Evangelical*, Hastings masterfully draws out that a proper theological ethic is one that understands forensic justification and righteous imputation. The chapter is neither a negative argument against intrinsic justification nor a positive argument for extrinsic justification, rather it is more of a description of the reality of grace, gospel, and the profound implications of justification.

Oliver O'Donovan's seminal work plays a crucial role in chapter 7, *Theological Ethics Are Resurrectional*. Hastings uses O'Donovan to not only formulate his own view of the necessity of the resurrection within

Christian ethics but also to elucidate the paramount importance of the resurrection within both the created order and the moral order. Though Hastings does not offer anything specifically novel in this chapter, his explication of the priority of the resurrection within Christian ethics is helpful to all students of Christian morality.

In chapter 8, *Theological Ethics Are Sexual*, Hastings offers the reader a practical application of his ethical system. He writes, "The church cannot impose its virtues and values on the culture, but it can influence it toward them. Sexual ethics, healthy singleness, and healthy marriage must be birthed and practiced with integrity, wholeness, and joyful shalom in the church, and as such, become a bridge for ethics from the church…to the world" (p. 169).

Though I am generally sympathetic with Hastings throughout his work, in the last chapter—*Theological Ethics is Public*—I must offer some minor pushback. Though commendable within the discussion, Hastings' view regarding Christian cultural engagement is unclear. Recall that Hastings claims the church "cannot impose its virtues and values on the culture." If by that Hastings simply means one cannot force conversion upon the culture, then I would agree. He hints, however, at a broader meaning. Hastings writes that the "Moral Majority" in the US imposed "methods of intimidatory confrontation" that is "difficult to reconcile with the way of Christ and servanthood" (p. 199). Though it does seem that imposing something like anti-abortion laws may be seen as a threat (I dare say intimidatory) to nonbelievers, most pro-lifers claim such a measure would be an act of righteousness because children would be saved.

So, if Hastings means a Christian cannot and should not impose his/her ethical standards upon the culture as a whole, such a view is inconsistent with a Christian view of righteousness. Are there times that Christians are obligated to go beyond mere gentle and loving dialogue (as important as that may be)? For example, if I—a devout Christian—were a United States Senator, and I had an opportunity to outlaw abortion throughout the entire United States, I would not hesitate to endorse and sign such a law. Granted, there are some very strong purely philosophical pro-life arguments, but clearly my Christian understanding of the value of human personhood greatly informs my pro-life stance. In a qualified sense, I am imposing my views on the culture at large, and I believe I have a moral obligation to do so.

Even if Christians are *communio* in *ekstasis*, it seems to me Christians must be more than a mere voice to the public sphere. It seems improbable that one could purposely ignore or avoid doing righteous acts, even on a legislative or civil level, and still maintain obedience to Christ's commands. Righteous and just laws need not be an attempt to build the Kingdom of Christ on earth. It can simply be a physical manifestation of an obedient life, and an attempt to establish a flourishing society. One can engage in imposing righteous laws *and* participate in critical yet respectful dialogue. The two are not mutually exclusive. To be sure, I agree that a gentle and respectful tone are necessary in cultural engagement. Furthermore, I agree that just laws do not make a moral society, and a moral society is not necessarily a perfectly righteous one. Yet, neither of these realities change that—at least in some cases—righteous action is needed in the face of unrighteousness.

With that, it must still be noted that *Theological Ethics* is noteworthy for its precise articulation of a nuanced discussion and its contribution to current dialogues within the literature. Hastings somehow gives the reader an overview of Christian ethics while adding his own contribution to the mix. This work is worthwhile for anyone interested in theological ethics.

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***Evangelical Theology: A Biblical and Systematic Introduction*. 2nd Ed. By Michael F. Bird. Grand Rapids, MI: Zondervan Academic, 2020. 1008 pp. $59.99, Hardcover. ISBN 9780310093978.**

Unfortunately, too many evangelicals are guided by the faulty motto: "Doctrine divides while service unites." The aim of the Christian life is not to have "peace and tranquility" but to "contend earnestly for the faith which was once for all handed down to the saints" (Jude v. 3). The *Evangelical Theology* penned by Bird offers invaluable help to any Christian wanting to be properly equipped to be successful in the battle of faith.

Michael F. Bird is a prolific author with an extensive and complex experience as a theologian, professor, and Anglican priest. Educated at the University of Queensland, Bird wrote many books on various topics and lectured on theology for many years before writing his *Evangelical Theology*. This book's genesis has been the author's classroom, where ideas were forged, explored, tested initially, and engagingly refined. The author clearly articulates the purpose of Evangelical Theology: "This book was written for one reason. There are a lot of good theology textbooks written by evangelicals, but I do not believe that there is yet a genuinely evangelical theology textbook" (xiii). Indeed, all eight parts of the book are built around the gospel.

