HADDINGTON HOUSE JOURNAL

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CONTRIBUTORS

Kevin D. Carter, John Chung, Donald A. Codling, Kent I. Compton, D. Douglas Gebbie, James P. Hering Jr., George W. Knight III, Christina Lehmann, Stuart Olyott, Nancy J. Whytock, Jack C. Whytock

Editorial Policy

1. The journal will seek to provide students, laity, and ministers with an annual publication to develop their minds and souls through in-depth articles and reviews reflective of the theological basis and ethos of the Trust.

2. The journal will seek to keep readers informed about new books or other publications and thus to be a means of encouraging their stewardship of time and money.

3. The selection of articles and works for review in each journal will usually reflect the fourfold division of the departments in the theological curriculum: biblical theology, systematic theology, historical theology, and applied theology, thereby providing balance as to the content of the journal but also providing harmony for the readers to see the unity of the curriculum. It will not be a journal devoted to one department of the theological curriculum.

4. The journal will endeavour to highlight, by way of articles, reviews, or book notices, works to assist students in their studies and others in their ongoing training.

5. The journal will encourage the cultivation of writing and provide an avenue for publication and the exchange of knowledge.

6. The journal will include one article or review devoted to the theme of theological education.

7. The journal will also endeavour to include some news about the wider evangelical Presbyterian community of churches or efforts in mission or theological work.

8. Prior to publication, all articles and reviews will be read by select individuals who uphold the theological basis and ethos of the Trust. It will be their task to comment, proof, and ensure the quality of the journal.

Editor: Manuscripts for consideration and books for review should be sent to the Editor.

Rev. Dr. Jack C. Whytock

Subscriptions/Donations:

   Annual subscription is $20.00 (CAD) or $20.00 (USD) outside Canada and includes the annual journal together with two newsletters. We also welcome **Patrons of the Trust**. Patrons of the Trust pledge a minimum of $120.00 per year (or $10.00/month) in support of the work of the Trust. All **Donations to the Trust** of any amount are welcome and appreciated. A tax receipt will be issued for all monies received in support of the Trust. (See page 171 for Patron/Subscription form.) We encourage all in Canada and outside of Canada who desire to see a renewed zeal in Canada for evangelical Presbyterianism to become Patrons of the Trust.

All matters for subscription, finance, or in-house style should be addressed to the Production Editor:

Christina Lehmann
Haddington House
99 North River Rd., Charlottetown, PEI C1A 3K6
Tel. (902) 892-7273 * Email: haddingtonhouse@eastlink.ca

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Editor's Preface

It is my pleasure once again to introduce another volume of the *Haddington House Journal* – our eighth! We are amazed at the way in which from a very modest beginning it has grown in content and readership. We hear many encouraging comments from our readers, and we are thankful to all those who have taken the time to let us know how a selection in the *Journal* has blessed them. We join with our readers in expressing our appreciation to those who have contributed articles or reviews in the past, as well as to those who were willing writers for this current volume.

Before you, the reader, launch forth into this year's *Journal*, allow me to highlight the structure of the contents. In the opening section, we have placed the "General Articles," which we believe are appropriate for a wide readership. This section again begins with a sermon followed by two articles. Following these articles is the Book Review section. These reviews are in-depth to allow the reader to gain a good perspective on recent publications. The next section is the Book Notices. These notices are much shorter than the reviews and allow us to incorporate briefer references to books which have recently been published. We have entitled the final section "Academic Articles," which we have separated out from the "General Articles" for two reasons. First, not all of our readers will choose to delve into these as they are written in a more technical style. Second, these articles are a valuable teaching resource for students either at Haddington House or overseas. They are often related to courses we offer and thus serve to supplement as articles for research, etc. My advice to all readers is to start with the "General Articles" and then proceed to the "Book Reviews" and "Book Notices," reserving the "Academic Articles" for last. There is a wonderful diversity in the Lord's Kingdom – this means even a diversity in our reading. We have planned the *Journal* with that in view – not all articles, especially the latter, will have the same attraction for all readers. That is completely acceptable!

Once again, we send out this *Journal* in prayer that it will bless the Household of Faith.

J. C. Whytock,
Editor

What We Should Want for Each Other
2 Corinthians 13:5-14

Stuart Olyott*

* Stuart Olyott, born in Pakistan in 1942, was brought up in Asia; Chester, England; and West Wales. He has held pastorates in London, Liverpool, and Lausanne, and is currently Pastoral Director of the Evangelical Movement of Wales. He also lectures in preaching at the Evangelical Theological College of Wales, Bryntirion, Bridgend and travels widely as a conference speaker. His two books on preaching – Ministering Like the Master *and* Preaching pure and simple[1] *– have been very useful for work at Haddington House and also with MT3 in partner colleges overseas. It is our pleasure to have our opening sermon in this year's* Journal *by Dr. Olyott since his work is well known by many of our students both here and abroad. It is anticipated that he will be offering guest lectures in October, 2006, at Haddington House. The sermon selected by permission here was preached in 1998 to his congregation in Liverpool, England.*

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[1] Stuart Olyott, *Ministering Like the Master: Three Messages for Today's Preachers* (Edinburgh: Banner of Truth, 2003).
Stuart Olyott, *Preaching pure and simple* (Bryntirion, Bridgend: Bryntirion Press, 2005).

Our passage this morning is 2 Corinthians chapter 13 verse 5 to the end of the letter.

> 2 Cor. 13:5-14 (NKJV)
> [5] Examine yourselves as to whether you are in the faith. Prove yourselves. Do you not know yourselves, that Jesus Christ is in you? – unless indeed you are disqualified. [6] But I trust that you will know that we are not disqualified. [7] Now I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified. [8] For we can do nothing against the truth, but for the truth. [9] For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete. [10] Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me for edification and not for destruction.
> [11] Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you. [12] Greet one another with a holy kiss.
> [13] All the saints greet you. [14] The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

When you write a letter, especially if you're writing a letter of this length, you probably get quite tired near the end. Hence the letter fades out really, whereas this letter comes almost to a climax – so different from our letters. So Paul is drawing his letter to this troubled church to an end. Why is it a troubled church? Well, actually, relationships between Paul and the Corinthians are very strained. Now, the Corinthians feel very let down. Paul had promised them a visit and he hadn't come, and they felt that he was shallow and a man who didn't keep his word. And then of course there were these false teachers who had come among them, and a good portion of the church was thinking that Paul wasn't really a minister of the Gospel anyway. So that's why he's written this long letter – thirteen chapters of it. He's talked about all sorts of things. He's explained at some length why he was delayed in coming. He's talked about his great joy because a moral problem in the church was at last sorted out. He's talked to them about the collection of money which they had to send to the Jewish Christians in Palestine because they were so poor. And he spent a lot of time talking

about these "super apostles," so called, who had come into the church. And now he draws his letter to a close. How is he going to end this letter? After all the different subjects he's touched on, what will he actually choose to say as he brings the letter to a close? Well, he's going to talk about three subjects, because there are three things that he wants for the Corinthians, and these are the things he wants ringing in their ears as the letter is closed. Remember, most people won't have read the letter. It would have been read to the church, perhaps several times. What does he want to be echoing in their mind as the letter ends?

First of all he will talk about **assurance**. That will be in verses 5 and 6. Then he will talk about **growth**. That's in verses 7-10. Then he will talk about **fellowship** in verses 11to 13. This leaves one verse at the end. Then he will finish with a **benediction** which actually draws those three threads together so that these three things are left there, ringing away in their memories as the letter closes.

Let's talk about assurance, verses 5 and 6. Let's give all our attention to that now. Paul will not take it for granted that every church member in Corinth is a true Christian. And really, ladies and gentlemen, you're skating on very thin ice if you take it for granted that because you are a church member you're a Christian. We hope you are. We pray that you are. But there is no infallible connection between church membership and being a true Christian. And many of you aren't church members. You should be, but you are not. But you attend the church regularly. You love the Scriptures. You're really very much part and parcel of this body. You're really very, very foolish if you think that because you are a regular church attender and Bible lover, that you are necessarily a Christian.

So he calls them in verse 5 to examination. Why? Well, when you examine something, it's because it is possible to know. You pass a driver's examination because it is possible to know whether someone is a competent driver. You might do a language examination because it's possible to know whether people have got to a certain standard of fluency and understanding. And there is an examination here for every professing Christian, because it is possible to know whether you're a true believer or not. That's the purpose of the examination. But it is an examination. Sometimes at work your boss may say to you, "Just cast your eye over this." What he means is, "Read it quickly." But sometimes he'll say to you, "Examine this," and what he means is you are now to have a good look at it, thoroughly. You take your time. You weigh it up. Nothing hurried now. Nothing shallow or superficial. You have a really good, hard look. And Paul is saying to these Corinthians and the Word of God is saying through the same passage to me and to

everyone here, "Have a thorough, hard look." It's not that the pastor is examining you. It's not that the elders are examining you. It's not that husband is examining wife or that parents are examining children. Verse 5 – examine yourselves as to whether you are in the faith. Prove yourselves. Test yourselves.

This last summer with one or two people present here I went to Wales' only working gold mine. At one point in the tour we were given a hammer and chisel and told to chisel out of the rock. We had so many minutes to try and mine a piece of gold. I was actually quite pleased with the pieces of rock I was able to put in my bag, because they were actually quite shiny and they looked like the genuine article to me. But once we got out into the open air and the man who knows about these things put his eyes on them, he knew that it wasn't gold. It was fool's gold. So you know what I felt that I was! It looked so, so real and I thought that this had more than paid for the price of the entry ticket, but it didn't. Then we went about to pan, and you could pan this water with

all these stones in it. You could see real gold and they could tell you that it was real gold, but how to get it out was another story. Most of it wasn't real, you see. It wasn't. And a great deal of Christianity isn't real. It looks so real; it's so convincing. You're so sure. It looks obvious. But Paul is saying, "Test yourselves."

The word he uses in verse 5, "prove yourselves" is actually the word used by a metallurgist to examine a metal. Take a real, hard, thorough, if necessary, hurtful look to see whether you are in the faith. The Bible tells us how to do that of course. In the New Testament we have a picture of Christians. Your life gives a picture. Is the picture of your life exactly the same as the picture of a Christian which is found in the New Testament? In the New Testament a Christian is someone who has faith in Christ. In other words, when they pray, they expect God to hear them – not because they're praying, not because they're good, not because they're sincere. Not because they're regular. Not because they're needy. But they expect God to hear them because Christ died for sinners. Is that what you rely on for your acceptance with God? Not

your need. Not your sincerity. Certainly not your religion. Not your prayers. Do you rely on Christ for your acceptance with God?

In the New Testament, a Christian is someone who loves other Christians because they are others who have come to God through Christ, crucified and risen. Because of this we stand in a unique relationship with them. They're not always easy, they're not always right. But we love them because they have the same faith, the same Lord, the same experience of salvation, the same destination. Your heart goes out to other Christians in a way that it doesn't even go out to family members. Do you have that mark?

In the New Testament, a Christian is someone who loves God's laws. He doesn't keep them perfectly, but he wants to. He attempts to keep them but never manages it. But he can say, "I delight in the law of God in my inward heart, in my inward being. Deep down inside me I love God's instructions." Paul is saying, "Examine yourself. Take the time. Have a close look. It's worth doing." You know why? Because one day we come to the moment of our death, at which time, by the way, we may not have time to reflect. But if we do have time to reflect, what a terrible thing to be on the brink of eternity and not to be sure that when my eyelids close in death I'll be carried by the holy angels to be with Christ immediately, which is far better. What a terrible thing in that moment of dying to be in doubt. What a terrible thing not to be sure that sin has been pardoned, to be unsure that you have eternal life, to have some real uncertainty about whether you will hear the voice of Christ welcoming you.

And so the apostle Paul is saying, "Examine yourselves. Prove yourselves. Do you not know yourselves that Jesus Christ is in you, unless indeed you are disqualified?" Do you think, Corinthians, do you think, readers, that it is possible to have Jesus Christ inside you and not know it? Is it possible for the Holy Spirit to make real the Son of God so that His life is inside your life, and you could be completely unaware of it? Is that possible? Obviously it's not possible. Therefore it is possible to know that you're a true Christian. It is possible to be sure that the Son of God is living His life inside your life. Unless, of course, he says you fail the test. For he says, "But I trust you know that we are not disqualified." What does he mean by that? He means that when I become sure of my own salvation, when by the grace of God I recognize that I have faith in Christ, when I see the marks of love towards other Christians, when I see the desire to obey the law of God, when I see that the change really has taken place, when I see that there is another life inside my life that is not a natural life, but a supernatural, spiritual life, when I see that there is a Christness about what happened

to me, then of course I become more spiritually discerning. And when I see a man like Paul, I recognize him for what he is, a true minister of the gospel. And when I look at these false apostles, I recognize them for what they are – Satan, come as an angel of light. Spiritual discernment is intimately linked to assurance, which is one of the other reasons why he's pressing this point upon them. He's saying, if you come to know that you are Christians and you can see that you don't fail the test, then you will know that we don't fail the test either. You will see things as they really are. You will stop being one of these people who is so easily hoodwinked. So his first subject as he closes is assurance.

Paul's second subject is growth. We're now in verses 7 to 10. "I'm praying for you," he says. That statement in verse 7 is actually surprising. Paul was very disappointed, wasn't he, in the Corinthians? He had led them to Christ, and some of them were even doubting if he was an apostle. Some of them were even doubting whether he was a Christian – yet they owed their spiritual life to his ministry. He was very disappointed in them. They were saying all sorts of despicable things about him. But he hadn't stopped loving them. The less he was loved, the more he did love. And he prayed. He tells them in verse 7 and in verse 9 that he's praying for them.

Are you going to take the lesson to heart this morning? Maybe there's a Christian in the church or a group of Christians who have disappointed you terribly. I don't know. Do you pray for them? What did you pray, Paul? Well, look at verse 7. "I pray to God that you do no evil." Hmmm. Try to think of a Christian who does no evil. What would he or she be like? What would a Christian teenager be like who did no evil? What would the Christian father be like who did no evil? What would the Christian wife be like who did no evil? What would any Christian be like who did no evil? "That's what I'm praying," says Paul.

Now the Scripture is quite clear that we will never come to the point where we are sinless. But is that our great ambition – for all of us? Paul says, "It's our personal ambition for ourselves and it's our ambition for other Christians and I'm praying, I'm praying, I'm praying that you won't do any evil. You've done plenty already. You've accepted false teachers when you shouldn't have done. You've rejected true teachers when you shouldn't have done. There's immorality among you which you tolerated for years before you did anything about it. There's all sorts of bickering and quarreling. There's slowness to give to Christians in need. There are all sorts of things which I've spoken to you about and I'm praying that it will all be cleared up."

This is why he prays at the end of verse 9, "And this also we pray, that you may be made complete;" or as it is in Greek, "And this also we pray, that you may be mended." The verb he uses is the verb James and John used in Mark 1:19 – to mend their nets. Think of two fishermen mending their nets, but there's a hole here, there's a fault there. There's something that needs to be put right here and put straight there and un-

tangled there, and they put the whole thing in order. They sort it out. "I'm praying, I'm praying that you do no evil. I'm praying that you'll be mended, that you'll sort out these things in your Christian life that are a let-down, that are a disappointment, which are a fault. I'm praying that you'll sort it out, that you'll deal with it," says Paul. What an unselfish man Paul is. Verse 7: "I pray to God that you do no evil; not that we should appear approved, but that you should do what is honourable though we may seem disqualified." Paul says, "I want you to be sinless Christians, not just so that you'll think right thoughts about us, not just so that you'll recognize us as men of God and the ministers that we are. Even if we seem disqualified, even if we seem completely out of order, I'm praying so much that you'll become sinless Christians."

Look at the integrity of Paul, verse 8. "What I do, I do. I have to do it the way I've done because I can't do anything against the truth, but for the truth. I can't alter my public image just to please you. I can't change the sort of ministry that I exercise just to be more acceptable to you Corinthians. The truth is the truth, and I can't act against it."

Look at verse 9, the humility of Paul. "Even if you continue to consider us weak, I'm so glad if you're spiritually strong." Look at the restraint of Paul, verse 10. "I could come to Corinth on the bounce. I'm an apostle of Jesus Christ. I could slay you with my tongue. I could put you all in place, but I'm not going to. That's the authority I've got, but I'm not going to use it that way. The authority which God has given me is not for your destruction, not to put anybody down. The authority which God has given me is to build people up. That's why I'm writing to you first, and then I'm going to visit you second." That also is a very

salutary lesson, isn't it? Any capacity, any ability, any spiritual gift that God's given us is to be used for the building up of people, not for putting them down. Sharpness is to be avoided if it can be avoided. If it can't be avoided, it's not to be misinterpreted as a sign of animosity or lack of love. But by and large, the way of the Christian church, with exceptions as Paul has shown us, is not to be the way of sharpness. All the time the burning desire is that everyone will grow in holiness, and we will do our bit to help them, and we hope that they will do their bit to help us. Growth in Paul is not just an individual thing. It's something that churches must do together.

So he's talked about assurance and he's talked about growth. And **now he talks about fellowship.** Look at verses 11, 12, and 13. These Christians, they've been so bitter towards him, but he writes, "Finally, brothers, goodbye, farewell." Brothers are people who have been conceived by the same love. Brothers are people who have come out of the same womb. Christians, fellow-Christians, have been conceived by the same eternal love. They've been born again by the same Holy Spirit. That is the actual relationship we have with fellow-Christians. That relationship is a fact, whatever we may feel about it. And Paul never loses sight of the fact, even in the emotion of all the disappointment of the Corinthian situation. This is an expression of fellowship already, just to recognize every Christian brother and sister as a brother and sister in Christ. "Become complete," he says. "Be mended. You've got a choice to make. Here are all these holes in your Christian life. Sort them out. Here are these tangles. Deal with them. That's a choice you've got to make."

Then he goes on, "Be of good comfort." In other words, be an encouragement to one another. Be of one mind. Think the same thoughts. Live in peace. Don't be looking for face to face confrontations. That's worth doing, isn't it. But how to do it? How can a congregation like this one, for example, be of one mind? How can we actually think the same thoughts? Well there are two ways in history – a wrong way and a right way. The wrong way is the way of the cults, where you get a strong personality who speaks more strongly than anyone else, and everybody's made to conform. They're of one mind, but actually it's not the mind of Christ. Or there's the way of Scripture, by which Scripture is presented for what it is, the sole authority for all matters of faith, practice, and experience, and we submit our thoughts to Scripture. We drink of the same fountain, we read the same Book, we put into practice the same instruction. We keep coming back to the same infallible voice of God which speaks in the page until our minds are getting more and more molded, more and more molded, more and

more molded into the patterns of thought which the Scripture has. Then we become of one mind. And then of course we live in peace fairly easily, because our mind is the mind of Christ Jesus. And then the end of verse 11 happens, "And the God of love and peace will be with you."

Imagine a congregation obeying verse 11. Everybody treats every true Christian as a brother. Everybody is sorting out his own Christian life. Everybody is working for the encouragement of the others. Everybody is submitting their thoughts to Scripture. Everybody is deliberately trying not to be difficult. And the God of love and peace will be with you. There's a sense of God and the love of God and the peace of God which would not otherwise be experienced. That is fellowship!

"So," says Paul, "start right now. Greet one another with a holy kiss." Does that apply today? You wouldn't embarrass me unduly. It is a bit unhygienic. Some cultures do it. But the principle is clear, isn't it? Greet one another. Everybody should speak to one another and not to do so is already disobedience to the Word of God. That's clear, isn't it? We can't get around that. Greet one another. So a Christian who does not attempt to speak to all the others is already running foul of verse 12. We've all got to speak to everybody, and that is as much in the Bible as "Do not steal." Greet another with a *holy* kiss. The whole purpose therefore is their spiritual good. It's a warm, affectionate, spiritual greeting. We're all trying to get to know everybody, because we're all concerned about the spiritual advancement of every single person in the fellowship.

But Christian fellowship goes beyond the local church, verse 13. "All the saints greet you." "Here I am," says Paul. "I'm writing to you from Macedonia in northern Greece. I'm writing to you down there in Achaia in southern Greece. There are Christians all around me and you're a few hundred miles away. But they still feel this great sense of belonging. So as this letter goes through the post, they all want to send their greetings to you as well. To remind you that you and they are all part of the same body of Christ, they send you their greetings as well." It's all about fellowship.

So assurance, growth, fellowship. Now we come to **verse 14, which is his great summary.** It's used to dismiss school assemblies. It's used at the end of Christian worship services. It's nearly always misquoted. It says, "The grace of the Lord Jesus Christ, and the love of God, and the communion or fellowship of the Holy Spirit be with you all. Amen." It doesn't say "evermore" and where on earth that apocryphal edition came from who will ever know? That's the evangelical

Apocrypha. What does Paul say? "The grace of the Lord Jesus Christ be with you all. This is what I want for every one of you. The grace of the Lord Jesus Christ. Oh, Corinthians, Corinthians, Corinthians, I want every one of you, every one of you to be saved, to experience the grace of God in the gospel. Oh, therefore, examine yourselves, examine yourselves, examine yourselves until you come to Christ, until you come to the place of Christian assurance. But that's what I want for you – God's grace in Christ." And notice he speaks of Christ before he speaks of God the Father and the Holy Spirit, because we always come to God through Christ. If we haven't come to God through Christ, we haven't come to God. "You're not saved by works," says Paul. "You're saved by Christ's kindness. May every one of you experience it." He wants everyone to be saved and to know it.

"And the love of God … be with you all." What does he mean there? "Some of you are walking the paths of bereavement, some the paths of illness, some of you the paths of unemployment. Some of you are walking the path of tremendous uncertainty about the future. Some of you are walking the path of difficulties with others. Some of you are walking the path of anxiety, deep anxiety sometimes, which you can't share. But it's my desire for you," says Paul, "that you should know that God loves you, even in all these situations, that you should be aware of the love of God, that you should have that consciousness of the love of God, which of course is the consciousness of a maturing, growing Christian. And that the love of God should be answered in your life by – the love of God – that whatever else you love in the world, you should love Him."

So, you're aware that He loves you and therefore you love Him. You're conscious in all your difficult circumstances that it's all part of a plan. He loves you, so you love Him in return. That's Christian growth, isn't it? How else could we describe it? And "the communion, the fellowship of the Holy Spirit be with you all." The word communion in Greek can also mean communication. So as we read the Scriptures, Paul wants us to have spiritual experiences. As we pray, he wants us to have spiritual meetings with God. As we meet with each other, he wants it to be a spiritual experience. He wants there to be a holy spirit about our lives and fellowship with each other which is brought about by *the* Holy Spirit. He wants those bonds of Christian affection to be strengthened and for them to be spiritual bonds, not just natural bonds, not just temperamental bonds, not just bonds built on the fact that you're a similar age or come from the same educational strata or a similar social background. But he wants them to be the bonds

which are forged in heaven and which are the fruit of the gospel and which are brought into our lives by the Holy Spirit.

"Those are the things I'm praying for you," Paul says. "This is my deepest desire for each one of you." And that's what we should want for each other. But is it? As we leave the Corinthian epistle, we have to ask the question, then, don't we, "What am I actually doing to bring about these things?" Can you name it? Can you be specific about what you're doing to bring these things about in your life and the lives of others? Can you put you finger on it and concretely declare what your action is, by God's grace?

The Kingdom and Africa

Jack C. Whytock

Each issue of the Haddington House Journal *includes one article highlighting foreign missions activity. These articles are written in a journalistic news fashion. In 2005, Dr. Whytock traveled twice to Africa – once to eastern Africa and once to southern Africa. This article will focus mainly on eastern Africa.*

*Jambo***: The Land of Birds[1]**

For most of May, 2005, I taught at Grace Bible College, in Nakuru, Kenya. Nakuru, Kenya's third largest city, is north of Nairobi in the famous Rift Valley and is a place renowned for its flamingoes which live on the soda lake, Lake Nakuru. It was here that I entered a new world of discovery – the world of African ornithology (the study of birds). I thought of my hero of the faith, Dr. Thomas McCulloch of Pictou Academy, Nova Scotia, and the day I discovered several of his stuffed birds in a Liverpool, England museum. How much a small bit of ornithology can give one. I must have been asleep in school when we studied this! Yet, the Lord was gracious to me and awakened me here in Nakuru to His world of birds. The Principal of the Bible College was kind enough to lend me John Stott's exquisite book, *The Birds our Teachers: Essays on Orni-Theology*[2]. Gradually I took up my ornithological studies and allowed the birds to become my teachers: Yellow Weavers, Tits, Marabou Storks, White Pelicans, Ringed Plovers, Lesser and Greater Flamingoes, Kites, Helmsted Guineafowl, and Hadadas.

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[1] *Jambo* – the traditional Swahili greeting meaning "hello."
[2] John Stott, *The Birds Our Teachers: Essays in Orni-Theology* (United Kindgom: Candle Books, 1999).

> *Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Fathers feeds them. Are you not much more valuable than they?* (Matt. 6:26 NIV)

And then came the discovery of the wonderful comment by Martin Luther on that text:

> You see, he is making the birds our schoolmasters and teachers. It is a great and abiding disgrace to us that in the Gospel a helpless sparrow should become a theologian and a preacher to the wisest of men. We have as many teachers and preachers as there are little birds in the air. Their living example is an embarrassment to us…. Whenever you listen to a nightingale, therefore, you are listening to an excellent preacher…. It is as if he were saying, 'I prefer to be in the Lord's kitchen. He has made heaven and earth and he feeds and nourishes innumerable little birds out of his hand.'[3]

Bird Stamps from Kenya

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[3] Martin Luther, "The Sermon on the Mount," original 1521, trans. Jaroslaw Pelikan, in *Luther's Works*, vol. 21 (Concordia, 1956), 197-198.

Thank you, Luther. Though dead, you still speak! For some reason I had not thought very much about why a bird makes a call. Then I read Stott's succinct commentary on the six main purposes. So began my time in Nakuru with Stott's book close at hand. When I returned home, I delivered several children's talks from my African bird experiences.

Grace Bible College, Nakuru

Twenty-one years ago, Rev. John Chung (Kwang Ho Chung), now the principal of Grace Bible College, left his native Seoul, South Korea, as a young man to come to Kenya to help with church planting and education. The Korean Church has been actively involved across Africa over the last generation, and it is amazing how many Korean brothers and sisters I meet while in different places in Africa. Rev. Chung and his wife, Ruth, from Japan, have devoted their lives to service in this land. They have one son who is currently living in South Korea doing military service. Rev. Chung recently obtained his Th.D. from the University of Birmingham, England, in New Testament studies with a thesis entitled, "Paul's Prayer and Mission: A Study of the Significance of Prayer in Paul's Missionary Theology and Praxis, and its Contemporary Relevance." (See Dr. Chung's article on pages 97-139 of this *Journal*.)
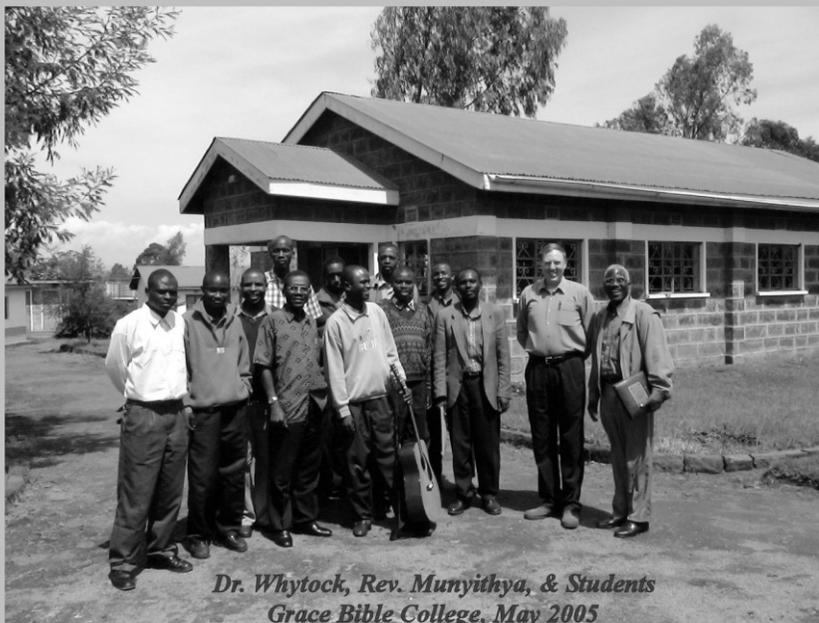
Dr. Chung with Students in Music Workshop at Grace Bible College

The Bible College, opened in 1986, is connected to the General Assembly of the Africa Evangelical Presbyterian Church and offers a post-secondary school Diploma of Theology. The College had originally begun with a Diploma in Church Ministry and then in 1997 advanced to offering the Diploma of Theology, a B.Th. equivalent. Like many institutions in Africa, as the college matures the level of

certification often also advances. The college itself is situated in what was once an old quarry, which has certainly allowed for a solid foundation. In the distance is the famous Menengai crater. Some of the students go there on occasion for outings.

The college has a wonderful group of students with warmth and enthusiasm, and it was an honour for me to be asked to teach two courses for their first term of the year, which commenced in May. We

Dr. Whytock, Rev. Munyithya, & Students
Grace Bible College, May 2005

covered "Ecclesiology" and "The Biblical Theology of Missions." Between lectures one of the enjoyable experiences was joining with the students in singing times. Some of the singing was in Swahili and some in English. Many of the selections were familiar to me and, of course, many were new. I introduced one hymn chorus from Prince Edward Island, which we used wherever I traveled to preach. The students sang it well, and what a delight it was to hear it translated into Swahili!

<u>English</u>
Oh! the Lamb, the lovely Lamb!
The Lamb on Calvary!
The Lamb was slain and rose again
To intercede for me.

- George Bears

Swahili
Mwaha koondoo Ali ye mpendwa
 Kondo wa Kalvari
Ku a wambwa kafufukatena
 Ku ni ombea mimi.
-Translator, Justus Chifuka (2005)
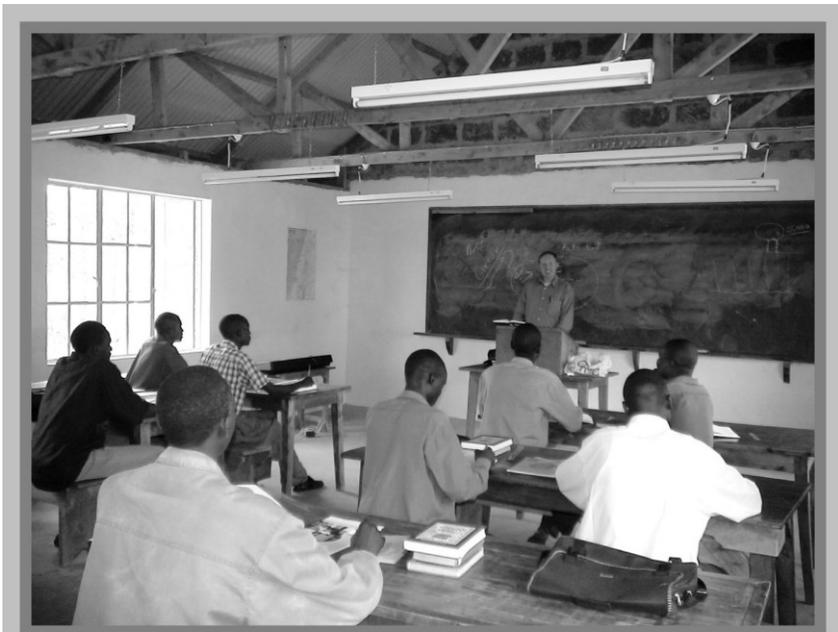
As in most colleges, there is a diversity of married and single students representing different ages, and in this case, different tribes as well. The students took turns leading chapel and did a fine job. Since on Saturdays there were no classes, one Saturday Dr. and Mrs. Chung and I set out on our own "mini-safari" to Lake Nakuru National Park. It was a seven hour trip that I will never forget, seeing the wonders of African wildlife.

Sundays were very special, as all the students "fanned out," most to preach. One Sunday I was invited to preach at the church of a student I had taught in 2004 who is now ministering in a nearby rural area. Other Sundays the preaching opportunities were with more urban congregations. Additional opportunities interspersed with teaching at the College were times to meet other College lecturers and church leaders, such as the General Assembly Moderator and Stated Clerk.

Classroom at Grace Bible College

The two courses were completed before I left and the final examinations were returned to the students. Quizzes were also incorporated into the courses. The students showed such eagerness to learn. I know that much of what was taught will soon appear in their sermons and that the printed materials received will be treasured. I look forward with much anticipation to seeing these dear brothers and sisters again!

Nairobi Seminaries

One of the leaders we have relied upon with the Mobile Theological Training Team (MT3) is Ronald Munyithya, formerly the principal of Grace Bible College and now the new principal of Commonground Theological Institute (CTI), Nairobi. Rev. Munyithya pastored the Community Presbyterian Church in Nairobi before

Nairobi International School of Theology

taking up this position. He is a graduate of Geneva College, Beaver Falls, and Westminster Theological Seminary, Philadelphia, and was very committed to returning to Africa to offer leadership. MT3 works intimately with such indigenous leaders. Rev. Munyithya has been a true ambassador, acquainting MT3 with the leading seminaries in Africa; the two largest being the Nairobi Evangelical Graduate School of Theology (NEGST) and Nairobi International School of Theology (NIST).

*Commonground Theological Institute*
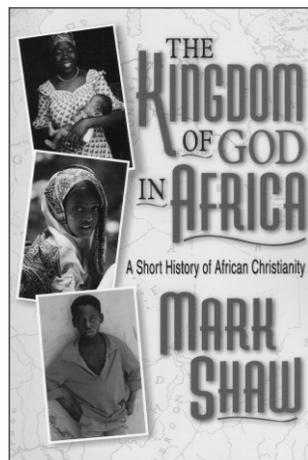
CTI has a fabulous campus in Nairobi and this year has twenty-seven students. Rev. Munyithya stands in an excellent position with all three of these Nairobi institutions, having taught previously at NIST also.

Bwana Asifiwe: **The Kingdom and Africa**[4]

I want to introduce our readers to a man's writings which have truly blessed me in working in Africa. The author is Mark Shaw, currently a lecturer at Nairobi Evangelical Graduate School of Theology (NEGST). He taught first at Scott Theological College before going to NEGST. Shaw has lived for about twenty-five years in East Africa and has interacted with African students from across the continent. He was the founder of one of Africa's leading journals, *The Africa Journal of Evangelical Theology* (founded in 1982). His 1996 book, *The Kingdom of God in Africa: A Short History of African Christianity*, has received great interest and has become a standard text for African Church history survey courses.[5] Shaw has done what very few have been able to do; namely he has gone beyond the "missionary historiography" approach, the "nationalist historiography" camp, and the "ecumenical historiography" angle and has undertaken the writing of African Church history from a Kingdom of God perspective.[6] Expressing his exciting approach, Shaw spells out, "We need to find an alternative approach that has a higher reference point than church growth, ecumenism, nationalism, or cultural authenticity. We need an approach that can tell the whole story in a way that does justice to missionary contributions, nationalistic responses, and ecumenical fairness, but then moves beyond the limitations of vision that cling to these approaches." [7] Shaw helps us not just to learn about the missionaries who went to Africa, but to go inside the African churches and their history. His work reveals a mature writer who has attempted to take time to develop his knowledge and understanding of the African Church. Listen to his opening paragraph:

> Books, like trees, begin from small seeds. The first seeds of this book were planted in the chalkdust of classroom

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[4] *Bwana Asifiwe* – "Let the Lord be praised" or "Praise the Lord" in Swahili.

[5] Mark R. Shaw, *The Kingdom of God in Africa: A Short History of African Christianity* (Grand Rapids: Baker, 1996).

[6] Shaw, *Kingdom of God*, 12-14.