Prolegomena, the book's first part, is foundational in understanding Bird's view regarding the concept of theology. Theology is not a summary of dry statements. Christian theology "must bring us closer to Christ and draw us into Christlikeness" (94). Further, the author explains the link between God and the gospel. Here, Bird sounds the alarm regarding "the danger of evangelicals to become practically if not theologically Jesus-only heretics" (101). The relationship between the gospel and the Kingdom is discussed in the next part. The author's ingenuity is seen here by discussing eschatology in this chapter rather than separately like in other systematics. Part four of the book is allocated to the gospel of God's Son. Bird rightly claims that "evangelical proclamation is based on the supporting beams of a sending Father, Israel's Messiah, and a promised Spirit" (397). Strategically, in the middle of the book is the gospel of salvation. The author rightly declares that: "the Savior is the content of the gospel; salvation is the goal of the gospel" (552). Here, Bird introduces the concept of *transformation* in which he encapsulates the different aspects that encompass the result of the impartation of new life to the believer. Ironically part six, the promise and the power of the gospel: the Holy Spirit, seems to be the "Achille's heel" of this book and other similar systematic theologies. For example, Grudem and Geisler allocate even fewer pages in their systematic theologies to pneumatology, while Chaffer reserves over 300 pages for the doctrine of the Holy Spirit. The last two parts of *Evangelical Theology* discuss the gospel and humanity and the community of the gospelized. Bird emphasizes the unique relationship between the gospel and the church: "church and gospel go together like an egg and its shell" (803).

What is new in the second edition of Evangelical Theology? Quantitatively, only a little; approximately 100 pages are added in the second edition. Qualitatively, the second edition is much improved. For example, part six, regarding the Holy Spirit, was expanded significantly. Bird's approach to pneumatology is brilliant in laying a solid foundation regarding the misunderstandings and the critical role of the Holy Spirit in the life of every believer. Furthermore, the prolegomena section was bolstered by explaining how postmodernism and the concept of grand narrative affect hermeneutics. Also, Bird expanded his treatment of the theological method emphasizing the importance of employing a proper approach to obtain orthodox results. Here, the author displayed his mastery again by presenting and mediating the interaction between Evangelical, Catholic, and Orthodox methods of theology. Moreover, in part two, Bird offers a more in-depth discussion regarding Trinity. Likewise, the author interacts with renowned theologians in supporting his position, declaring that "the gospel requires a triune God" (105).

Bird can also be applauded for not avoiding the “hot topic” of eternal functional subordination of the Son (EFS). The author handles the issue of EFS with sincerity, clarity, and skill but also gives a word of caution, citing the Second Helvetic Confession concerning "heresy and heretics" (174). Another segment greatly improved is part three, where Bird inserts a “brand new” discussion: What is the Kingdom of God? Here, the author offers an extensive explanation of six possible answers to his question. Bird concludes, "God's kingdom is Christ as king over new humanity and new creation: potentate, people and place" (316). Part seven was also strengthened by adding "human identity" to the discussion. Human identity is another hot topic, and Bird tackles it exceptionally. After surveying and explaining the main views regarding human identity, Bird concludes that “the essence of our identity is that we are known by God, baptized in Christ, and made alive in the Spirit” (766). Ecclesiology was also enriched in the second edition. The author tackles this topic with skill, seriousness, and sincerity, concluding that the solution for a renewed evangelical ecclesiology is "reformed Catholicity" (805). Also, Bird gives a balanced approach to the controversial trend of multisite churches discussing the benefits and negative consequences of this "church model."

After reading and analyzing this book, there is only one conclusion regarding the thesis: the author accomplished his purpose in writing this

material with great success. Any careful reader can see the author's mastery in connecting the gospel with any topic discussed. Unquestionably, there is no other systematic theology like the one penned by Bird.

Besides the significant improvements of the second edition, there are also other strengths that this book displays. The reading is engaging, captivating, and offers a plethora of broad data regarding the topic discussed by the author. Moreover, the author handles the Bible competently, supporting his arguments with the most relevant biblical texts. The author also explains "technical words," ensuring the reader understands the discussion. Plus, the humor and sometimes the "colorful" language of the author is well-balanced and keeps the reader alert, relaxed, and interested. Furthermore, every reader will appreciate that Bird offers the most solid resources for deeper study and condenses every part of the book into a few significant axioms and questions for further meditation.

I highly recommend this book to anyone who wants to understand the most critical topics in theology and how these topics are directly connected to the gospel. The second edition will remain a reference resource for students, professors, and theologians.

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***Pastoral Ethics: Moral Formation as Life in the Trinity*. By W. Ross Hastings. Bellingham, WA: Lexham Press, 2022. 352 pp. $29.99, Paperback. ISBN-13: 978-1683595458.**

Seminary courses teach many foundational facts about ethics, while an experienced minister will teach them as applied gospel truths. Dr. Hastings auspiciously brings both his experience as a former pastor and a seminary professor to the table to combine those foundational ethical facts and teach them as applied gospel truths. Motivated by his experiences as a pastor, Hastings writes with the persuasion that ethics must be both theologically based and rooted in the fact that "ethics does not exist apart from the gospel" (14-15). He focuses his method on the

doctrine of the Trinity, not drifting into social trinitarianism but promoting his methods with the understanding that the Trinity is "not a theological puzzle but the framework within which to deal with theological puzzles" (18). With this framework established, Dr. Hastings takes the reader on a journey through profound moral truths and how they form and stem from the pastor himself. From this understanding, Dr. Hastings will take his book full of methods and ethical principles for pastors and how they should be applied to ministry.