[7] Shaw, *Kingdom of God*, 14.

teaching. Patient and perceptive students at Scott Theological College and Nairobi Evangelical Graduate School of Theology watched the first seeds fall into the ground and germinate. This book is dedicated to these brothers and sisters and the love for the African Christian story that they shared with me.[8]

I like that opening image – from seeds to a tree – as it seems so well suited to our work with the Mobile Theological Training Team (MT3) in Africa over these last two years. The "ground work" has now been established and a knowledge base begun to allow us to come alongside our African brothers and offer help in theological education, all with a goal to bless and build up the leadership within the national, indigenous Christian community. I encourage you to read several entries in the Book Reviews and Book Notices which enlarge upon this African theme. Particularly, see the review on the Lingenfelter book, *Teaching Cross-Culturally*, and the notices on Dale le Vack's *God's Golden Acre: A Biography of Heather Reynolds* and Long's *Health, Healing and God's Kingdom: New Pathways to Christian Health Ministry in Africa.* How good it is to see the McKenzie Collection in the Haddington House Library expanding with all of these works, offering an invaluable resource for materials relating to missiology and Africa.
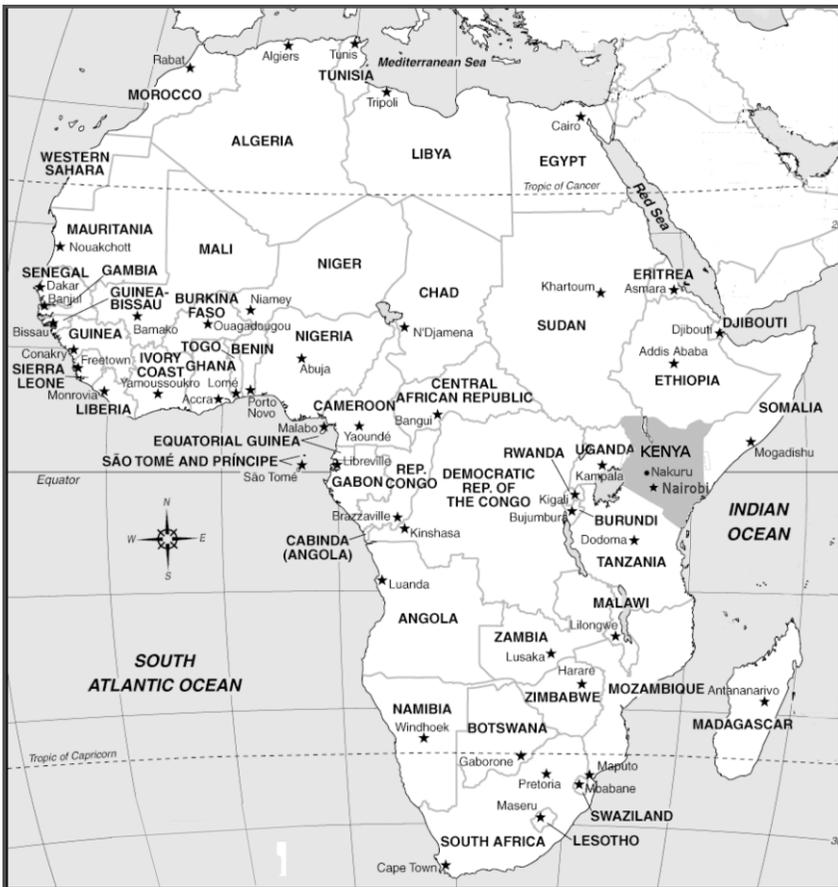
Finally, I want to introduce our readers to another significant author in Africa, Yusufu Turaki in Jos, Nigeria. Turaki is perhaps one of the most published and knowledgeable individuals in Africa on theological education. Some of his noteworthy books include: *The British Colonial Legacy in Northern Nigeria*, *Tribal Gods of Africa*, *Christianity and African Gods*, *Foundation of African Traditional Religions and Worldview*, and *The Unique Christ For Salvation: The Challenge of the Non-Christian Religions and Cultures.*

Dr. Turaki is one of Africa's leading writers contributing to an exciting new commentary, planned to be released in July, 2006 – *African Bible Commentary*. There are seventy contributors to this work, and it will be a milestone in African Christianity. It speaks to us today that the "locus" of the Church is shifting from the Western to the Two-Thirds world. Some would say the shift is in the past tense. My purpose here is not to split the tenses, but to show, through African writers like Turaki, that there are authors in Africa that we in the Western Church must begin to read.

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[8] Shaw, *Kingdom of God*, 7.

Africa is only one of the places where MT3 works, but a critical one. I remain convinced that teaching partnerships with institutions currently in existence in Africa could well be one of the most important missiological paradigms we can engage upon at this time from the Western Church.

"*A hasty person misses the sweet things.*"
— *Swahili proverb*

The Six Adverbs of the "How" of Preaching[1]

Jack C. Whytock

What follows is a thematic lecture on homiletics, or what we more popularly simply call preaching. I have focused upon certain statements contained in the *Westminster Standards* to mine them for their advice on preaching. It is not exhaustive as there is much more in these *Standards* concerning preaching than can be given in one lecture. However, I continue to be struck by the excellent counsel which can be obtained from these historic Puritan documents as they relate to preaching. My desire is not to live in the 1640's but to allow the wisdom of those who have gone before to interact in a relevant fashion with us today.

My goal is that this should be of use to every preacher and conversely also to listeners. I advised the class who first heard this that this was to be their grid for undertaking self-evaluation of every sermon

Statue of George Whitefield at Univ. of Pennsylvania

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[1] The following article first began as a lecture on August 8, 2005 at the Haddington House Summer School held in Charlottetown, Prince Edward Island. It has been expanded, and the author gratefully acknowledges those who have so stimulated his thinking by question and comment. In particular, I am appreciative of discussion with and encouragement by Dr. Mark Ross. The purpose here is not an academic treatise but a popular article to instruct and edify.

they preached. One will not always have a group around him to offer constructive criticism, but each should become personally involved in evaluating what and how he preaches.

My structure here is basically two-fold. Very briefly I will address the "What of Preaching," followed by a fuller exposition on the "How of Preaching." By "how" I am not labouring upon techniques or the technical aspects, but rather the over-arching principles of the "how" of preaching. Once these encompassing principles are established, then and only then are we ready for the more technical lectures on the subject. So let us aim at "first things first," then take up the latter in the future.

Our main focus will be Question and Answer 159 of the Westminster Larger Catechism. Allow me to quote it at the beginning in the original English version of 1648:[2]

Original English Text

Question 159: How is the word of God to be preached by those that are called thereunto?
Answer: They that are called to labour in the ministry of the word, are to preach sound doctrine, diligently, in season and out of season; plainly, not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power; faithfully, making known the whole counsel of God; wisely, applying themselves to the necessities and capacities of the hearers; zealously, with fervent love to God and the souls of his people; sincerely, aiming at his glory, and their conversion, edification, and salvation.

For the benefit of all, I have also included the full-text modern English version, edited by Rollinson, Kelly, and Fortson:[3]

Modern English Text

Question 159: How should those who are called preach the word of God?

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[2] I have used the 1648 text for "The Larger Catechism," in *The Confession of Faith* (Inverness: Free Presbyterian Publications, 1983), 251-252.
[3] Philip Rollinson, Douglas F. Kelly, and S. Donald Fortson, eds., "The Larger Catechism," in *Westminster Confession of Faith and Catechisms in Modern English*, Evangelical Presbyterian Church (Signal Mountain, TN: Summertown Texts, 2004), 126-127. I have found this to be the most complete modern English version I have seen to date for the Larger Catechism.

> **Answer:** Those who are called to labor in the ministry of the word should preach sound doctrine, accurately, in season and out of season, clearly, and not with seductive words of human wisdom but with a demonstration of the Spirit and of power. They should faithfully and fully express the whole counsel of God; this should be done wisely, taking into account the needs and capabilities of the audience. Their preaching should be motivated by a zealous and fervent love for God and the souls of his people. Finally, it should be done sincerely, aiming to glorify God and to convert, edify, and save his people.

Although this Question is about "how," it does also briefly tell us about "what preaching is." This is where we begin.

I. The WHAT of Preaching

I consider the Larger Catechism to be strong meat for the maturing of the saints and for the instruction of the leaders as well. Answer 159 makes a concise introductory statement about the cardinal nature of real preaching: labouring in the ministry of the Word to bring forth "sound doctrine." For the Puritans "sound doctrine" was certainly labouring to make truth known, but it was much fuller than simply setting forth truth. Sound preaching is that which is good for health and wholeness of being. Such preaching will "heal our spiritual diseases." The noted London Puritan, William Taylor, writing on preaching sound doctrine, wrote: "it wholly leads unto Christ, for the law is a schoolmaster unto him, and the gospel teaches nothing else…" and "it is wholesome doctrine in regard to its work or effect, when it makes the souls of men sound and thriving…. The food of the soul is the word of God, here again called 'doctrine' and elsewhere called the bread of life, and ministers are called pastors or feeders…."[4] Preaching is truth on fire for the spiritual health and wholeness of man. We need to plunge the depths of this powerful biblical image of "soundness" more deeply than we do. It is far more than making preaching a cerebral exercise; it is a spiritual exercise. It is to the great end of healing our spiritual diseases (see Psalm 103:3). This truly is the great "what" of preaching – to labour so that men and women are made whole by the real truth of the gospel. True evangelical preaching is where the sickness of mankind because of sin is properly addressed through faith and repentance, the

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[4] Thomas Taylor, *Exposition on Titus*, original 1619 (reprint Minneapolis: Klock and Klock, 1980), 237.

work of free grace. Such "sound" preaching is never "legal" preaching, which is man-centred and legalistic, but neither is it antinomian. Sound preaching plums the call to faith and repentance with focus an clarity. "Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ" (Westminster Confession of Faith, 15:1). Sound preaching is evangelical, grace-oriented, balanced, and aiming at spiritual health. What a labour that is! Now "how" will we do this? That is the heart of this lecture.

II. The HOW of Preaching

The framers of Answer 159 elucidate the "HOW" by organizing their answer around six adverbs: diligently, plainly, faithfully, wisely, zealously, and sincerely. These six adverbs are not "laid in concrete" by the framers. They are not necessarily exhaustive, and they themselves slightly adjust the list, as we see in a brief comparison between Larger Catechism, Q. 159, and the Westminster *Directory For the Publick Worship of God*, where a summary of seven points is made at the conclusion under the section "Of the Preaching of the Word." There is clearly some adverbial overlap, for example "plainly" appears in both. However, the exact words are not robotically used in both documents.[5] (Just a cautionary word lest we turn these into idolatrous shibboleths.)

Adverbs are words which modify another word, in this case a verb, and often end in "ly," as you will recall. For example, he ran wildly. The adverb is "wildly." Thus when talking about preaching, Q. 159 gives us six adverbs which modify "preaching." Our purpose now is to see what we can learn through these six adverbs and how we can use them to evaluate our own preaching.[6]

#1. Diligently – "diligently, in season and out of season"

Simply put, to be a preacher one must be "industrious, attentive to one's duties, assiduous, steady in the work." The *Directory* uses the word "painfully," which certainly grips our modern minds! One old etymological dictionary drew a connection between pain and labour as in the "throes of childbirth." Any preacher who really is diligent will

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[5] I am referring here to the Free Presbyterian reprint edition. See, *The Directory for the Publick Worship of God,* in *The Confession of Faith* (Inverness: Free Presbyterian Publications, 1983), 381.
[6] Various writers have noted the six adverb organizing structure in Q. 159. See, Robert L. Reymond, *A New Systematic Theology of the Christian Faith* (Nashville: Thomas Nelson, 1998), 916.

tell you that, yes, it takes a lot of energy and concentration to see a sermon come to birth! There can be no room for laziness in preaching – it is intensely demanding.

The Scripture text used here is Acts 18:25: "He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John." (NIV) What a fascinating text. Apollos did not have the full story concerning Jesus Christ, but what he did know he taught fervently and with great diligence. What an example!

The symbols of our lives speak volumes, whether a ring, a flag, or words on a door. For years I have been a stickler about the name plate on my door. I have always refused to label it "OFFICE." It is not that – it is a "STUDY." The nameplate is symbolic of the first priority – be diligent in preparation.

Where does such diligent preparation begin? It begins long before that one sermon. It should begin in the *personal preparation* of a man called to give his life fully to the ministry of the Word through committed years of training. I would include here the years of due diligent preparation in arts to ensure that all the best of the preacher's mind be brought to the task of informing and shaping him. Then it will include diligent preparation in theological and biblical training. It begins long before the one sermon!

So, there is certainly a commitment to diligent personal preparation through education. There is also a diligent commitment to the preparation of our souls and lives in living for the Lord each day. I recall once speaking at an assembly where I felt completely overwhelmed. The Lord was most gracious. Afterwards a dear preacher-brother came up to me and made this one lasting comment – "It took you all of your life to preach that one sermon." I knew immediately what he meant – do you? The Christian ministry demands diligence in preparation both educationally and in consecration long before the sermon. We should never pride ourselves in bypassing either. I encourage you to read the three chapters on "Preparing the Expositor" in *Rediscovering Expository Preaching*, which wonderfully deals with the personal preparation of the preacher.[7] Also, though dealing with three separate themes in preparation, the essays by

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[7] John MacArthur, Jr., and others, *Rediscovering Expository Preaching* (Dallas: Word, 1992), 63-115.

Nederhood, Hulse, and Boice are certainly stirring calls to self-examination concerning our diligence and preparations as preachers.[8]

Then such diligence comes down to the preparation of the specific sermon. It is with care, love, and devotion that we diligently mine the text for its context, doctrines, and applications, and it is with diligence that we wisely consider to whom we are to preach (more to be said on this momentarily). Keep the testimony of Apollos (Acts 18:25) before you – show forth such fervour and industry. The Puritans believed in preparation – extemporaneous and study-less preaching was not their way! Proper study and preparation which is undertaken all in subordination to Christ and to His Spirit is a blessing, not a curse. J. I. Packer wrote:

> To prepare good sermons may take a long time – but who are we, whom God has set apart for the ministry, to begrudge time for this purpose? We shall never perform a more important task than preaching. If we are not willing to give time to sermon preparation, we are not fit to preach, and have no business in the ministry at all.[9]

Each of the six adverbs is followed by an adverbial phrase. After diligence follows "in season and out of season" from 2 Timothy 4:2. Here is a great reminder – our main business as preachers is the Word, sown not occasionally, but *constantly*. Yes, I have opportunities on Sunday, but also beyond that. Thomas Ridgeley comments here:

> This statement implies that the word ought to be preached, not only on that day which God has sanctified for public worship, of which preaching is a part, but on all occasions when ministers are apprehensive that the people are desirous to receive and hear it.[10]

Thus my diligence in proclaiming the Word has a continual aspect about it. It is not to be intermittent but a norm in my ministry – that is,

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[8] Samuel T. Logan, Jr., *Preaching: The Preacher and Preaching in the Twentieth Century* (Welwyn: Evangelical Press, 1986), 31-104.

[9] J. I. Packer, "Puritan Preaching" in *A Quest for Godliness* (Wheaton: Crossway, 1990), 282.

[10] Thomas Ridgeley, *Commentary on the Larger Catechism*, vol. 2, 1855 edition, ed. John M. Wilson (reprint, Edmonton: Still Waters Revival Books, 1993), 476.

after all, my calling. This is a serious charge to every preacher to be clear in his priorities and not be occupied with other tasks which may all be very worthy (for example, serving tables in mercy work, Acts 6:1-7) but which can take one away from his chief calling as a minister of the Word.

#2. Plainly – "plainly, not in the enticing words of man's wisdom"

This adverb "plainly" is very important given the date of the document we are reading. It expresses the whole notion of the style of preaching which generally characterized Puritan preaching. It was in "the plaine style." William Perkins' text, *The Art of Prophesying*, is a homiletical textbook in this style. Perkins (1558-1602) predates the Westminster Assembly, and his influence was still well known.

Sinclair Ferguson, writing on Perkins and the plain style, makes this summarizing comment:

> The form of the plain style was as follows: the preaching portion, be it text or passage, was explained in its context; the doctrine, or central teaching of the passage was expounded clearly and concisely; and then careful application to the hearers followed in further explanation of the 'uses'. Thus the message of the Scriptures was brought home in personal and practical, as well as congregational and national applications to the hearers. What does Scripture teach? How does this apply to us today? What are we to do in response? How does Scripture teach us to do it? These became the issues handled with seriousness and vigour in the pulpit. Biblical and classical erudition was frequently present, but usually veiled; the sermons of many plain-style preachers scintillated with vivid language and illuminating illustration; but the main business was to preach Christ and to reach the heart. Everything was subservient to this.[11]

Puritan plain style preaching is often characterized as dull. The reality is very much to the contrary. Plainness never was intended to mean dullness, but its aim was clarity of presentation, to make the text readily understood. It is as the KJV translates 2 Cor. 3:12, "Seeing then

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[11] William Perkins, *The Art of Prophesying*, original English 1606 (Edinburgh: Banner of Truth Trust, 1996), ix-x.

that we have such hope, we use great plainness of speech." To use Paul's hyperbole, better five clear words for a whole service than that which is unknown and will not profit others. In essence, this is a contrast to flowery rhetoric, which was a style eschewed by Puritan preachers. The goal is not to be an orator and "show off" your human learning and rhetorical skill in the pulpit. To do this is to rest in the wisdom of men, not ultimately in the power of the Spirit.

Now, this does not mean that the preacher is to throw his message together with no sense of order, etc. NO! Rather, he will work diligently to ensure good order, development, and clear application, while at the same time knowing that the real power is ultimately from the Lord. The preacher will know that it takes great effort and work to be plain in the pulpit – clear, possessing that unusual simplicity of style which hides all the learning it takes to make the Word preeminent. Perhaps here the contemporary KISS principle is best – "keep it sincerely simple." All of this is truly an "art," to quote Perkins again, but an art which combines hard labour with true spiritual reliance.

We must be careful here to make sure we are clear on the negatives of what "plain" preaching is *not*. It is not about dullness nor a false piety which says, "I cannot order what I preach because the Spirit will"! Neither is it the rhetorical skill of a Greek orator. Plain preaching is also not "heaping up citations of Fathers, and repeating words of Latin or Greek." These are the signs of bad preaching – it is ostentatious because Christ is not being portrayed, but ourselves! There are several errors which are all being attacked here by the simple mention of "plain." It is like a loaded cannon going off. So, there are all these things which "plain preaching" is not.

Plain preaching must reach all people – in the language and dialect of the people – reaching the learned but also the "plain." Yet this simple style and language is not rude – "to preach simply is not to preach rudely, nor unlearnedly, nor confusedly, but to preach plainly and perspicuously that the simplest man may understand what is taught, as if he did not hear his name."[12] "There is a simplicity which dignifies as well as a simplicity that diminishes." Plain preaching does the former.

Plain preaching is working for clarity, working for affecting the consciences of hearers, and resting ultimately in the Spirit's power (2 Cor. 2:4).

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[12] Leland Ryken, *Worldly Saints: The Puritans As They Really Were* (Grand Rapids: Zondervan, 1986), 105.