This is not a typical book on ethics. It does not approach the lackluster topic in textbook fashion but tenderly yet firmly challenges the reader's heart to be morally transformed through ethical and biblical truth. This is not as much a book on the external ethical issues a pastor encounters as it is a book on the inward ethics of a pastor in ministry. The first four chapters set up his ethical foundation and trinitarian method. Then the last eight chapters are based on the ten commandments and the practical application of his trinitarian method. It is important to note that Dr. Hastings does not fall into the trap of using the Trinity as a model for social issues but instead uses it as a "space for participation with the Trinity" (79). This becomes a significant focus of his method for ethics throughout the book, inviting pastors to focus their lives on gospel formation in participation with Christ in his ministry. This participation is crucial for the application of the commandments. For the pastor they are the power by which the minister is formed morally for kingdom work.

Chapter five covers the first three commandments, addressing them as Dr. Hastings does the rest of his chapters, with John Calvin's method of "considering the positive implied" of the commandments while being generally stated apophatically in the text (120). He addresses the nature of each commandment in its exegetical understanding but also gives a respectable application of the commandment to the life of the Christian. Dr. Hastings speaks to the way each commandment should be applied to life yet also implies these truths as part of the method the minister should be using. He commends the reader not merely to utilize true answers to difficult life questions but to appreciate that "hearing and doing (epistemology) is grounded in and inseparable from 'being' (ontology)" (80). Chapters six to twelve address the remaining ten commandments in order of their appearance in the text, with important chapters that have deep value concerning the ever-applicable topics of sexuality and ethics dealing with life and death situations. These chapters

alone are worth the price of the book and give comprehensive thought to overly-addressed issues for pastors, regardless of experience level.

The book consistently addresses the character and virtue of the pastor practicing these ethics just as much as their philosophy and implementation. Dr. Hastings takes the time in each chapter to write of the correct end of biblical ethics and carefully addresses the question: "How does this change in our hearts" (118)? For instance, in chapters eleven and twelve, Dr. Hastings speaks with deep experience to the ethics and commandments surrounding the speech and work-life of the pastor. Taking the commandments against lying and stealing his ministry application brings a new dimension of striving for holiness that the pastor should be aware of and consciously reaching toward. Before concluding his book, his final chapter circles back to a critical point in moral transformation: ordering desires. Drawing from Augustine, Dr. Hastings takes one final look beyond the philosophy of ethical decisions to the heart of the pastor making them, emphasizing again the person behind the ethical choices being made and the duty that people in ministry carry. "Pastors do moral formation and ethics *from above,* that is, from God" (316).

One of the critiques that may be given against the book is in terms of personal expectations fostered by the title. Whereas the title seems to imply a book about ethical discussions in the pastorate, the book is much more fit for the subtitle – "Moral Formation as Life in the Trinity." In this way, the book is much more surprising and deeply convicting for the pastor reading it. It focuses deeply on heart issues rather than merely philosophical talk over ethical dilemmas. This is not to say that the book does not touch on tough philosophical topics in ministry but correctly emphasizes the pastor's heart, where the ministry of Christ flows most prominently. Overall, this is an admirable book that is worthy for those in ministry wrestling through how to grow as a minister and how to foster a method for applying biblical ethics to their personal life and ministry.

Joel A. Newberg
Midwestern Baptist Theological Seminary

***The Logic of the Body: Retrieving Theological Psychology.* By Matthew A. LaPine. Studies in Historical and Systematic Theology. Bellingham: Lexham Press, 2020. 440 pp. $29.99, Paperback. ISBN 13: 9781683594253**

"Our emotion reveals truth about ourselves and our belief" (28). Theologians, pastors, and Bible-believing Christians do not live in a sphere isolated from emotions; however, they often treat emotions as something merely to be tamed by controlling thoughts and not connected to one's spiritual nature. How our body, soul, and mind are connected functions as a spiritual barometer for our holistic health. Dr. LaPine states that his aim in this book is to "provide a model of holistic psychology that takes embodiment seriously" (197). The embodiment of the soul takes earnestly the emotions and pressures of the body and mind rather than treating them as merely earthly vessels that need to be conquered by mental toughness or subdued by discipline. Dr. LaPine aims and succeeds in giving the church a remarkable book on the necessity of theological psychology and its practical uses.