#3. Faithfully – "faithfully, making known the whole counsel of God"

The chief texts here for faithfully bringing the Word to people are Jeremiah 23:28: "Let the prophet who has a dream tell the dream, but let him who has my word speak my word faithfully. What has straw in common with wheat? declares the Lord" (ESV) and Acts 20:27: "…for I did not shrink from declaring to you the whole counsel of God" (ESV).

Here we find the image of faithfully bringing forth the Word of God as being akin to the image of a "steward" or a "trustee." Such individuals manage an estate, etc., for the owner. Joseph in Genesis had a steward (Gen.43:16). The steward, if he is faithful, must never hoard the goods of the estate nor waste his master's goods. We have been entrusted with the Master's estate and are not given freedom to alter His instructions. We must do as the Master has directed. John Stott's portrait on the "Steward" is very helpful here.[13] The biblical steward keeps care of the whole content of the Scriptures and simply says, "My Master has said…."

It is very easy for all preachers to be consumed by their own preaching interest so that the same themes are continuously prominent as virtual hobbies. I have heard it myself and I am sure you have. Can you describe this as being a faithful steward of all the Master's book? The writers of the Larger Catechism were trying to safeguard a faithfulness to a full-orbed preaching of the whole counsel of God.

#4. Wisely – "wisely, applying themselves to the necessities and capacities of the hearers"

Consider Colossians 1:28: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (KJV). Wisdom (s*ophia*) is that amazing blend of experience and knowledge which leads to judicious application, thereby issuing in being someone who lives with practical prudence. What a tremendous virtue to have as a believer! Properly speaking it denotes, first, a quality of character in a person which then, second, will lead to the activity of living wisely.

For the believer the matter of living wisely should be of consuming interest. Just the sheer fact that we have a whole body of literature in the Scripture grouped together known as "wisdom literature" should

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[13] John Stott, "A Steward" in *The Preacher's Portrait*, original 1961 (Reprint, Leicester: IVP, 1995), 9-28.

make an impression upon us that we need to seriously consider the matter of living wisely; and, by extension, as preachers we need to be wise when we preach.

Wisdom will issue in practical mastery of a situation, and it will express itself in knowing how to deal with others (cf. Prov. 1:5). The Lord Jesus should be a constant testimony here for the believer: "And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him" (Luke 2:40, NIV) and "Jesus grew in wisdom and stature, and in favor with God and men" (Luke 2:52, NIV). The wise child of God will seek the knowledge of God's will and worthily conduct himself accordingly thus issuing in a life of piety.

Now, how will one preach wisely? The adverbial phrase which follows our fourth adverb makes clear the application. To preach wisely will involve preachers "applying themselves to the necessities and capacities of the hearers." Ridgeley saw an immediate two-fold application here: select the essential and frame sermons to suite the level of one's hearers. This is basic but an excellent starting point. A preacher must wisely exegete his people and the context in which he is preaching. It really means a preacher needs to major on the important or essential. This is not ever to deny "the full counsel," but the wise preacher will discern what is most needed. Often it will be that which is essential. "There is to be wisdom in the choice of those subjects which have the greatest tendency to promote the interest of Christ, and the good of mankind in general." And, "There are many doctrines which must be allowed to be true, which are not of equal importance with others, nor so much adapted to promote the work of salvation…."[14]

Secondly, we must frame sermons to suit the level of our hearers. Some will be completely ignorant of biblical truth, others will need "milk," while others will be capable of "strong meat." The Puritans preachers were masters of recognizing the incredible diversity of hearers before them. There are the wavering, there are those who are lukewarm and need to be awakened, there are those living in fear and others with incredible doubts and needing to hear words of assurance. Some discerned as many as twenty-one varieties of hearers assembled before the preacher! Surely one must be wise in attempting to suit the level of these hearers. There is a connection here to our discussion under "plainly," but to be wise in one's preaching is more than a simplicity of style. There is the art of discerning those to whom we preach. Plain style preaching certainly may deal with "capacities," but

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[14] Ridgeley, *Larger Catechism,* 478.

wisdom will be a greater discerner of the "necessities" of the people before whom we preach.

#5. Zealously – "zealously, with fervent love to God and the souls of his people"

Now we come to the matter of the religious affections of the preacher. Such will greatly affect the "how" of preaching. It will be known instinctively by those who hear the preacher. Is he affected himself by what he preaches? Does he really care for the souls of the people? The scriptural reference for this adverb is again Acts 18:25, which in the KJV reads: "He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John."

Fervency in Christianity is a matter of religious affection. The preacher must love God "fervently" or with zeal. There is much more to making a preacher than simply training him in orthodox teaching. Is there love? Jesus asked it of Peter, three times. I find myself wanting to ask it at every licensure and ordination examination.

Love for God will not be easy to measure at times. When we love Him we are devoted to Him, to His will, and to His glory. There is a zeal that inflames this devotion. The zealous attitude of many at the soccer field is incredible next to the fervency that we often know for the Lord. And if we really love God, it will be seen in our love for men's souls.

At some point when studying homiletics, we have tried to think through all the definitions offered on what preaching is. Recall the classic: "Preaching is personality on fire"? This matches the fifth adverb of the "how" of preaching. Some of the technique may be lacking, but if people know in you something of your love for them, they will say, "Now, there is a preacher!" Do you weep for the lost? Are you affected by humanity and the wrong ways they seek for the truth?

Do not ever allow people to say to you that the Puritans who framed this document were emotionless, detached theologians – theirs was a faith that was deeply experimental. Ponder these three Puritan quotations and see if your zeal is there for God and souls:

> I preached what I felt, what I smartingly did feel…. Indeed I have been as one sent unto them from the dead. I went myself in chains to preach to them in chains; and carried that fire in my own conscience that I persuaded them to beware of.
> – John Bunyan

> I preached, as never sure to preach again, and as a dying man to dying men.
>
> – Richard Baxter

> Preaching, therefore, ought not to be dead, but alive and effective so that an unbeliever coming into the congregation of believers should be affected and, as it were, transfixed by the very hearing of the word so that he might give glory to God.
>
> – William Ames

#6. Sincerely – "sincerely, aiming at his glory, and their conversion, edification, and salvation"

At first sight, the final adverb for the "how" of preaching does not unpack itself very neatly. However, once read in the context of the adverbial phrase which follows "sincerely," we begin to plunge a depth of "how" which takes us back to my introductory qualifying statements that this is clearly a principled exposition and not a technical "how to" manual.

To describe preaching as to be done sincerely is really best illustrated through the Bible character Nathaniel, of whom Jesus said, "Here is a true Israelite, in whom there is nothing false" or "in whom there is no guile" (John 1:47). Sincerity really has to do with matters of motive – surely significant considering the pragmatic spirit of our age which is often underscored. In preaching we must not have "false" aims – the right aims in view will affect the "how" of our preaching.

It is a very serious matter to be clear in our hearts why we preach. "Sincerely" forces every preacher to self-examination and a real evaluation of why he preaches. "He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him" (John 7:18, NIV). Ultimately preaching aims at God's glory. It brings glory to Him, for it is the heralding of His truth. Thus the preacher's aim must not be expressing his own thoughts, but making God's thoughts known. Spurgeon majestically stated it this way: "The grand object of the Christian ministry is the glory of God. Whether souls are converted or not, if Jesus Christ be faithfully preached, the minister has not laboured in vain, for he is a sweet savour unto God…."[15]

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[15] C. H. Spurgeon, *Lectures to My Students,* complete and unabridged (Grand Rapids: Zondervan, n.d.), 336.

Next, the preacher must sincerely desire to see the lost brought to Christ Jesus through his preaching. A sincere heart in a preacher will be a heart full of love with a warm fire for "free offer" preaching. Referring to Spurgeon again, he saw all three points, God's glory, conversion, and edification, as being held together. "The glory of God being our chief object, we aim at it by seeking the edification of the saints and the salvation of sinners." And, "Yet, as a rule, God has sent us to preach in order that through the gospel of Jesus Christ the sons of men may be reconciled to Him. Here and there a preacher of righteousness, like Noah, may labour on and bring none beyond his own family circle into the ark of salvation; and another, like Jeremiah, may weep in vain over an impenitent nation; but, for the most part, the work of preaching is intended to save the hearers."[16] Thus, an answer is very much contained in this adverbial phrase, that when we preach sincerely we will preach evangelically, making clear the gospel offer and seeking for the lost to receive Christ.

Some will struggle right at this point. They do not see the free offer of the gospel as a need in their preaching because they usually preach to Christian congregations. But we need to be clear first of all that the visible church we preach to is where many from the "public" at large may come to hear. Secondly, the very nature of the visible church is an intermingling of believers and unbelievers as well as those who may think they are Christians and are not. Here the gospel needs to be preached with an aim toward conversion. True, God can and does bring true conversion outside of preaching, but it is the ordinary means of saving men. This last adverbial phrase is the settled language of Puritan understanding on free offer preaching. See the extensive way Thomas Goodwin answers the question, "Why has God chosen the preaching of the Word by men to be the principal means of converting sinners?"[17] Now, you must ask, "How am I preaching to call sinners to Christ Jesus?" As Richard Sibbes said it so well, it is to "woo" men to Christ, "to persuade people to come out of their estate they are in, to come and take Christ."[18] Do we sincerely want folks to come to the Saviour? Then we best preach like it! We must be clear on faith, repentance, law and gospel, free offer and election, visible and invisible church. It is

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[16] Spurgeon, *Lectures,* 336. See also 337.

[17] Peter Lewis, *The Genius of Puritanism,* original 1977 (Morgan, PA: Soli Deo Gloria, 1996), 40.

[18] Lewis, *The Genius of Puritanism,* 51, 52. See also, Packer, *Quest for Godliness*, 294-295, 308.

through the "oracles" of preaching that the Lord ordinarily gathers in the saints. (See *WFC*, 25:3.)

Next, we must sincerely desire that the saints be matured, nurtured, and edified (or "perfected," see *WFC*, 25:3). Ridgeley is right: "As for those who are converted, their farther establishment and edification in Christ is designed, together with the increase of the work of grace which is begun in them." The converted are yet imperfect. They continue to face spiritual enemies. The Lord uses preaching to nurture His children. Preaching will encourage them in the promises of the Lord, excite them "to go in the ways of God, depending [depend] on Christ, and deriving [derive] strength from him, for the carrying on of the work which is begun in them."[19] The finest of evangelical preachers preach with that godly art whereby with great sincerity they combining the gospel call to unbelievers and the edifying call to believers, nurturing them on in the fullness of their salvation.

Conclusion

We now conclude this homiletic lecture in which we have sought to extract wisdom from certain statements in the *Westminster Standards*. Our focus here has been upon the over-arching principles of the "how" of preaching, not so much the technical matters. Diligently, Plainly, Faithfully, Wisely, Zealously, Sincerely. Preachers, are these six adverbs increasingly evident in your preaching? I encourage all of us who preach to use the six adverbs of the how of preaching for self-evaluation of every sermon we give. And Congregation, are you praying for your minister that he would be granted these blessings as the Word comes to bear upon his own soul and as he prepares to feed others with the Word? May meekness and humility be granted to us all.

> *"It is not saying hard things that pierces the consciences of our people; it is the voice of divine love amid the thunder."*
>
> *- Robert Murray McCheyne*

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[19] Ridgeley, *Larger Catechism*, vol. 2, 480.

The Six Adverbs of the "How" of Preaching
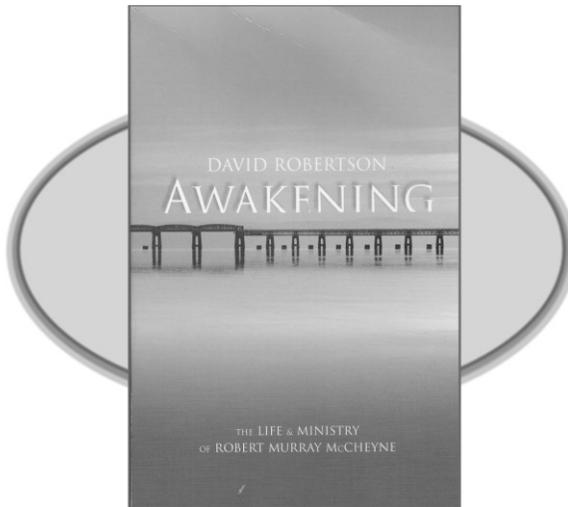
#1. *Diligently* – "diligently, in season and out of season"

#2. *Plainly* – "plainly, not in the enticing words of man's wisdom"

#3. *Faithfully* – "faithfully, making known the whole counsel of God"

#4. *Wisely* – "wisely, applying themselves to the necessities and capacities of the hearers"

#5. *Zealously* – "zealously, with fervent love to God and the souls of his people"

#6. *Sincerely* – "sincerely, aiming at his glory, and their conversion, edification, and salvation"

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Book Reviews

***Awakening: The Life and Ministry of Robert Murray McCheyne.* David Robertson. Milton Keynes, UK: Paternoster, 2004, 201 pp., paper $17.47 (CAD). ISBN 1-84227-173-3**
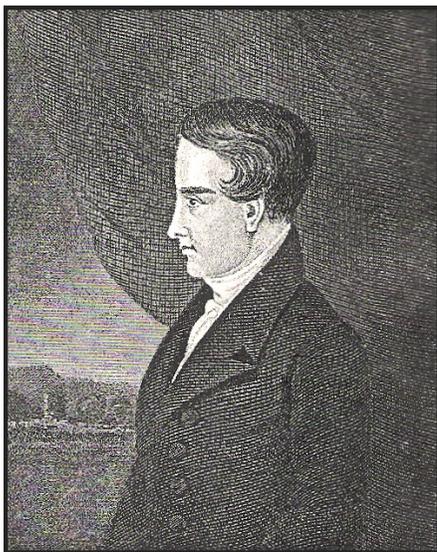
Over a century and a half after his death, Robert Murray McCheyne (1813-1843) still retains a great deal of popularity, not just within Scottish circles, but also in the world-wide church.

Awakening is the second of two books published in the last few years on McCheyne;[1] however, this work is written from a unique perspective. David Robertson is a minister of St. Peter's Free Church in Dundee, Scotland, McCheyne's one and only pastorate. Having spent the last 20 years ministering in the building and city where

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[1] See also, L. J. Van Valen, *Constrained by His Love: A New Biography of Robert Murray McCheyne* (Fearne: Christian Focus, 2003).

McChyene's remarkable story unfolded, Robertson is able to bring the life of McCheyne to a modern audience in a fresh, new way.

The book itself grew out of a working thesis by the author. Though a fairly brief treatment of McCheyne's life (160 pages of main text, with Appendices pp. 160-201), the author has managed to "pack a punch." Each chapter treats a major area of his life and life circumstances that holds great popular appeal. The "Foreword" was written by Eric J. Alexander, whose opening line is, "From my late teens until now, Robert Murray McCheyne has been one of my great heroes." Needless to say, Alexander makes a strong endorsement of *Awakening* (pp. vii-viii).

Robertson traces McCheyne's life from his "silver spoon" days growing up in a privileged Edinburgh family through to his own spiritual "awakenings" and education under some of the great Scottish theologians of his day. Influenced by his exposure to Thomas Chalmers, McCheyne was able to marry a pure gospel with a powerful social conscience and in so doing forcefully impacted the spiritual and social climate of Dundee.

Robert Murray McCheyne

Particularly enlightening in this book is the understanding of the cultural milieu of Dundee in which McCheyne laboured. This is helpful, not only to aid us in understanding the conditions in which he ministered, but also to show us that the difficult circumstances which he and his contemporaries encountered in industrialized Scotland were, in some ways, much the same as what we face today (pp. 47-57). Robertson challenges us through the life of McCheyne to become more conversant with the culture in which we live.

There is much here for the preacher, not the least of which is the importance of cultivating a personal holiness as a means to an effective, God-honouring ministry. McCheyne was a man of great discipline physically, and more importantly, spiritually. In fact, it was said that "His walk with Christ was such that some regarded it as being physically evident" (p. 157). This was also reflected powerfully in the preaching of McCheyne, which the author remarks was "full of Christ."

Herein lies the greatest lesson arising out of the life of McCheyne for today's market-driven church, to which Robertson endeavors to give special attention.

One of the more helpful aspects of the book is the practical applications of the lessons arising out of McCheyne's life. Robertson concludes each chapter with some searching questions and appropriate prayer, which one finds very fitting as McCheyne was known as much for being a man of prayer and holiness as he was a preacher. Indeed, a fascinating window is provided for us into the prayer life of McCheyne as the author includes several of his prayer lists, which revealed his passions. His zeal for prayer reflected his view that prayer was not just *part* of the work but "prayer is the work" (p. 90).

McCheyne worked tirelessly as a pastor, especially in the early days of his ministry in Dundee. Later he gave more time to church extension and allowed the elder to take up more visitation. He believed in getting to know his flock, whether through visitation or letter writing. He also had a particular interest in the youth of the city.

What comes through on these pages is a man who worked with passion yet balance. Though he deeply loved Dundee, he was not confined to it but was concerned for the cause of Christ internationally, especially for the Jews (pp. 101-108). The balance was further reflected in giving attention to all aspects of congregational worship, including starting classes to improve congregational singing (pp. 66, 68).

Although he died at a young age, Robert Murray McCheyne was someone who made a major impact by modeling the best of evangelical and Reformed piety. He ably demonstrated that soundness in theology was no enemy to warmth of soul or to the free movement of the Spirit of God in revival. As Robertson says, "The religion of McCheyne and friends was not dry as dust, lifeless and cold legalistic theology, which is so often the caricature of Scottish Calvinism" (p. 87).

I believe you will find this, as I did, a highly commendable and practical introduction to the life of Robert Murray McCheyne.

Reviewed by Kent I. Compton, the minister of the Western Charge of the Free Church of Scotland, Prince Edward Island. Rev. Compton is a graduate of the University of Prince Edward Island and the Free Church College, Edinburgh. He pastored in Edmonton, Alberta, before returning to the Island. He also serves as a Trustee of Haddington House.

Puritan Papers Volume Five, 1968-1969. **J. I. Packer, ed. Phillipsburg, NJ: P & R Publishing, 2005, 251 pp., paper $15.12 (CAD). ISBN 0-87552-470-2**

Puritan Papers Volume Five completes the republication of seventy-six papers from the annual Puritan conferences held at Westminster Chapel, London, from 1956 to 1969. These years constituted a very significant thirteen year period in the development of historic evangelical and Reformed theology, not only in Great Britain but throughout the world. In many ways this paralleled the early, formative years of the Banner of Truth Trust, and together spurred a "reinvigorating of evangelicalism." Thus, *Volume Five* is precious for its content and also is significant as a testimony to this reinvigorating process.