The book begins with a proposal of how to handle psychological and theological terminology. The first chapter addresses the problem of the idea of emotional voluntarism, the idea that "emotion arises from the voluntary action of the will" (24 n.4). Dr. LaPine lays out a dilemma involving the response to emotions within people by pointing to the method by which emotions come. He demonstrates this by selecting two contrasting views and then pointing toward a moderated solution through an understanding of embodiment. This dilemma shows how frequently even well-meaning counselors and pastors can accidentally over-emotionalize or over-theologize their responses, which often do "not adequately account for how the body qualifies agency (37). Next, LaPine moves forward in the next two chapters with the historical retrieval of past theological psychology that will be the foundation for interacting with modern views of psychology and theology. The chapter on Aquinas is extensive and provides a much-needed foundation for understanding embodiment in theology. This chapter on Aquinas will become the standard for LaPine throughout the rest of the book, continually leaning back upon Aquinas' tiered psychology and his commitment to embodiment, which proves essential to a holistic implication of theological psychology. Aquinas' view of the body "seems

to contribute a certain thickness or viscosity to the passions of the soul" (71). His assessment of Aquinas and Calvin is fair and comprehensive, adding a new depth to a theological reading of their work.

Dr. LaPine, in the next chapter, will address the modern Reformed thinkers and their ideas of theological psychology and dialogue with some essential studies of secular works that address this cross-discipline closely. These first five chapters take up the majority of the book as it is necessary to understand the historical moves that have pushed theological psychology forward and diverted it into more Kantian-style thinking. LaPine puts significant work into these chapters establishing and understanding of the historical foundations of theological psychology. The work in writing and reading will show its worth in the next section as they provide a great highway to further Dr. LaPine's applications and ideas into this cross-discipline.

After establishing historical theology and interacting with some of the current views, LaPine will shift in the final four chapters bringing a comprehensive thought to how pastors, counselors, and theologians should interact with the tiered embodiment of theological psychology. These final chapters apply LaPine's now fully-developed, tiered theological psychology by seeing how it plays out in biblical theology. He will alternate these final four chapters with the two ideas he calls "The Book of Nature" (chapters six and eight) and "The Book of Scripture" (chapters seven and nine). These are designed to show the cross-disciplinary nature and the breadth of the implications that this study reflects well upon. Whereas theology needs robust psychology, psychology also desperately needs theology. LaPine will put his embodied psychology to work here, looking at some crucial passages from the New Testament and how his view of theological psychology adds not only to the depth of meaning in the text but also to the application of it for the reader. "Flesh is not the ultimate source of sin; human willing agency is" (281). This truth brought forward by LaPine merits pondering as this now adjusts the reality that Christians approach the body. Whereas a poor theology of the body can lead to an unnecessary dichotomy, now the true heart of the sinful self can be made out for proper addressing in sanctification. This section is where LaPine's book shines through the most. Through deep wading at points of nuanced historical theology and psychology, the pattern that appears from Dr. LaPine's research will prove dividends not only for the counselor and theologian but also for

the layperson who now understandings that his body needs not to be beaten into submission, but in accordance with the true agency of sinful desire, the human will.

LaPine finishes the last few chapters after his biblical application by paving a way forward to a fundamentally needed change in one's thinking and response. Since a person's view on psychology has probably been altered quite a bit towards emotional voluntarism thus far, Dr. LaPine does everyone a great work of love in laying out the new way to process emotion and how to adjust previous methods. "If emotion is moral, then it cannot be studied simply from a biological perspective; physiology needs psychology, and psychology needs theology" (319). Again, latching firmly onto Aquinas' previous thought and work, LaPine finds a sure-footed ground on which to continue his view of how to look at emotion and the physiology of our bodies. Bringing needed value back to humanity's earthen vessels theologically, Dr. LaPine then plots the way forward into which one can look at problems that humanity in general experiences in a meaningful way, such as anxiety. "Our experience will inevitably be marked by the presence of anxiety, like our Lord, but we seek the kingdom with an orientation of trust that, at the very least, hopes against hope (Rom 4:18) and rests in the peace of a God who sees the course of all things and shepherds us into its mystery (346). It is easy to recommend this book highly as it begins to fill a void in an area that needs much further research and helps point a way forward in that research and application.

Joel A. Newberg
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***Biblical Patriotism: An Evangelical Alternative to Nationalism*. By Adam Wyatt. Denver: GCRR Press, 2021. 245 pp. $13.99, Paperback. ISBN 173784690X.**

Adam Wyatt earned his Ph.D. from Midwestern Baptist Theological Seminary and currently serves as senior pastor of Corinth Baptist Church in Magee, Mississippi. His research interests lie in the intersection of faith and politics, which have a long and complicated history, including

several critical events in the biblical narrative. From the installation of Saul as King to Paul calling upon his rights as a Roman citizen, this interplay plays an integral role in understanding many passages in their original context.

Recently, that interplay has shifted to a discussion on Christian nationalism. With the publishing of Stephen Wolfe's, *The Case for Christian Nationalism* in 2022 to Doug Wilson's *Mere Christendom,* published earlier this year, arguments are varied yet plenteous. Published in 2021, Wyatt argues against nationalism and cosmopolitanism in favor of patriotism. In his own words, he not only desires to arouse "a proper affection for the United States" but also to drive someone "to a deeper affection for the God of the Bible who makes us all citizens of Heaven" (xiv).

Wyatt's purpose in writing the book is to "define a framework of patriotism in America and to give a proper biblical assessment of it" (24). In chapter one, Wyatt outlines the factors that brought the need for a proper understanding of biblical patriotism into the spotlight. Understanding that patriotism is closely connected to nationalism, Wyatt briefly discusses why nationalism is rising: the September 11 terrorist attack, the war on terror, Donald Trump's presidency, and professional athletes protesting the national anthem.

Chapter two shows the development of the historical underpinnings of American patriotism. Wyatt summarizes this chapter by writing, "America sees herself largely through a patriotic lens clouded through civil religion" (62). This allows America to imitate what Christians are called to be: "a shining light to the world" (62). Wyatt also mentions how wars affected the morale of the citizens. World War II resulted in America being seen as a moral force for goodness, while the Vietnam War caused Americans to reconsider the role of America on the world's stage.

In chapter three, Wyatt traces the intricate connection between patriotism and loyalty by offering a nuanced discussion of the terminology (64). He attempts to develop a framework for establishing biblical loyalty by discussing family, friendship, and land. One can understand and aptly define patriotism through loyalty: "loyalty toward one's own home country—and one's home country alone—and personal identification with one's home country, culture, and people" (95).

Chapter four seeks to show that cosmopolitanism and nationalism form the "bookends for the framing of a proper discussion of patriotism"

(96). Understanding patriotism in that light, Wyatt argues, helps to show that, biblically, patriotism is the only model that can withstand scrutiny for the Christian.

In chapter five, Paul is used as a test case to show how he navigated faith and politics in his context. Arguing that Paul was patriotic, Wyatt claims Paul wrote with the express purpose of aiding his readers in navigating both worlds (153). Paul wrote and lived with the expectation that one could be a "faithful citizen and a Christian," an idea Wyatt termed a "faithful patriot" (153).

In the last chapter, Wyatt explores the pastoral implications of biblical patriotism. Ultimately, pastors should focus liturgy on Christ as he is the "supreme center of Christian worship" and not patriotism (208).

Wyatt's work is exceptional in providing a systematized approach to navigating the discussion of nationalism, cosmopolitanism, and patriotism. It offers a thoughtful perspective on the complex interplay between faith, love for one's country, and the potential pitfalls of nationalism. Wyatt adeptly guides readers through the maze of these critical issues with a balanced, nuanced approach that reflects a deep understanding of Christianity and politics.

One of the book's primary strengths is its thorough treatment of the differences between patriotism and nationalism. Wyatt navigates through historical and contemporary examples, fostering a strong appreciation for finding balance. Wyatt offers readers an intellectually and spiritually satisfying framework to consider their roles as faithful Christians and responsible citizens.

Biblical Patriotism is more than just theoretical discourse, it is a roadmap for navigating the intersection of faith, patriotism, and public discourse. Wyatt encourages his readers to engage in dialogue, even when faced with differing views, promoting unity over division. Wyatt's ability to draw connections between faith and civic duty sets a positive example for those seeking to be agents of positive change.

In conclusion, Wyatt's work is a timely and invaluable contribution to the ongoing conversation about faith, nationalism, and our citizen responsibilities. It is a source of wisdom, promoting a balanced, compassionate, and ethically grounded approach that will resonate with individuals striving to make a meaningful impact whilst remaining true to their faith.

I recommend this book to anyone searching for the proper relationship between faith and politics.

R. Conner Evans
New Orleans Baptist Theological Seminary

***Small Preaching: 25 Little Things You Can Do Now to Become a Better Preacher.* By Jonathan T. Pennington. Bellingham: Lexham Press, 2021. 199 pp. $18.99, Hardback. ISBN 978-1-68359-471-0.**

When a wise person offers wisdom, you would be wise to listen. Jonathan Pennington does just that in this homiletical and pastoral digest. Pennington provides the preacher with a multitude of easy-to-understand and easy-to-follow tips from one who admits that he is on a journey to better preaching (pp.112-115). Regarding our preaching and Pennington's approach, we are called to joy-filled faithfulness, not anxious perfection; this ought to be lived and refined throughout our ministries starting today with these small steps (p. 112). Pennington is Associate Professor of New Testament Interpretation at The Southern Baptist Theological Seminary in Louisville KY. He is also the Spiritual Formation Pastor at Sojourn East in Louisville and is a prolific author, having most recently published *Come and See* (Crossway, 2023), *Jesus the Great Philosopher* (Brazos Press, 2020), and R*eading the New Testament as Christian Scripture* (Baker, 2020). *Small Preaching's* goal is to help the preacher take small teaching steps toward intentionally better preaching, putting those helps into practice now (3).