J. I. Packer edited volumes two through five and certainly stands in a worthy position to be able to do so, as he was well acquainted with those who delivered these papers and is in sympathy with the general tenor of Puritanism.

As is often said, collections of papers never read like a single authored work. An editor endeavours to overcome this to a certain degree but is not always as successful in one collection as in another. Having reviewed *Volume Four* in the *Haddington House Journal, 2005* and now reviewing *Volume Five*, I have concluded that this last volume

is much more united than the former. I believe this is due to the papers themselves, which generally hold more consistently to Puritan themes. The two divisions – "Part I: The Manifold Grace of God (1968)" and "Part 2: By Schisms Rent Asunder (1969)" – help to preserve a fine unity for the collection.

The paper which attracted me first, which is the longest in the collection (thirty-six pages of text plus endnotes), was the excellent one by Elizabeth Braund on "Joseph Alleine." We hear much about Alleine's *Alarm to the Unconverted,* yet it can be difficult to find a good, in-depth introduction to the man, his times, and his many contributions. I found such value here that I plan to use this paper in our Puritan course at Haddington House to clearly bring out the context of the Puritan pastors' struggles and the amazing pastoral work which many of these men did together with their wives. Those familiar with Richard Baxter and his wife, Margaret, will now want to study Joseph Alleine and his wife, Theodosia. They did not have children of their own, but when you read about all of the children they taught and the way in which they poured out their love for them, you will discover a fine, balanced understanding of Puritan ministry. It should be noted that one of the early Banner books was Alleine's *Alarm* (reprinted by the Banner of Truth in 1959), which only goes to support my statements in the introductory paragraph: a wonderful paper rich in history and rich in application.

Since there are eight different authors in *Volume Five*, I will list their names together here: Elizabeth Braund, John R. deWitt, David Fountain, Hywel R. Jones, D. Martyn Lloyd-Jones, John D. Manton, J. I. Packer, and Peter Toon. John deWitt's paper, "The Arminian Conflict and the Synod of Dort," opens Part I on the doctrines of grace. It is a masterful essay and a good prelude or companion to his Banner booklet, "What is the Reformed Faith."[2] In fact, one hears several common strains, as should be expected. Knowledge of the Synod of Dort and its international character is often ignored. DeWitt clears this up before proceeding to address succinctly what was at stake in this conflict. All ministers reading this will encounter much more than doctrinal fibre, as there are some very choice pearls of advice for their own conduct. The information about Romans 7 and how Jacobas Arminius interpreted this text is very interesting (page 7).

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[2] John R. deWitt, *What is the Reformed Faith?* (Edinburgh: Banner of Truth Trust, 1981). The cover of the first printing on this booklet was an engraving of Dordrecht Cathedral.

The paper following deWitt's is by Packer on "Arminianisms" and is plainly laid out and a very edifying read. It covers three matters: the definition of Arminianism, the cleavage between Calvinism and Arminianism, and the causes of Arminianisms and their cure. In his first point, Packer carefully deals with the different forms which constitute the "Arminianisms": the Remonstrant thrust and the Wesleyan thrust, or Rationalistic Arminians and the Evangelical Arminians, as Packer coins the parties, hence the paper's title. Packer carefully gives a splendid analysis of the Wesleyan position and offers the best brief treatment of John Wesley as he relates to this subject that I have seen. Packer correctly traces Wesley's teaching back to a wing of Anglicanism which had existed long before Wesley. His paper ends where all good theology ends – in devotion to the Lord.

After two fine papers on Arminianism comes Fountain's paper, "John Wycliffe: The Evangelical Doctor." The subtitle appropriately covers the thrust. The author works from the correct interpretive premise that since Wycliffe was clear on the authority of Scripture, much else works out in a right fashion from this starting point. The premise is good, and generally all which follows is sound. However, there are some details in the paper which I questioned. For example, Fountain states that Wycliffe combined both Reformed and Anabaptist elements (p. 43). I searched for textual and endnote evidence to clearly support his case and found nothing which convinced me. Also, the reference to some Lollards not practicing infant baptism is never explained, nor is a clear working definition of Anabaptist thought and practice offered. This mars an otherwise helpful paper.

Peter Toon's "Puritan Eschatology: 1600-1648" is one of those papers some might like to tuck away and forget, not just because they find eschatology confusing, but also because they may find it disturbing to learn how many Puritans, including members of the illustrious Westminster Assembly of Divines, taught their eschatological views! For example, men like William Twisse, Thomas Goodwin, Jeremiah Burroughs, and William Bridge were all followers of Joseph Mede, who taught a literal interpretation of the millennium, in contrast to Augustine. The paper has a wonderful way of balancing our discussions on eschatology and our appeals to the past "greats" as well as reminding us to have our facts straight before we go into theological battle and to blend humility with our bold assertions lest our dogmatism trap us into a system.

I will select only one more paper worthy of closer reflection after almost forty years have passed. This is Lloyd-Jones' "William Williams and Welsh Calvinistic Methodism." Surely this is vintage
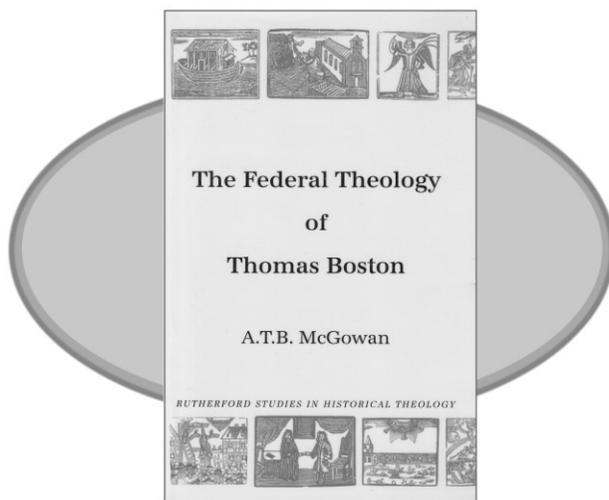
Lloyd-Jones! He knew the subject at several levels and was able to set the facts before the reader as well as to provide a lively interpretation and application. I believe his interpretations are even more valid and relevant today after forty years. He is very perceptive in his final arguments in surveying the tendencies of a Calvinism which is devoid of Methodism – intellectualism and scholasticism, the tendency of subordinate standards to become primary, and the discouragements to prayer – resulting in a harsh, hard, and cold type of religion. There is much in Lloyd-Jones' paper which needs careful reflection.

Helpful material is also covered by Manton in "German Pietism and Evangelical Revival" and by Hywel Jones in "The Death of Presbyterianism." Perhaps Lloyd-Jones' concluding paper, "Can we learn from history," will be perceived as very time-bound to his unity/separation issues, but on the other side, it does provide one example of how church history calls for interpretation and application.

The book is tastefully bound and together the five volumes constitute a niche in Puritan studies often missed by society papers. Generally, it reflects a healthy study of experimental, biblical religion, this last volume, as a whole, doing so much better than the fourth. Some are now bypassing the writers of the '50's and '60's in favour of others. I would challenge all readers by saying we still need to learn from these writers, and I believe we will find much balance and wisdom coming forth from these papers. I look forward to using select papers from the work at Haddington House and encourage ministers and laity not familiar with these writers, whose labours produced a "reinvigorating of evangelicalism," to take time to read them.

Reviewed by J. C. Whytock

***The Federal Theology of Thomas Boston.* A. T. B. McGowan. In "Rutherford Studies in Historical Theology." Eds. D. F. Wright and D. MacLeod. Carlisle, Cumbria, U.K.: Paternoster Press, 1997, xix, 228 pp., paper $39.99 (CAD). ISBN 0-946068-59-3**

A.T.B. McGowan's study of the theology of Thomas Boston is worth reading. It is also easy to read. Though it was prepared as an academic dissertation,[1] McGowan has either avoided use of technical terms or explained them. He writes in the tradition of Luther and Calvin, with high scholarship in language that common Christians can easily read.

The title leads you to expect a book focusing on the theology of God's covenants, but for McGowan that is only the starting point. He takes Boston as a representative covenant or federal theologian and unfolds for us the key facets of his doctrine: "Thomas Boston's Doctrine of the Covenants ... the Person of Christ ... the Atonement ... Predestination ... Regeneration ... Justification ... Sanctification ... Repentance ... Assurance" (p. vii, Table of Contents). McGowan's

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[1] The supervisor for the thesis was Professor James Torrance, Aberdeen University.

expressed purpose is "to determine whether or not Boston is a consistent federal Calvinist and, if so, to show the inner workings of that theology and to determine whether or not Thomas Boston can be viewed as a paradigm of federal theology when it is properly understood as a theology of grace" (pp. xvii-xviii). He concludes that Boston is both a consistent federal Calvinist and a superb example of federal theology. In doing this McGowan accomplishes several things. He presents an attractive picture of Boston and his teaching. He highlights the key current and historical debates in these various areas, and shows that the challenges to federal theology are mistaken, at least where Boston's covenant theology is concerned. He introduces us to many notable writers. Not least, he makes clear the issues of the gospel and offers encouragement and comfort to the hearts of his readers.

In the last generation there has been a widespread school of thought arguing that the development from John Calvin through the Westminster Confession and following was warped – that Calvin's warm, biblical, gospel emphasis was shackled by later thinkers into cold, logical development from the concept of God's decrees. In his foreword to McGowan's book, Sinclair Ferguson spoke of the idea "... that the pristine waters of Geneva were soon sullied by the inflow of an Aristotelianism and scholasticism which were foreign to its true nature" (p. ix). McGowan himself speaks of

> those who argue that the later 'Calvinists' (particularly Beza, Calvin's successor in Geneva) were involved in a radical departure from Calvin through an unfortunate emphasis on the 'decrees', especially that of double predestination. This school of thought would argue that the proper heirs of Calvin include John Cotton, John McLeod Campbell, Edward Irving and Karl Barth. (p. xiv)

Both those who reject later Reformed theology, claiming it was a departure from Calvin, and those who see it as faithful to Calvin believe that Boston shares their theology (pp. xiv-xvi).

McGowan's thesis, carefully supported by consideration of the writings of Boston and the arguments against traditional Reformed theology, is that Boston is a faithful representative of the theology of both Calvin and the Westminster Confession. "At no point does Boston articulate any disagreement with the Westminster Confession of Faith, nor can anything he wrote be interpreted in such a way" (p. 208). Despite those who object, there can be no question that McGowan is right.

He concludes that the opponents of federal theology have mistakenly identified it with people who in fact warped it. Criticisms of those warped views are valid, yet he adds:

> But if we can demonstrate that there was even one man who both held to the federal scheme and yet was free from the errors recently imputed to federal theology, then we will have shown that the problem lies not with federal theology per se, but only with certain forms and expressions of it. Thus we shall have seriously undermined the argument which says that federal theology is incompatible with a proper theology of grace.
>
> It is our conviction that in Thomas Boston we have the necessary evidence to establish such a conclusion. (p. 209)

One of the key issues, an issue that Boston had to deal with directly, is that of the free or universal gospel offer. Can people who believe that only those chosen by God, elect, can be saved honestly offer salvation to those who may not be elect? Can people who believe in particular atonement, that Christ's death was intended only for the elect and applies only to them, invite all people to come to Christ for salvation? McGowan shows that Boston held clearly to these doctrines of election and particular atonement, and yet consistent with them was able to invite all people to come to Christ for salvation. That's a very important congruency. Where one of those poles is lost, either the justice of God or hope of man is compromised, and usually both. Boston shows us that the two fit well together.

The author, Andrew McGowan, is the Principal of Highland Theological College, Dingwall, Scotland, and one of the leading theologians in the recent revival of interest in Thomas Boston.[2] In the 2004 Christian Focus reprint of Andrew Thomson's *Thomas Boston, His Life and Times*, it is Andrew McGowan who provides an excellent "Foreword to the New Edition" outlining Boston the Man, Boston the Minister, Boston the Preacher, Boston the Controversialist, and Boston

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[2] Another book in "Rutherford Studies in Historical Theology" is Philip Graham Ryken, *Thomas Boston as Preacher of the Fourfold State* (Carlisle, Cumbria: Paternoster Press, 1999) which shows the recent interest in Boston. One could also mention here the release of Boston's *Works* now available on CD.

the Scholar.[3] This gives a most worthy introduction to Thomas Boston and an excellent prelude to McGowan's study of his federal theology.

A few typographical errors are annoying. For example, quoting Hodge, transliterated Greek words appear with "£" in place of "a".[4] But that is a minor flaw. However, the book has one extremely serious defect: its binding is not very strong. To put it in a more positive way, as a book worth re-reading, it is liable to fall apart before you have exhausted its value.

Reviewed by Donald A. Codling. Rev. Codling serves as the minister at Bedford Presbyterian Church, Bedford, Nova Scotia. He is also the Stated Clerk of the Eastern Presbytery of the Presbyterian Church in America. The book here under review, like all books reviewed in the Journal*, is catalogued in the Haddington House Reading Library.*
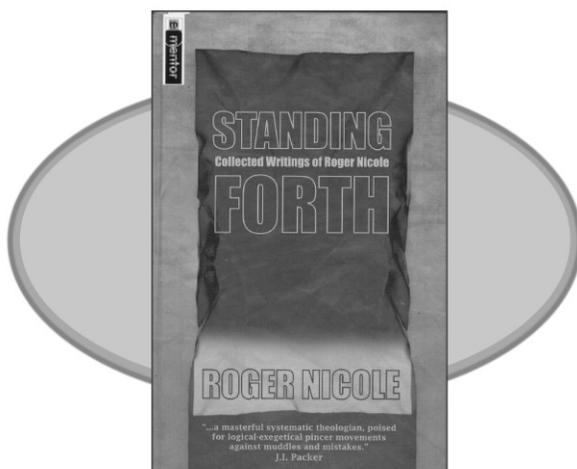
REV. THOMAS BOSTON

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[3] Andrew Thomson, *Thomas Boston, His Life and Times* (Fearn, Ross-shire: Christian Focus, 2004), pp. 5-11.
[4] p. 99, quoting Charles Hodge, *Systematic Theology* (James Clarke, 1960), III:3.

Standing Forth: Collected Writings of Roger Nicole.
Roger Nicole. Fearn, Ross-shire: Mentor (Christian
Focus Publications), 2002, 492 pp., hc $23.75 (CAD).
ISBN 1-85792-646-3

Roger Nicole taught at Gordon Divinity School (later Gordon-Conwell Theological Seminary) and, in his retirement, at Reformed Theological Seminary's Orlando Campus. He was a charter member of the Evangelical Theological Society, has been a contributing editor of *Christianity Today* since its first issue, and was involved in the production of both the NIV and the *New Geneva Study Bible*.

He is, moreover, a polemicist; and it is as such that the reader meets him in this collection. From the introductory essay on the ethics and practice of polemic theology to the brief article on Universalism with which this book ends, Nicole defends and proclaims Evangelical and Reformed doctrine against its opponents. His main topics of interest – if this collection is any indication – are Inerrancy, The Atonement, and The "Five Points."

Dealing with the inerrancy of Scripture primarily, but also with its inspiration and authority, there are essays giving some useful definitions, followed by others which examine the views of K. Barth, E. Brunner, and J. D. G. Dunn. Then, turning to the atonement, there are

essays that define the subject and address the nature of redemption and the meaning of propitiation.

Nicole's articles and essays on various aspects of Calvinism make up most of the remainder of the book. He has a conference address in which he searches for a new acronym to replace TULIP. He has two book reviews dealing with "open theism," an essay on Hebrews 6:4-6, and three articles on the extent of the atonement.

There are two very striking things about these essays, articles, addresses, and reviews. The first is that they are complementary. When looking for a second opinion, a peer review, or a corroborating witness, Nicole fills that role. His article "C. H. Dodd and the Doctrine of Propitiation" deals more directly with Dodd's arguments than Leon Morris does in his *The Apostolic Preaching of the Cross*, but after a thorough examination of evidence, it arrives at the same conclusion as Morris: in biblical usage, to propitiate means to appease wrath.

Nicole's "John Calvin and Inerrancy" adds little of substance to John Murray's "Calvin's Doctrine of Scripture" written twenty years earlier. It does, however, add some comments and an annotated bibliography which sustain and increase the usefulness of Murray's lecture.

His article on John Calvin and the extent of the atonement is an excellent introduction to the subject. When the essay on the Amyraldian controversy (also included in this collection) is added to it, the combined references and bibliographies make Nicole to be the first person to whom one would turn for a historical, Reformed perspective.

The second striking thing is that they are – for this reviewer, at least – comforting. When a Francophone Swiss-American Baptist scholar turns to Scottish Presbyterian writers for support, one does not feel quite so parochial. To find the works of William Cunningham, T. J. Crawford, John Eadie, John Murray, and Patrick Fairbairn cited is indeed comforting when one has gone to some effort and expense to collect them. Nicole gives a particular prominence to Fairbairn's *Typology of Scripture* and *Hermeneutical Manual: Introduction to the Exegetical Study of the New Testament* in which he deals with the citation and interpretation of Old Testament quotations in the New. Fairbairn made an extensive study of the subject; Nicole turns to it in two of the essays in this collection.

Before leaving the contents of this collection, Nicole's comments on the gospel offer and particular redemption are very helpful, particularly the illustration found on pages 337-338. It is too long to quote and too good to spoil by summarizing. On the other hand, his discussion of marriage, found in another essay, is more egalitarian than

complementarian; yet, a contribution made by Nicole to any debate commands attention and, in this case, might be a corrective to an over simplification or over statement of the biblical case for male headship.
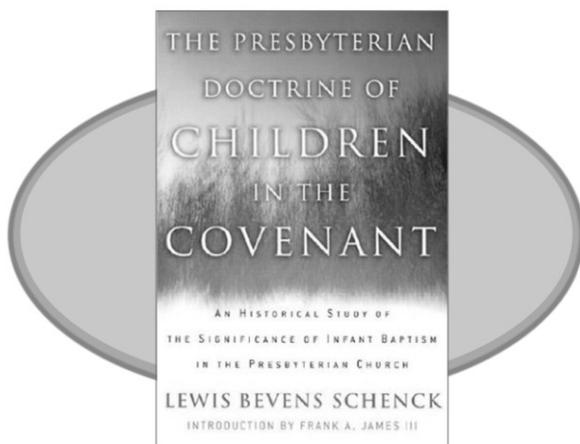
In a collection of essays, it is not uncommon to find one or two gems among some lesser stones. In this collection, there are an extraordinarily high number of gems.