The book consists of twenty-five "easily digestible essays" (3), with three areas of emphasis: *The Person of the Preacher* (Chapters 1-7) which includes everything from proper handling of praise and criticism to the difference between teaching and preaching. *The Preparation for Preaching* (Chapters 8-14) serves not as a homiletic primer but provides homiletic reminders in sermon preparation—sermon shape, editing, self-evaluation, and more. *The Practice of Preaching* (Chapters 15-25) offers practical advice on the delivery and habit of preaching—the importance of the introduction and conclusion, calendaring, funerals and weddings, among others.

Touching on a couple of high points from each section. First, in *Handling Praise Carefully and Gladly* (Chapter 1), ministers have difficulty receiving compliments and Pennington believes this is a mistake. He suggests two ways to receive praise: 1) *Carefully* because praise is fleeting and fickle, "Hold it all at arm's length lest you be throat-punched when its inevitable cousin criticism shows up" (10). Remember that praise is an addictive drug that can blind us to the praise and honor that comes from God (10), and 2) *Gladly*, the gifted preacher who labors at his craft is worthy of fitting honor. It is false humility to dismiss or deflect compliments, which in the end dishonors your gift (11-12). Second, *Distinguishing between Preaching and Teaching* (Chapter 6) offers an accurate definition for both: "Preaching [is] *the invitational and exhortational proclamation of biblical and theological truth*. Teaching, by contrast, is *the explanation and explication of biblical and theological truth*" (30).

Next, *Kill Your Darlings* (Chapter 12), a reference to the editing of our words as we craft our sermon. Effectiveness in preaching is contingent on editing all those clever words and ideas you thought so much of in your initial draft (54). Even though the preacher is a wordsmith, when it comes to preaching content, less is often more—too many thoughts and words lead to sermon counterproductivity (54-55). Fourth, *This Sermon Stinks* (Chapter 14) is about those inevitable feelings of inadequacy and incompleteness the day before you preach. This feeling is to be expected in crafting effective sermons (64). The feeling that *your sermon stinks* will never disappear completely, but it does become easier when the preacher understands it is the price for being used by God and a weekly gift to your congregation (65).

Fifth, *The First Minute of a Sermon* (Chapter 15) might be the most helpful chapter. Homiletical effectiveness depends on those first moments of your sermon (70). It is the preacher's responsibility to intentionally craft his introduction to gain and keep the attention of hearers, especially those who are easily distracted (71). Just a few of the many first minute *Do's and Don'ts*: 1) write out and memorize or nearly memorize your opening; 2) start with a thoughtful, engaging question; 3) do not begin with self-deferential remarks; and 4) do not talk about anything other than your sermon (71-73). Lastly, *The Power of Predictions* (Chapter 19). Thoughtful and stimulating predictive questions can enhance sermon effectiveness (86). These involve the hearer gaining, or

regaining, his attention when it has wandered from the Word to the world (88).

Just a few concerns, the first regarding sermon length. To be sure, verbosity and confusing sermon length for profundity and effectiveness are mistakes. Pennington states, "Long and wordy sermons are the habit of the immature, not the mature. They are an indicator of laziness in preparation, not skilled labor" (55). Length of sermon may or may not imply wordiness. Besides, what is proper length? Listening to some preach for twenty minutes can seem like two days, listening to others preach for an hour can seem like twenty minutes. Indeed, every preacher should leave material on the editing floor, nevertheless, the level of skill may or may not suggest *laziness*, it may simply imply ignorance. The second has to do with the nature of exposition, in particular the limiting of exposition in favor of genre or perceived function of the text. Certainly, the wise preacher will handle narrative differently than he would an epistle. Pennington attempts to make the case that there are portions of the Bible that should not be preached expositionally (i.e., Proverbs, Job, Ecclesiastes, Acts …) and he illustrates with Galatians:

> When you try to preach through Galatians, you soon realize that, even taking ten to twelve verses each week, you're going to have eight or nine messages in the middle of the book that are literally the same argument on repeat.… Instead of preaching nine weeks of the same message, what if we preached five total messages from Galatians, taking together the larger portions that repeat the same argument? (98-99)

If this is how we should handle the text, one wonders why God did not reveal it to Paul minus the so-called repetition. Instead of preaching five messages, why not be truly text-driven, allowing the natural pericopes to dictate the number of sermons? Pennington's argument is unconvincing, still these issues do not detract from the book's rich content.

Pennington highlights effective preaching as, "Simplicity in preaching that is rooted in depth of understanding" (59-60), and he reminds every preacher about every sermon they preach that there is "room for at least *some* improvement, and sometimes that room is mansion sized" (100). This work is serviceable for the lay-preacher, or the seasoned preacher honing his homiletical tools. God truly desires our sermons to sing:

> [The sermon] is the work of God himself through the Holy Spirit. This is why we gladly pray for God to do the work. And that is good news. Show up each Sunday morning as a skilled musician ready to play the instrument through which God will sing to his beloved people. Reject approaching the sermon and Sunday as merely a skilled performance, and instead ask God to make music through you. (95)

These essays cast a wide net just skimming the surface of homiletic and pastoral insight. Some are visionary, others challenge notions and habits, still others glean insight from experts (4). Do not let *Small Preaching's* diminutive appearance fool you—there is much to quarry. Recall the ancient words, "For who despises the day of small things" (Zech 4:10)?