If the reader has access to a well-stocked conservative theological library with an advanced cataloguing system, then the *Collected Writings of Roger Nicole* might not be worth purchasing; the material is available scattered throughout other publications. However, if the reader does not have access to such a library, then this book will be of great value. It is useful in itself and it enhances the usefulness of other works which should be on the shelves of any student of Reformed theology. The divinity student will not find that Nicole has written his essays for him; but he will find that Nicole has highlighted the issues and given valuable bibliographies.

Unfortunately, the usefulness of this book has been marred by the inclusion of a half-hearted attempt at an index. So many subjects and writers have been omitted from it that a reader using it to gauge the contents of the book will be greatly, and unnecessarily, mislead.

Reviewed by David Douglas Gebbie. Rev. Gebbie is a native of Scotland and was educated at Glasgow College of Technology and the Free Church of Scotland College, Edinburgh. Before his induction to the Presbyterian Reformed Church (PRC) in Chesley, Ontario, he served Free Church of Scotland charges in Raasay and Achiltibuie and pastored the PRC's congregation in Portland, Oregon.

The Presbyterian Doctrine of Children in the Covenant.
Lewis Bevens Schenck. Original 1940. Phillipsburg, NJ:
P & R Publishing, 2003, xviii & 188 pp., $15.99 (USD).
ISBN 0-87552-523-7

This revised version of Lewis Schenck's doctoral dissertation (submitted in 1938 to Yale University) was published by that school in 1940, and was republished in 2003 by P & R with a new Introduction by Frank A. James III. James underlines Prof. Schenck's desire to introduce his students to Karl Barth and other contemporary theologians, particularly of that same school of thought, and this was also evidenced in my own experience as his student at Davidson in his course using Karl Barth's book on the Apostles' Creed. That course made it clear to me that he held Karl Barth in very high esteem. He served as a professor of Bible at Davidson College, as a minister of the Presbyterian Church, U.S., and with the union became a minister of the United Presbyterian Church, U.S.A. We would be remiss if we did not mention that he was a gentle spirit as well as a man with deep convictions (the latter clearly evidenced in his book). These few words seek to capture and communicate to the reader both who Dr. Schenck was and the perspective from which he wrote.

The first chapter and the third are the heart of the positive contributions that he makes on the matter of the significance of infant baptism in the Presbyterian Church. He argues the case by appealing to the covenant of grace made with Abraham and from the continuity of circumcision and baptism as the sign of that covenant (pp. 5ff.). He appeals most often to John Calvin and then to the Westminster Standards and other Reformed creeds, and near the beginning of the presentation of his case he quotes Louis Berkhof's statement and evaluation of the covenant as a fair and accurate account of the covenant and its significance. He argues from the standing that children in the covenant, as evidenced by their being baptized, are members of the church (non-communicant members, but members nevertheless) and should be treated as such. For this portion of his argument we should be thankful, but at the same time recognize that the way in which he presents his argument is not unique or different except for a heavy reliance upon Calvin and a reliance which will not accept any variance or correction of this beginning made by Calvin.

What is unique to Schenck's argument is his insisting that children are baptized because they are presumed to be regenerated, and in his presuming that baptized children are all saved because by being baptized they are presumed to be in the number of the elect. These unique statements do not strengthen his work nor commend it, but make it troublesome for the Reformed community.

Schenck argues for presumptive regeneration as the basis for the child to be baptized by quoting from Calvin and Abraham Kuyper (see esp. pp. 17-18). Although this action on the part of God is certainly possible for God and for the child, Schenck and all of us should heed the careful statement of the Spirit's work with reference to the salvation of those baptized (whether adults or especially children) found in the more mature reflection of the Westminster divines in The Westminster Confession of Faith 28:5 & 6:

> . . . grace and salvation are not so inseparably annexed unto it, that no person can be regenerated, or saved, without it; or, that all that are baptized, are undoubtedly regenerated.
>
> The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

This wonderful statement of the work of God undergirds His sovereignty and the mysterious work of His Holy Spirit. Here we recognize God at work in a supernatural way, and not one that is dependent even on the sign that He asks us to give to our children. Schenck does quote this section of the Westminster Confession of Faith (pp. 47-48), but the phrase that says in effect that we should not hold "that all that are baptized are undoubtedly regenerated" has not had its restraining effect on Schenck. Berkhof, in his review of this book, puts the matter quite to the point by saying: "We cannot help but feel, however, that he might have done greater justice to the thought, also prominent in Reformed theology, that the real objective ground for the baptism of children lies in their covenant relationship rather than in the subjective presumptive regeneration."[1]

Schenck also writes from the perspective that all baptized children may be presumed to be numbered among the elect. He cites a statement from Charles Hodge that says that "since the promise is not only to parents but to their seed, children are by the command of God to be regarded and treated as of the number of the elect" (p. 127). He prefaces this quotation by saying that "in this respect the simple doctrine of the Princeton theologians was the doctrine of the historic Reformed church," and then introduces the quotation with "namely." Again we need to be reminded of the truth as articulated by the creedal statement of the church to which both Hodge and Schenck had subscribed, namely, that "the grace promised [in baptism] is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto . . . " (WCF 28.6). The Westminster Confession of Faith declares that the grace is "offered," "exhibited, and conferred, by the Holy Ghost to such . . . as that grace belongeth unto . . . ." That is, not to everyone baptized, but to the ones to whom that grace belongs God offers and confers His grace. The Confession, like the Apostle Paul, makes a distinction within the physical descendents of believers, like Paul did with Abraham [with whom the covenant of grace was begun]. We read of this distinction in Romans 9:6ff.: "For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but 'Through Isaac shall your offspring be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring" (ESV). To each of the children mentioned in this and the following section the

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[1] Louis Berkhof in *Calvin Forum* (October, 1940): 55.

sign of the covenant was applied. But only the children of the promise [whether the promise is concretized to Abraham and Isaac, or generalized to the Israelites after them and to Christians as well] are truly heirs. Paul delineates this action of God in Romans 9 as "God's purpose of election" (verse 11), which he also describes as God's "call" (verse 11), God's "mercy" (verses 15, 16, and 18) and finally as God's sovereign "will" (verse 19). Even when said by Charles Hodge, it is a mistake to presume that all infants baptized "by the command of God" are "to be regarded . . . as of the number of the elect" when the Apostle Paul reminds us that all physical descendents (who had received the sign of the covenant) are not all children of promise. Schenck (and Hodge) needed to have been more cautious and circumspect lest he gave false hope to the parents and their offspring, and thereby hindered them from speaking to their children about the requisite faith which one needed to embrace Christ freely offered in the gospel. Berkhof puts it well in his review of Schenck's book[2]:

> We also received the impression occasionally as if . . . the fact that children are in the covenant and presumptively regenerated obviates the requirement of preaching to them the necessity of conversion. If this is really the opinion of the author – of which we are not sure – we must demur.

Even though baptized children should not be automatically regarded as "of the elect," parents should treat their children as recipients of the sign of the covenant and should regard them as "holy," i.e., set apart unto God, as Paul himself did (cf. 1 Cor. 7:14).

In chapters two, three and five, Schenck deals with the Great Awakening and that which he designates as revivalism. His concern in these chapters is indicated in his concluding words of the second chapter and his introductory words of the third chapter. "The churches . . . had become dependent upon the revival method as the principal, if not the exclusive method of enlistment for the church" and then he quotes a similar statement from the 1814 Minutes of the General Assembly (p. 79). Then on page 80 he says: "The disproportionate reliance upon revivals as the only hope of the church and the proclamation of the Gospel from the pulpit as almost the only means of conversion, amounted to a practical subversion of Presbyterian doctrine, an overshadowing of God's covenant promise." He states that revivals (or the Great Awakening) are "a practical subversion of

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[2] Berkhof, *Calvin Forum,* 55.

Presbyterian doctrine, an overshadowing of God's covenant promise." We think that he has overstated his case with regard to the Great Awakening (and some revivals) in their subversion of Presbyterian doctrine, especially when he adds "and the proclamation of the Gospel from the pulpit as almost the only means of conversion." He attempts to make this historical case by citing various data that he believes bear on the matter and must inherently prove the case.

But that is just the problem with a historical case in which no direct lines are drawn between these two, the data and the case. Take for example the decline in the data for infant baptism. Schenck quotes several ministers who do argue as he does. But is the impact of the revivals the sole reason for this decline? Are there not other factors at work? Certainly in the NAPARC (North American Presbyterian and Reformed Council) Reformed and Presbyterian Churches there is no decline in infant baptisms, so at least we should not be blaming the Great Awakening and the following revivals, not even the increased impact of Baptist churches and their opposition to infant baptism.

What one needs to be concerned about is Schenck's view of the Great Awakening and the following revivals. Whereas he puts these in a very bad light (and there were things to be criticized), many of the Princeton theologians and Presbyterian ministers had another perspective on them. Take Archibald Alexander for an example. He was raised in a home with a strong Presbyterian heritage, but he himself testifies to the fact that he was converted at the age of seventeen. He was the son of godly and truly believing parents and grandparents, yet they did not have that kind of concern for "an inward, supernatural change of heart and nurture," as Charles Hodge well puts the matter.[3] Speaking of Alexander's life and conversion Hodge goes on to say these wise words:

> The narrative . . . is surely adapted to teach us in matters of religion to look not at processes, but at results. If a man is led to forsake sin, to trust in Christ, to worship him and to keep his commandments, it is of small consequence how these results were brought about. . . . God dealeth with souls in bringing them to Christ and holiness variously . . .[4]

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[3] Charles Hodge, "Memoir of Dr. Alexander," *Biblical Repertory and Princeton Review* 27 no. 1 (January 1855): 144.
[4] Hodge, "Memoir," p. 150.

It seems therefore much better both to train our children in the nurture and admonition of the Lord and also to reach out to the lost whether from the pulpit or by an individual, than only to react against the Great Awakening. Again Louis Berkhof[5] summarizes the matter well and I believe puts it in proper balance.

> It is our conviction that, if this [the requirement of preaching to children the necessity of conversion] had not been neglected as it was just previous to the Great Awakening, Revivalism would never have had the important place in American religious life which it acquired and would never have been so detrimental to the doctrine of the covenant.

One need only reflect back on Hodge's quote concerning Alexander's parents, namely, that they did not have that kind of concern for "an inward, supernatural change of heart and nurture."
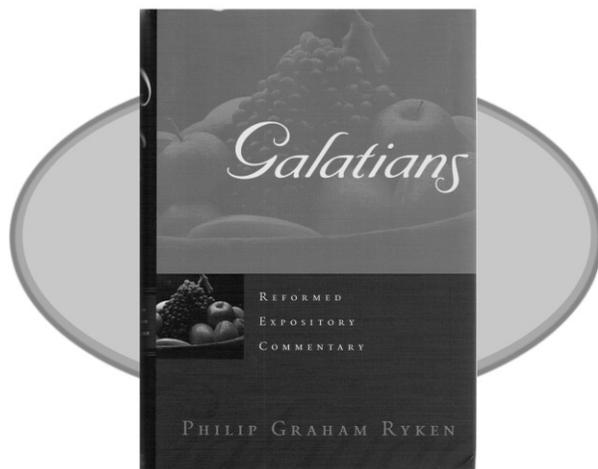
Theologians and pastors may become fascinated by the numerous resources that Schenck has compiled in his research and cited in his many footnotes and quotes. But the nub of the question is whether, on the whole, this book will further the proper concern for the Presbyterian Doctrine of the Children in the Covenant, or whether its errors will precipitate more controversy than progress and provide stumbling blocks for the people in the pews. Because of the items that I have singled out for criticism, I think that the latter will be the case. These criticisms have pointed to one overarching tendency of Schenck, that is, he quotes theologians and especially Calvin as the ultimate authority on his subject matter, but does not let the controlling grasp of the confessional documents (which he and his church had subscribed to) have their rightful sway in his thinking and in his theologizing. I believe that to follow this trajectory will do damage to our life as confessional churches, and especially shape our view of infant baptism in a way it should not be shaped. There are many excellent works on infant baptism that do not involve the errors of Schenck, and the summary of the biblical teaching is not hard to formulate and to deliver. The best tool for the subject of this review is the Scriptures themselves. Search them.

Reviewed by George W. Knight, III. Dr. Knight is a graduate of Davidson College, North Carolina; Westminster Theological Seminary,

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[5] Berkhof, *Calvin Forum*, 55.

Philadelphia; and the Free University of Amsterdam. He has had an extensive teaching ministry at colleges and seminaries, such as at Covenant Theological Seminary, Knox Theological Seminary, and now Greenville Presbyterian Theological Seminary.

***Galatians: Reformed Expository Commentary.* Philip Graham Ryken. Philipsburg, NJ: P&R Publishing, 2005, 328pp., paper $24.99 (USD). ISBN 978-0-87552-782-6**

Another commentary, another of the same old, same old? Richard Phillips and Philip Ryken have undertaken the task of putting together a commentary series of the Old and New Testament from a decidedly Reformed perspective, one that they believe and hope is relevant to today's generation. The exposition on the letter of Galatians is the first in this new series. The editors had four goals in mind for this series: to be biblical, not from an exegetical analysis of every verse, but by exposition of passages; to be doctrinal, with a particular commitment to the Westminster Confession of Faith and Catechisms; to be redemptive-historical in orientation, expressing throughout the Christ-centredness and redemptive voice of the Scriptures; and to be practical, applying the texts to the challenges of our lives. Do they accomplish their goals?

One blessing that stands out immediately is the readability of the book for all groups. It is not geared for the scholar and academic, so one is not bogged down with Greek syntax. The exposition is not broken or convoluted; rather the headings within the chapters become the key as they are themes from the text, and the paragraphs give full explanation of those themes. His commentary style is inviting. Ryken always draws the reader back to the text he is referencing, thus we are

not led away from the text, yet he also draws the reader into other texts to show the continuity of Galatians with other books of the Bible. One can see his references from the "Index of Scripture" in the back of the book. Ryken's references to other texts are written out so one does not have to search them out. Perhaps more references to the Old Testament should have been in order, as the bulk of his attention is on the New Testament.

Ryken writes of the purpose of Galatians (referencing Gal.1:3-5):

> If all the glory goes to God, what comes to us is only grace, which is what Paul's letter to the Galatians is all about….Grace is the favour God has shown to undeserving sinners through the death and resurrection of Jesus Christ….We are tempted to forget, sometimes, that Jesus is all we need, and when we forget, we need to rediscover the gospel of God's free grace (p.14).

Galatians is a letter that confronts directly false conceptions on the true Gospel and sets in order the truth that Christians are "justified by faith alone in Christ alone." Ryken is not shy to continually address that truth throughout each chapter, even confronting subtle attacks of our day (i.e., a Lutheran pastor who tried to change the symbol of Christianity from the cross to the manger, p. 162). The reader is warmly drawn into the wondrous work of Christ Jesus and God's glorious grace displayed on the cross – two prominent themes of the gospel. And with that Ryken shows that there has only been this one Gospel throughout all ages: "All that is required is faith in Jesus Christ. If we want the same blessing Abraham received, we have to receive it the same way. Abraham was justified as a man of faith…as a believer" (p. 105, commenting on Gal.3:9).

Doctrinally, Ryken is not afraid to use the language of Scripture and takes up the task of educating readers on key theological terms. For example: justification is applied as a doctrine for the *damned, doubtful* and *discouraged* (p. 92); sanctification is explained as the joining together of mortification and vivification (p. 239); the covenant Paul refers to in Galatians 3 is given definition (p. 120), yet one does not come away asking "What did he mean?" (I leave you to read this commentary to see his explanations). He explains well the contrasting position of the Judaizer's view of justification with true justification, and follows it with a warm illustration of how they devalued the gospel (p. 89). As the goal was to be committed to the Westminster Standards, one does not find the Confession of Faith and Catechisms standing out;

rather they are only interjected when helpful (i.e., p. 143 on Adoption). The reader is not chased away from the text by doctrinal language. We are also drawn into the lives of some key figures; such as Martin Luther, who had to wrestle seriously with justification and how the truth "the just shall live by faith" found its realization in his life (p. 112).
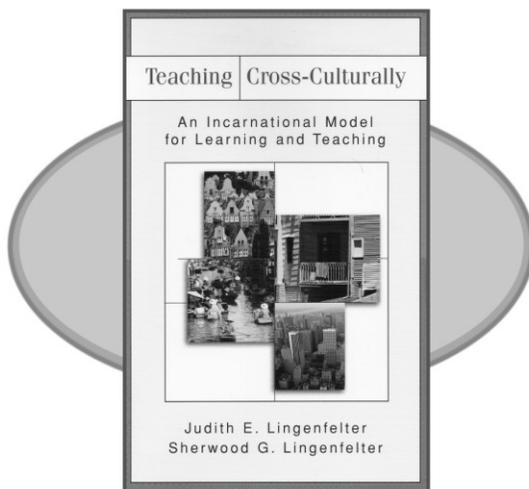
The commentary is replete with practical application. From illustrations, such as a family contesting a will (p. 119), to hymns and choruses (pp. 104, 105, 118), to excerpts from historical figures (i.e. Aresnius, p. 202), Ryken uses a number of genres to draw us practically into the commentary. He does not strive to reinvent the wheel but shows his reliance on past authors such as Martin Luther, John Calvin, F. F. Bruce, and John Stott. Ryken also shows his own warmth and passion for the Gospel, "The love of Christ is wondrous. He was crucified to remove the curse…. What was a curse for Christ becomes a blessing to us *by faith*" (p. 118). One cannot help but be drawn to doxology at the end of each chapter, for Ryken ends almost every chapter by calling us to that wondrous love (i.e., "We know who our Father is, for we are sons and daughters of the Most High God…. If you are a Christian, that is who you are, and who you will be, forever." p. 155).

One matter that perhaps needed more definition and attention is the issue of the New Perspective. Ryken does give reference to it at various junctures within the commentary (i.e., pp. 3n, 23, 62, 107-108), but there is not a clear delineation of the New Perspective or of its supporters' arguments and how they challenge the Gospel of Jesus Christ. An appendix on this would have been most helpful. Aside from this point, one cannot come away from the commentary unchallenged or without hearing the call to embrace Christ.

Ryken does a masterful job at fulfilling the goals. If this book is an indication of the quality of work we can expect from others to come, this series will be a valuable and much used resource on every preacher's shelf. Not only pastors but also Bible teachers and study group leaders will want to rely upon its help. This commentary is not the same old, same old; it is a warm, refreshing, stimulating, and comprehensive exposition of a challenging letter.