Tony A. Rogers
Southside Baptist Church, Bowie, Texas

***The Seven Laws of Teaching*, Unabridged. By John Milton Gregory. Lancaster, PA: Veritas Press, 2004. 153 pp. $15.00, Paperback. ISBN 1-932-168-25-7.**

The Seven Laws of Teaching, first published in 1884, dissects seven elements of teaching (teacher, learner, language, lesson, teaching, learning, and reviewing), which form seven laws that can be expressed as seven rules for teachers (24–25). After Gregory's introduction, the next seven chapters each expound on a law, express it in rules for the teacher, and list common violations of it. The book is now required reading for certification with the Association of Classical Christian Schools, a K–12 accreditation agency. Gregory's counsel is basic yet profound, and anyone who teaches anything can be primed by it to steward their charge well.

A brief foreword introduces readers to John Milton Gregory (1822–1898), who served as the state superintendent of public instruction in Michigan and then the president of Kalamazoo College and what would become known as the University of Illinois. The foreword notes that this unabridged edition restores Gregory's original text after two Illinois

professors, in 1917, made liberalizing changes and expunged nearly all references to Jesus and Scripture.

The first law is that the teacher must know his subject thoroughly, clearly, and familiarly (35–42). The second is that the power to learn lies in the interested attention of the learner (47–62). The third and fourth laws, of language and lesson, are that "the new and the unknown can be explained only by the familiar and the known" by means of language that the student understands (84, 70).

The heart of the book emerges in the fifth law, the law of the teaching process, the essential aim of which is to awaken, excite, and direct the self-activities of the learner to re-cognize the truth of the lesson for himself (100). Therefore, "tell him nothing that he can learn himself" (100). "Make him a truth-finder"; "arouse the spirit of inquiry" (101). A teacher may turn lecturer or preacher for a few minutes to put the students on his shoulders for better vision, but he should not mistake *telling* for *teaching* (115). "The knowledge is most permanent and best in use which is dug out by … research" (102; cf. 119). "True teaching is not that which *gives* knowledge, but that which stimulates pupils to *gain* it" (102, emphasis orig.).

Gregory emphasizes: "Questioning … is the whole of teaching" (115). Prepare questions for each lesson because a skillful, unexpected question startles and stirs the student's mind, not a sham question for the plainly seen, but one that asks for the uncertain, unseen, and unknown, summoning mental faculties to action (56–57). Do not to promptly answer students' questions, but turn them to the class (118). Use discoveries to prompt new questions, for example, inquiries into the consequences, applications, and uses of that new understanding (116). Motivate them to compare the new with the old, analyze and synthesize parts, wholes, classes, causes, and effects (105). Leave each lesson with questions for students to investigate outside of the class (118).

Sixth, the law of the learning process states that "the learner must reproduce in his own mind the truth to be acquired" (124). Mere memorizing and recitation of the teacher's words does not represent true learning (124). Learning is manifest in the student who can translate the teaching into his own words with no loss of meaning (126). Higher work is achieved by the learner who can support the truth he discovered, higher still the one who sees its usefulness (127–29). Of the stakes, Gregory says, "Not knowing how to prove his thought true when it is

true, he is unable to detect its falsehood when false" (134). Therefore, let truth be "pondered, proved, and applied" by the students as investigators themselves (135, 125).

Lastly, the law of review must be employed to perfect, confirm, and render knowledge ready for use (138). The true aim of study is to have knowledge at hand for use as needed and able to rise up as a dictate of conscience (144). Yet, "the first study [is] only a reconnaissance" (139). It will be soon forgotten if not repeatedly reviewed over days and weeks (142–43). Gregory therefore gives practical counsel to structure quality review into each lesson (148–51).

There is a measure of repetitiveness to the book as Gregory explains the philosophy of the law, then rewords that into imperatives for teachers, then inverts or negates it in the section on mistakes. Yet, even there, Gregory seems to be modeling the repetition of a good teacher, who says the same things from different angles, with varied illustrations, in order that the lesson may be better absorbed.

Gregory occasionally overstates maxims as if they are absolutes. For example, "The half-known reveals nothing. It is simply disturbed ignorance, and soon settles again into complete ignorance" (87)—unless, I would add, it develops into something more fully known. Nevertheless, with a grain of salt, readers can benefit even from his overstatements.

One of the strongest impressions I received from this book is that young students need to be taught that "the work of education, of acquiring knowledge, is the work of the pupil and not that of the teacher" (124). The teacher's knowledge is immaterial; she cannot dump a tangible now-I-know-it into Johnny's immaterial mind; Johnny must think his own way into understanding it for himself. I do not believe most students comprehend what is happening in genuine learning. The all-too-common teacher data dump is largely to blame (and the main relevance of this book for teachers). It is reinforced when we teachers accept sub-par work or mere parroting of our words back to us. We would do well to coach students to understand the nature of learning, that it requires their attention, intention, and intellectual effort to re-cognize the language of the lesson and make connections to their prior knowledge and applications to current and future circumstances. *The Seven Laws of Teaching* can provide eloquent articulation and fresh vision for this task.

Spencer Stewart
Midwestern Baptist Theological Seminary

PhD Graduates (2023)
Midwestern Baptist Theological Seminary

PhD Graduates (2023) from Midwestern Baptist Theological Seminary, with their PhD emphases, dissertation title and supervisory committee members.

December 2023 – PhD Graduates

France B. Brown Jr., PhD – (Preaching)
Transformative Homiletics: A Critical-Homiletical Analysis Of Martin Luther King Jr's Use Of Sermonic Style, Sermonic Arrangement, and Sermonic Application
Dr. Mark Howell and Dr. Ben Awbrey

Nathan A. Brown, PhD – (Biblical Studies)
Divine Warfare as an Interpretive Lens for Evangelical Old Testament Interpretation
Dr. Blake Hearson and Dr. Jason Kees

Dustin J. Coleman, PhD – (Biblical Theology)
The Strategic Significance of the Resurrection Theme in Mark's Gospel
Dr. John Lee and Dr. Brian Vickers

Jeffrey Alan Erickson, PhD – (Ethics)
Humanity, Transhumanity, and The Salvific Community
Dr. Garrett Starr and Dr. Gary Shultz

Brandon Mitchell Freeman, PhD – (Systematic Theology)
The Church's One Foundation: The Stone Metaphor and Its Theological Significance
Dr. Matthew Barrett and Dr. Patrick Schreiner

David Israel Griffin, PhD – (Ecclesiology)
Toward A Baptist Doctrine of Ordination
Dr. Charles Smith Jr., and Dr. Rustin Umstattd

Robert (Bob) Hartman, PhD – (Apologetics)
The Church and Modern Atheism: A Strategy for Outreach
Dr. Thor Madsen and Dr. Robin Hadaway

PhD Graduates (2023)

Todd M. Inserra, PhD – (Systematic Theology)
Jesus' Sonship in The Gospel of John: Exploring The Twin Pillars Of Ontological Equality And Filial Subordination
Dr. Owen Strachan and Dr. Ryan Rippee

William (Bill) T. Kent, PhD – (Ethics)
Algorithms At Work: A Theological Engagement with The New Tool for Human Rule
Dr. Garrett Starr and Dr. Ben Mitchell

Nathan Miller, PhD – (Systematic Theology)
Impenitence Unto Death: A Defense of Augustine's Interpretations of the Blasphemy Against the Holy Spirit
Dr. Jason Duesing and Dr. Camden Pulliam

Jared Mulvihill, PhD – (Systematic Theology)
The Defeat of Disability in the Victory of Christ: An Exegetical Theology of Healing in the Age to Come.
Dr. Jason DeRouchie and Dr. Todd Chipman

Sean Jacques Perron, PhD – (Biblical Counseling)
The Hermeneutical Legitimacy of Jesus as the Model Counselor
Dr. Dale Johnson and Dr. Keith Palmer

Daniel L. Price, PhD – (Biblical Theology)
The Warrior's Day: A Biblical-Theological Analysis of Divine Warrior Imagery on the Day of YHWH
Dr. Jason DeRouchie and Dr. Brian Tabb

Jacob (Jake) D. Rainwater, PhD – (Systematic Theology)
Before the Foundations of the World: The Covenant of Redemption and Trinitarian Action
Dr. Matthew Barrett and Dr. Adonis Vidu

Luke Benjamin Spencer, PhD – (Ecclesiology)
The Homiletical Triad: A Theological Framework for Preaching the Old Testament
Dr. Rick Holland and Dr. Thor Madsen

Colton R. Strother, PhD – (Historical Theology)
Reconsidering John Gill as a Baptist Heir of Reformed Orthodoxy: A Historical and Theological Account
Dr. Jason Duesing and Dr. David Rathel

Robert Varner, PhD – (Biblical Ministry)
It Takes a Church: An Ecclesial Doctrine of Biblical Marriage
Dr. Ryan Smith and Dr. Thor Madsen

Mark A. Wilson, PhD – (Ecclesiology)
Informal Ecumenism: A Grass-Roots Approach to Promoting Christian Unity
Dr. Jason Alligood and Dr. Camden Pulliam

Peter Aaron Witkowski, PhD – (Historical Theology)
Missions: An Overlooked Symptom of the 1966 Divide Between Martyn Lloyd-Jones and John Stott
Dr. John Mark Yeats and Dr. Jason Duesing

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