Reviewed by Kevin Carter, the mission developer of Covenanters Associate Reformed Presbyterian Church in Kentville, Nova Scotia. Rev. Carter was raised in Yarmouth, Nova Scotia, and is an alumnus of Haddington House.

***Teaching Cross-Culturally, An Incarnational Model for Learning and Teaching.* Judith E. Lingenfelter and Sherwood G. Lingenfelter. Grand Rapids: Baker Academic, 2003, 134 pp., paper $14.43 (CAD). ISBN 0-8010-2620-2**

Now there is a title with current missiological terminology put into a book name – "cross-culturally," "incarnational." Surely these are some of the most significant words in modern missiological studies. In essence, if one unpacks these key words, one has the basic thesis of this book, dual-authored by the Lingenfelters.

"Cross-cultural" means to leave your own cultural milieu and enter into another, generally by foreign re-location but not necessarily so. "Incarnational" takes its origin from the coming of Jesus in the flesh and His birth at Bethlehem – experiencing our lives, being tempted like us in every way, but without sin. When the word is taken and applied to a missionary method, it is obviously nuanced but continues to retain a core essence of coming to feel, understand, and empathize with a people outside of your own people group.

Now look at the remainder of the title. It is addressed to all teachers who cross cultures. This applies equally to one from North America

setting out for Singapore as to one taking up ministry with a specific people group in New York City or Toronto. Finally, the subtitle: "An Incarnational Model for Learning and Teaching." In essence, a good teacher is also a "learner," not just before they "go" but afterwards as well. That last point was well put in the popular book by John Stott, *People My Teachers*. Yet there are ways and attitudes which the teacher must develop in order to learn from the assigned teaching context. A friend of mine gave me this wonderful statement: "We must learn before we can teach and listen before we can speak effectively." This book attempts to help also in this area, which can often be ignored at great peril.

The authors clearly state their target audience: "The intended audience for this book is the western-trained educator who is working or planning to work in a non-western school setting or in a multicultural school or university in a major city of North America" (p. 9). Likewise, their goals are very straightforward: "The first goal is to help teachers understand their own culture of teaching and learning…. The second goal is to equip teachers to become effective learners in another cultural context…. The third goal is to help teachers reflect on the cultural differences and conflicts they have with others using the perspectives of Scripture and faith in Jesus Christ…." And, "The fourth goal is simple: We would like teachers working outside their home culture to enjoy their teaching experience and to feel as though they are helping to disciple the people to whom God has called them" (pp. 9-10).

The Lingenfelters write from a wealth of experience in education. Judith is associate professor of intercultural education at Biola and Sherwood is professor of anthropology at Fuller. Also, together they have spent time on the small island of Yap in the western Pacific. All of this background is found integrated into the book, and they are able to include some excellent teaching studies for Africa.

Each chapter of the nine can be divided basically into two sections – the teaching and learning material and then the biblical reflections and applications for teaching. For me, one of the finest chapters was chapter three, "Understanding Traditional Learning Strategies," particularly the discussion on a master-teacher role:

> Some western teachers embrace the idea of building relationships but mistakenly conclude that the appropriate way of relating is as a peer or a friend. Traditional learning often follows the hierarchy of older to younger, master to

apprentice. Western educators have often ignored this principle with disastrous results…. (p. 42)
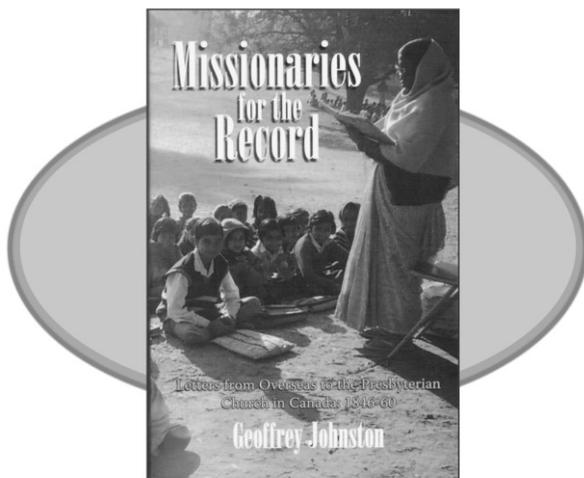
Likewise, chapter four, "Formal Schooling and Traditional Learning," was very insightful in contrasting modern western teaching/learning with traditional learning strategies which do not emphasize asking questions. There is an excellent analysis of Jesus' use of rhetorical question on page 53 which I very much appreciated.

This book flows logically from Sherwood Lingenfelter and Marvin Mayer's 1986 book, *Ministering Cross-Culturally*, but is more specific than the generic term "ministering."

I plan to incorporate this book into preparations for educators hoping to teach cross-culturally with our Mobile Theological Training Team (MT3). It could be used in certain missions courses or in mentoring ministries and is short enough to not be daunting in adding one more thing which must be done before one begins his new life as a missionary. Though short, it has just enough to alert the readers to many pitfalls before they start. For the studious sort, the "References" will direct them into the wider article and book world. In some ways it is a primer to the topic – a good place to begin.

Reviewed by Jack C. Whytock.

***Missionaries for the Record*. Geoffrey Johnston. Belleville, ON: Guardian Books, 2005, 491 pp., paper $15.95 (CAD). ISBN 1-55306-878-5**

Letters which missionaries have written home provide intriguing and instructive documents for study. We can learn about personal family struggles, financial crises and blessings, spiritual warfare, missionary policy and methods – both planned and otherwise – and a whole host of other issues. *Missionaries for the Record* is a sampling of letters from Presbyterian missionaries, "Canadians" both prior to and following the establishment of Canada. The sifting of these letters has taken the author virtually his whole adult life, and one does feel that there is a maturity of reflection, even if one does not agree with every analysis the author, Geoffrey Johnston, may offer.

The book is not just a straight reprint of letters. Rather, the letters from each mission field are presented as a separate chapter (averaging about twenty pages each), with eighteen chapters, thus representing eighteen fields where Canadian Presbyterians were involved overseas from 1846 to 1960. Each chapter combines Johnston's commentary with extracts from the letters, which were published in various periodicals, chief of which (after 1875) was *The Presbyterian Record*. The commentary sets the context before giving letter extracts, which is very helpful. The reader is tempted to turn first to his/her field of

interest and bypass the Preface (pp. 7-23), which should really have been placed as an introductory essay, preparing the reader for this form of Christian literature – the missionary letter. I would encourage the reader to work through the Preface before turning to a particular field. The reader also should be aware that there are certain complexities with the early fields which pre-date the 1875 union of several Presbyterian bodies in Canada to form the Presbyterian Church in Canada. Thus, the fields in the New Hebrides (Vanuatu) (pp. 27-49), the West Indies (pp. 51-79), and Formosa (Taiwan) (pp. 99-142) were in existence prior to the 1875 union, a fact which is duly recognized by the author. Needless to say, much of the book covers Presbyterian involvement in foreign missions from 1875 to 1925 as a "union" church, and then in a "third phase," post-1925 until 1960, the continuing Presbyterian movement, where Johnston ends the study. Thus, there are really three distinct periods dealt with in the book.

If one were to make a criticism, it would be the lack of theological precision in the last half of this "third period." There are allusions to "shifts," but not articulation, and thus, while Johnston records the history of the missions, he does not provide an analysis of theological trends of the time and this leaves the reader wondering.

I would urge Canadians to become familiar with the contents of this book in order to gain a perspective on the evangelical Presbyterian missions impetus which did exist. I encourage this story to be known by all preparing for the ministry in Canada. You will be inspired, saddened, encouraged, and I hope even made more curious. The author's concluding chapter is his effort to provide his perspective on the value of mission letters – something we should take seriously. Perhaps our own communications will be strengthened.

The book is reasonably priced at $15.95 (CAD) and for the size, 491 pages, that seems to be a bargain today. There are several maps, some more satisfactory than others, and there are some illustrations, including photographs by the author. There is one typographical error which, when I first looked at the book, confused me. As I read the sub-title on the cover, I noted letters were from the period 1846 to [19]60. Then I turned to the copyright page, and the title was slightly different, reading "1846-1860." However, as I started perusing the Table of Contents, I was confused as I could not recall there being Canadian Presbyterians in Korea between 1846 and 1860! I quickly realized the book covers 1846 to 1960 – a matter of considerable difference! It is unfortunate that such an error has crept into the book.
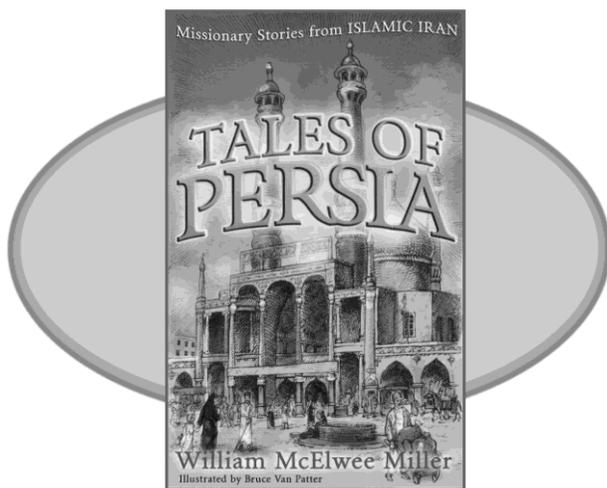
Johnston uses basic endnotes for each field studied, and in the Bibliography (pp. 481-491) he organizes bibliographical resources

separately under the following categories: Vanuatu, the West Indies, Taiwan, India, China, the Koreans, Canada, and General. This is a helpful tool for those wanting to do further reading. Unfortunately, the book lacks an index which is a disappointment as one then has to hunt in the text to find the names. On a personal note, I was first attracted to Chapter Three, "Guyana" (pp. 81-97), because of it being a neighbour to Suriname, one of our fields of labour in MT3.

As I reflect over the vast endeavours represented in this book, I cannot but think about the sacrifice of both the home churches and the missionaries – many who sincerely saw the necessity of the work of spreading the gospel – a challenge for our generation. May we give our best!

Reviewed by Jack C. Whytock

Tales of Persia, Missionary Stories from ISLAMIC IRAN.
William McElwee Miller. Phillipsburg, NJ: P&R
Publishing, 2005, 163 pp., paper $10.65 (CAD). ISBN 0-
87552-615-2

Tales of Persia, which is described as "missions juvenile literature," may strike some as not very credible material for a review, but I want to argue otherwise. I am passionately appreciative of this book and want people of all ages to know about it and read it – and I did not save that statement until the last paragraph as convention says one should do!

First of all, this is not a new book. It was originally copyrighted in 1979, but it does have some new "clothes" in this 2005 edition. It is now beautifully illustrated by Bruce Van Patter, including a Persian coloured cover, several lovely pen and ink sketches, some shadow drawings, and two excellent maps. The maps are particularly appreciated as one cannot read such a book without having a map in front of you. In this case, the first one is of mid-twentieth century Iran and the second of modern Iran.

Initially, I wanted to read this book to see if it would give me clues about some women from Prince Edward Island who laboured as

missionaries in the Middle East in the nineteenth century. That was my point of entry. I cannot say I learned specific details on those women, but I did learn about why they went, the scope of the mission there, and the spirit in which it was undertaken. Thus my purpose was in part fulfilled. But then I discovered I had in my hands something perhaps of more significance for everyone – a book which could inspire children and adults alike about the gospel in the ancient land of Persia, or modern Iran.

I found this book the kind that lets you see the author and causes you to say, "I wish I could have met him." As I was reading William McElwee Miller's *Tales of Persia*, it was convicting to learn how Miller loved the people of Iran in an unusual way. He gave himself to these people for forty-three years. He does not write to tell you about himself, yet it just happens naturally. As I read I thought, "This man truly entered into the world of his people." He became an Easterner.

When I was reading the last chapter, I mentioned to a friend that I was reading the reprint of William Miller's book. This individual proceeded to tell me of meeting Miller years ago in Philadelphia when the author was about eighty. My friend simply said, "He listened to you like you were the only person in the world. It was as if he knew you – it was unnerving and amazing all at once."

William Miller's reputation was formidable. He was appointed in 1919 by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. to the East Persia Mission. He and his wife lived in Meshed and in various places in Khorasan as well as serving in Tehran later with the Synod of the Evangelical Church in Iran. After retirement, his work as an author emerged, as did his encouragement to many Christian groups across the Middle East, including the Kabul Community Christian Church in Afghanistan. (If someone wants an interesting thesis to research, head to the Presbyterian Historical Society building in Philadelphia. There you will find almost all of Miller's letters and speeches as well as the drafts of his books. What a gold mine!)

Miller was a marvelous communicator and teacher to the people of Iran. There is an art to communicating with such imagination, simplicity, and vividness – an art which takes a lifetime to cultivate. Preachers and missionaries could learn a lot from this volume just by noting the way in which he communicated.

The book contains twenty-three chapters, each being a self-contained story of missionary work in Persia. There is an introductory preface, "Why I Went as a Missionary to Iran," followed by chapter one, "The Story of Muhammad and the Religion of Islam." Both are

plainly written and very helpful. Then come the stories for his "grandchildren and other children," and I would also add for adults. There are stories here of people of all ages with the real Persian names, descriptive settings, and the love of the Lord. They are stories which kindle the flame of devotion for the Lord's work and also lead to self-examination as to whether we really do love the lost. Each story concludes with a brief Bible reading to relate to that particular story. My intention is to read every story to our whole family, teenagers included. I want all to find a gospel filled home that encourages one to ponder the call of the Kingdom of God and its extent. Although Miller is very careful to explain things with remarkable simplicity, natural family discussion will still arise from the readings in an effort to expand upon ideas or words.

For those in college for mission preparation, this is just the book you need. Mine it for the power of loving, sacrificing servants. Sift it for evangelistic methods and nurturing models. Study it to understand more of the Bible's power and promise, of schools, hospitals, gardens of good news, and love in ministry. It is actually an incredible missiological textbook!

Miller's books[1] were known a generation ago, and it is hoped that with this reprint there will be a re-discovery of the insights of this great missionary. It was through Samuel Zwemer's speaking at a conference that Miller answered the call of missions to Muslims. He was called particularly to the field of Persia, once a major Presbyterian mission, although this is virtually forgotten. However, the final goal of the author is not so much to review the past as to remind the Church of her mandate to reach Muslims today.

Reviewed by Jack C. Whytock

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[1] William M. Miller, *A Christian's Response to Islam* (Phillipsburg: P&R, 1976).

Willam M. Miller, *Ten Muslims Meet Christ* (Grand Rapids: Eerdmans, 1969).

Book Notices

In *Book Notices* we inform readers about works which have been recently added to the Haddington House Library. Most entrants are currently in print, but on occasion we will include rare and valuable books we have acquired which students and patrons may want to come and consult. *Book Notices* are made in keeping with our editorial policy to help our readers in the stewardship of their resources and time. Our *Journal* uses the standard abbreviation 'hc' to denote hard cover. The International Standard Book Number (ISBN) has been included with all books when available.

Biblical Theology
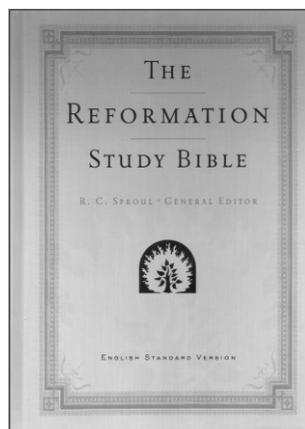
***The Reformation Study Bible*. Gen. Ed. R. C. Sproul, Assoc. ed. Keith Mathison. Orlando, FL: Ligonier Ministries, 2005. 1948 pp.**

    ISBN 0-87552-643-8 for hardcover edition $30.91 (CAD).
    ISBN 0-87552-786-8 for black leather edition $54.09 (CAD).
    ISBN 0-87552-787-6 for burgundy leather edition.

We have limited this study Bible to the book notices section for two reasons. First, the *Haddington House Journal* of 2003, Volume 5, carried a full length review of *The Holy Bible: English Standard Version* by John van Eyk (vol. 5, pp. 129-134). Since *The Reformation Study Bible* uses the ESV, we do not feel compelled to review this again. Second, the notes in *The Reformation Study Bible*

have existed for several years under another name, the *New Geneva Study Bible*, and this has had much popularity since its publication in 1995.

Our goal in this notice is simply to alert our readers to the nature of this study Bible. In part, it is reflective of a trend we are currently seeing, a movement away from the *New King James Version* and towards the *English Standard Version*. Only time will show us the extent of this shift. Certainly we are beginning to see the ESV used in churches and by individuals to an increased degree. The editors of the old *New Geneva Study Bible* obviously made a decision to be part of this movement, although they are mute to tell us categorically the reasons for the change in translation.

As far as I can see, the actual notes and articles are the same in both study Bibles with only one exception. In the older *New Geneva Study Bible*, there was a series of long articles following the book of Revelation which has been omitted in the new *Reformation Study Bible*. Personally I quite liked the five articles: "What Is the Bible About?," "Reformed Theology," "Interpreting the Bible," "Higher Criticism," and "Evangelism and Missions." Again, we are not told why these were dropped, but I assume it was in order to make the new study Bible shorter. Then comes my one definite objection – the new study Bible is missing the beautiful, colour plate maps that were at the back of the *New Geneva*. If this was for economy, I find it very disappointing in a hardback, study Bible. I sincerely hope the editors and publishers will reassess this omission in subsequent printings. As an instructor, I find I have lost a valuable tool.
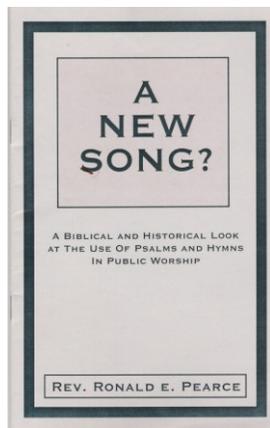
Presbyterian and Reformed Publishing Company, New Jersey, is serving as the distributor and producer for the publisher, Ligonier Ministries.

J. C. Whytock

A New Song? A Biblical and Historical Look at the Use of Psalms and Hymns in Public Worship.
Ronald E. Pearce. Hackettstown, NJ: Private Publishing, 2003, 22 pp., paper. $5.00 (USD) No ISBN.

Ronald Pearce is an Orthodox Presbyterian minister pastoring a congregation in New Jersey. This small booklet emerges out of a pastor's desire for unity in the church and does not appear in any way to possess a vitriolic spirit. He acknowledges that it is not an academic treatise and that there are other such works written more in that line. His "concern was to raise the question in hopes of finding a practical, pastoral solution." Thus, he writes with a loving tone on a matter where there are differing convictions.

The booklet is an effort, first, to state the position of exclusive psalmody and then to state the "psalms and hymns" position in public worship. Section three contains practical advice for unity, followed by two brief appendices: "A" on criteria to judge a hymn, and "B" on the nature of psalms sung in translation. The essay then ends with a bibliography citing almost forty works.

This work adds to ongoing discussions on this subject from a non-technical perspective and with a charitable manner augmenting unity. Since there are no footnotes, readers will have to do broad range reading in the works cited to find the references. There were a few new sources listed in the Bibliography which I had not seen before.

The booklet could have been enhanced with more editing to bring better quality to the printed text. The same title and sub-title should be used on the cover as on the title page. First names or initials should always be given in a bibliography, and I would have nuanced the very first sentence of the booklet so as to not open the door for misunderstanding. These minor criticisms aside, we can appreciate the author taking time to publish this work and continue the discussion. Each reader will have to evaluate how convincing they find Pearce's thesis.

J. C. Whytock
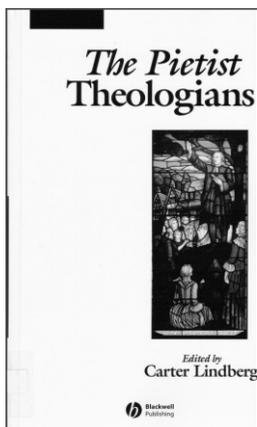
Systematic Theology

Ordinarily we include book notices in Systematic Theology, but in light of having received several books in Systematic Theology that warranted the space for full book reviews (see the reviews on works by McGowan, Nicole, and Schenck), we have decided not to include any book notices for this department this year.

Historical Theology

The Pietist Theologians: An Introduction to Theology in the Seventeenth and Eighteenth Centuries.
Ed. Carter Lindberg. Malden, MA: Blackwell Publishing, 2005, 282 pp., paper $39.95 (USD). ISBN 0-631-23520-5

It is difficult to find good material to read on the Pietists, so this is a welcome collection by seventeen writers, many of whom have devoted their lives to the study of aspects of Pietism. Commencing with the editor's introductory essay, which attempts to deal with that great question "What is Pietism?", to his conclusion that increasingly in our modern age we must immerse ourselves in a better understanding of the multifaceted nature of pietism, I believe you will be impelled to keep reading.

Since the essays each deal with primary and secondary literature, this book is bound to become a standard reference for the study of Modern Church History. I suspect very few of the writers will be well known, with perhaps the exception of Carl Trueman. Also, the editor's inclusion of certain figures may cause some critical discussion as to their appropriate position in such a book. Nevertheless, it will remain a valuable work.

J. C. Whytock

From the back cover of the book:
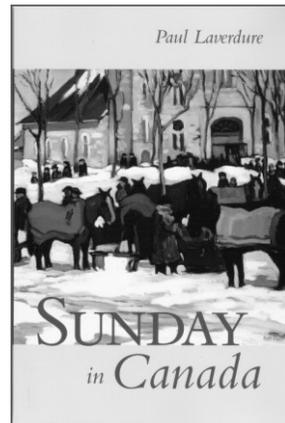
Pietism is the religious-theological movement which formed a bridge between the Reformations of the sixteenth century and the Enlightenment.

This introduction to the Pietist theologians demonstrates the influence that this movement had on the religious, cultural, and social life of the seventeenth and eighteenth centuries, and examines its lasting effects on modern culture and modern theology. Written by an international group of leading scholars, the book explores the transconfessional and transnational aspects of Pietism, considering the contribution of both Protestant and Catholic theologians in Puritan England, Pietist Europe, and Colonial America.

Each chapter focuses on a particular theologian, from Arndt to Wesley, and incorporates up-to-date research and commentary. Comprehensive yet accessible, this is the ideal introduction to the study of this core theological movement.

Sunday in Canada: The rise and fall of the Lord's Day. Paul Laverdure. In "Religion in Canada series." Yorkton, SK: Gravelbooks, 2004, 253 pp., paper. ISBN 0-9688813-5-1

I am always looking for new resources to use in the course I teach on Canadian Church History and was very pleased when Paul Laverdure's *Sunday in Canada* was released. It is a book which deals with a specific theme in Canadian Christian history, one that was previously very difficult to study by turning to one book. However, if you are looking for those precise little details, such as the Sabbath controversy that arose in Winnipeg with Rev. Matheson and the Free Presbyterian Church of Scotland and John Murray's links, you will be disappointed. Such details are not here. Rather, this is a broad canvas of a Sunday conflict and development in Canadian history from 1900 to 1950, with a brief "Epilogue – The Sunday-Sabbath after 1950." And this is the book's

strength. I suspect many folks today have very little knowledge of this aspect in the history of Canada from 1900 to 1950.

The chief archival materials which Laverdure has waded through are the often ignored papers of the Lord's Day Alliance of Canada, held in the Thomas Fisher Rare Book Collection of the University of Toronto (over 200 boxes!). Readers will thus be introduced to a world of archival material, all well documented by a very able historian, bringing a whole interchange of themes together; such as denominational cooperation, the impact of the World Wars, the emergence of key leaders, social gospel concerns, etc. Thus, as one starts reading *Sunday in Canada*, one is introduced to a whole complexity of social, ecclesiastical, cultural, and theological issues which one may not initially expect.

The book is organized into nine thematic chapters plus an Introduction, Epilogue, and Conclusion. The Appendix is the text of the 1906 Lord's Day Act followed by a useful annotation on archival sources, excellent Endnotes, Bibliography, and Index.

Other worthy books in the series which may be of interest to *Journal* readers are *Early Presbyterianism in Canada*, essays by John S. Moir, and *Christianity in Canada,* historical essays by John S. Moir. Laverdure studied under Professor Moir at the University of Toronto. He also edited these two Moir collections and saw them through publication with the Laverdure Associates publishing house, of which Gravelbooks is a part. Readers of Canadian Christian history will want to turn, not only to the Laverdure authored *Sunday in Canda*, but also to these two Laverdure edited books. All three are nicely bound and very attractive.

J. C. Whytock

Henry Martyn: Pioneer Missionary of India and Islam. Jesse Page. Originals 1890, 1911, 1930. Belfast/ Greenville: Ambassador, 2003, 60 pp., paper $12.87 (CAD). ISBN 184030139-2
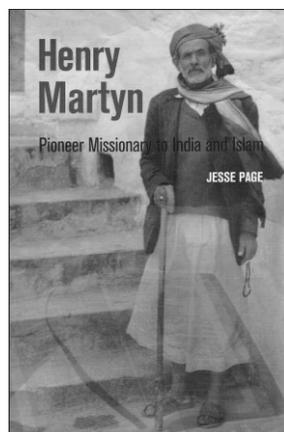
This 2003 reprint of Jesse Page's biography on Henry Martyn is a challenging read for anyone who desires to be stirred up in the cause of foreign missions. Martyn was born in Cornwall in 1781. He became a brilliant student at Cambridge University, during which time he was strongly influenced by the ministry of Charles Simeon. In 1803 he was ordained as a curate to Simeon.

"The flame of one brave life lights the lamp in many other hearts" (p. 29), and this was true for Martyn. Upon reading Jonathan Edward's memoir of David Brainerd, Martyn was stirred to offer himself to foreign service. Further, a sermon preached by Charles Simeon, in which he noted William Carey was the sole missionary to the people of India at the time, gave Martyn the direction to the longings in his heart to proclaim the gospel to the heathen.

Martyn was rejected by the Church Missionary Society and also by the woman to whom he proposed because her mother did not want to see her daughter leave England. In 1805, he sailed to Calcutta as the new chaplain to the East India Company. He was amazingly gifted in languages and immediately took up the task of translating the New Testament into Hindustani. In 1810, he traveled to modern day Iran and completed the Arabic and Persian translations of the New Testament.

He laboured unceasingly and this produced increasing physical weakness. In 1812, while attempting to return to England, he died. He was buried in Armenia. His journals, which a colleague had begged Martyn not to destroy as he made preparations for his inevitable earthly departure, were returned to England. These journal entries have served as a blessing in devotional reading down to the present day. "Thus he who fights in God's name, not only wins a victory over His enemies, but animates with heroic energy his comrades under the banner of the Cross" (p. 29).

Ambassador Publications should be commended for this reprint edition of Page's biography as Page today remains a virtually forgotten "treasure chest" of books. Thank you, Ambassador, for returning Page to us and for the attempt to allow Martyn's life to speak to a new generation of Christians. "… And from his dying hand others have grasped the banner, and will in a grand succession of service and martyrdom pursue the Divine quest of souls till He come" (p. 160).

Nancy Whytock

Henry Martyn
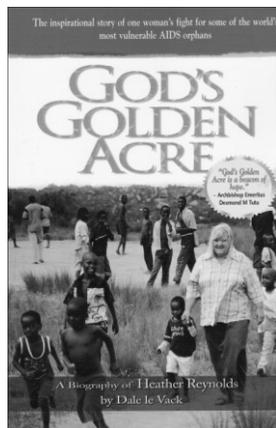
Applied Theology

God's Golden Acre: A Biography of Heather Reynolds. Dale le Vack. Oxford/Grand Rapids: Monarch Books /Kregel Publications, 2005, 319 pp., paper $16.72 (CAD). ISBN 1-85424-706-9 (UK), ISBN 0-8254-6085-9 (USA)

This 2005 publication by Monarch Books is the biography of Heather Reynolds. Born and raised in South Africa, Heather was exposed first hand to the devastating effects of AIDS in her own country. She was particularly moved in the 1980's by the plight of orphaned children and infants, many of whom were dying of AIDS themselves. Through great personal sacrifice, she has reached out to hundreds of these children by providing a home for them that she calls "God's Golden Acre." Her goal is to provide a loving, Christian home where children who are dying can be cared for as well as to nurture other children as they grow and are educated.

Some may have heard of Heather through the media – BBC, ABC, and CNN have all carried the story of her work. A well known celebrity has become involved in recent years and has arranged through a private foundation to assist the work of God's Golden Acre as well as a rural outreach project.

Heather is quoted at the close of the book, giving a challenge to fellow Christians: "As Christians we must remember the two greatest laws: 'Love the Lord you God,' and 'Love your neighbour'. Matthew 25 makes one think deeply. When you call, 'Lord, Lord', will Jesus say, 'I know you not'? Did you feed Him? Did you clothe Him? Did you give Him something to drink? Did you visit Him in prison? This is a clear directive of what Jesus expects from us" (p. 318). Heather
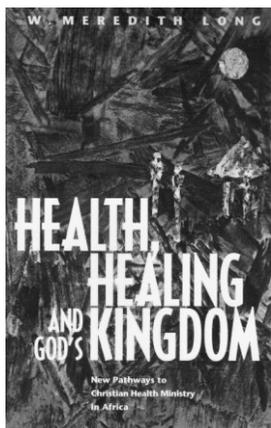
explains the need – nearly 5 million people in Africa are HIV-positive and by 2010 there could be up to 4.8 million maternal orphans.

The story of Heather Reynold's work is yet another story of how God takes ordinary people and calls and equips them for extraordinary labours. The book includes a lovely centre section of both black and white and coloured photographs, adding to its appeal.

Nancy Whytock

Health, Healing and God's Kingdom: New Pathways to Christian Health Ministry in Africa.
W. Meredith Long. Carlisle: Regnum, 2000. 288 pp., paper. ISBN 1-870345-36-3/1-879089-34-3

Health, Healing and God's Kingdom is a detailed look at approaches to health care for Christian medical workers in Africa. The author, Dr. W. Meredith Long, has spent twenty years working overseas, the last seven in Africa in health programmes, and has been a contributor to the *Evangelical Missions Quarterly*. Throughout the book, the author challenges the reader to consider the way that Africans think and live as a means of responding appropriately to medical needs. "When most Christian health care workers evaluate traditional African practices concerning health, disease, and healing, they use criteria drawn from their medical and health training. As a result, the evaluation never penetrates below the level of practice and into the values and worldviews of those to whom they are ministering" (p. 5).

Long explains the understanding in Africa of the connection between the health of the body, the mind, and the soul. He does a careful study on the biblical concept of the same connection and shows how important it is to maintain a perspective on the interrelatedness of these human facets in approaching health care. While his arguments are meant to apply to the African context, one cannot help but apply them to western medicine and the gradual return to this approach.

The book is divided into two sections. The first, and more lengthy, section deals with the African concept of health: health in spirit and its relationship to the body, health in the environment, and health in the community. The second section deals with models for health care in light of the African context. Modern medicine and it proper application, witch doctors, alternative medicine, and common grace health and healing are some of the topics that Long handles with discussion that reveals his impressive, long-term field experience. The appendix on biblical perspectives on health and healing ministry as well as the bibliography and the index are most helpful. This book is a valuable resource for study and reference for all who desire to undertake medical missions on the great continent of Africa.
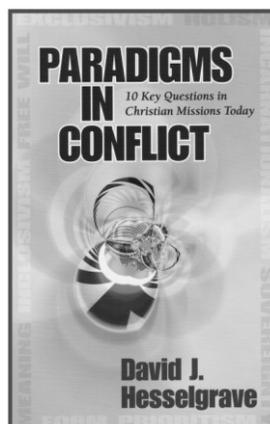
Nancy Whytock

Paradigms in Conflict: 10 Key Questions in Christian Missions Today.
David J. Hesselgrave. Grand Rapids: Kregel, 2005, 368 pp., paper $17.15 (CAD). ISBN 0-8254-2270-3

David Hesselgrave is eminently qualified to address the most pressing issues in Christian missions today. He brings to this work over a decade of personal missionary experience and four decades of active involvement in developing and teaching missiology, as a missionary in Japan for twelve years, cofounder of the Evangelical Missiological Society, past professor and director of missions at Trinity Evangelical Divinity School, and the well-regarded author of two standard textbooks – *Communicating Christ Cross-Culturally* and *Planting Churches Cross-Culturally*. As such an esteemed missiologist, he has the perspective to deal with much of the current discussion on pluralism, tolerance, and the Great Commission.

His express purpose, given in the Preface, is at the end of his long career "to leave behind some small legacy to those who will tread a similar missionary path–albeit a more precipitous and slippery one–in

the twenty-first century" (p. 22). He indeed gives all of us much of value to contemplate as he leads us through the consideration of ten central issues related to missions, ones that "constitute turning points or paradigm conflicts that need to be resolved in Protestant missions" (p. 20).

Hesselgrave starts with the term "paradigm," which he says sometimes is used to mean "mindset" but is more specifically defined as a "model" or "pattern." As he proceeds to deal with each set of issues, he often reveals the underlying mindset that produces a model, displaying both the complementary and the competing or conflicting elements of the models. Chapter titles include: "Sovereignty and Free Will: An Impossible Mix or a Perfect Match?," "Common Ground and Enemy Territory: How Should We Approach Adherents of Other Faiths?," "Incarnationalism and Representationalism: Who is Our Missionary Model – Jesus or Paul?," "Amateurization and Professionalization: A Call for Missionaries or a Divine Calling?," and "Countdowns and Prophetic Alerts: If We Go in Force, Will He Come in Haste?." While I felt I knew clearly where Hesselgrave stood by the end of each chapter, he frequently had provided the tools for a deeper understanding and was standing at the end of the last paragraph nodding the reader forward to deeper reflection and personal conclusions and application. To aid in this, for each chapter the author offers a fairly extensive bibliography.

The strength of *Paradigms in Conflict*, according to Andreas Köstenberger in his excellent "Foreword," is the fact that Hesselgrave has written a book which has three features:

> 1. Its *integrative nature*. Hesselgrave shows how various topics usually treated in isolation from one another are interrelated.
> 2. Its *biblical orientation*. Hesselgrave does not merely pay lip service to the notion that missions thinking ought to be grounded in Scripture. He self-consciously roots the treatment of every subject in biblical revelation in arriving at a sound conclusion.
> 3. Its *missiological thrust*. Unlike biblical or systematic treatments that lack connection to God's purpose in His kingdom, Hesselgrave keenly keeps missions firmly in view as he traverses the questions that have generated extensive debate. (p. 16)
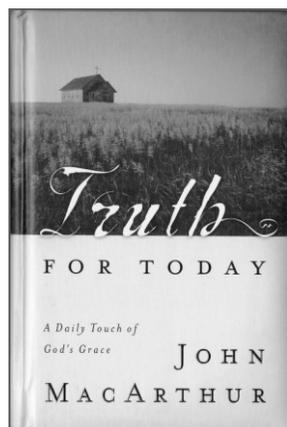
Although the book is a slow read, it will certainly become a standard for discussions on missions in the evangelical community for years to come. Hesselgrave gives a clear thesis: "Although changes there must and will be, the future of Christian missions will depend more on changes that are not made than it will on changes that are made" (p. 20).

Christina Lehmann

Truth For Today: A Daily Touch of God's Grace. John MacArthur. Nashville: J. Countryman, 2001, 393 pp., hc $16.71 (CAD). ISBN 0-8499-9563-9

Last year we concluded our *Journal* with a book notice on a recently published daily devotional book. We have decided once again to end our *Journal* with another such selection.

John MacArthur is widely read and known in the North American evangelical world and beyond. He has been a faithful pastor and also deeply involved in The Master's College and Seminary in Sun Valley, California. He has endeavoured to strive for sound, expository preaching and Christian piety and has maintained a notable commitment to the inerrancy of the Word of God.

In this devotional, MacArthur has followed a definite structure, with a theme for each month, as follows:

January	– Salvation
February	– Foundations
March	– Discipleship
April	– Triumph
May	– Perseverance
June	– Transformation
July	– Practice
August	– Crossroads
September	– Security

October   – Endurance
November – Stability
December   – Christ

The page for each day presents a devotional focus on one verse of Scripture at the top of the page followed by MacArthur's commentary. Thus there is unity and structure to aid one's meditations. To add to that, it is beautifully presented in its pocket-size format (measuring 11 cm. x 16 cm.) and attractive binding with a cloth page marker, making it most attractive for a gift or personal possession. It is small enough to carry easily in a purse or laptop case and read as one travels to work. The size also limits the length of each commentary section – shorter than Mitchell's, *At Break of Day*. It is warmly evangelical, thoughtful, and reliable, but like many things in the believer's life, only as useful as the way we approach it.

Generally, *Truth For Today* is biblical exposition and application without references and quotations to other sources. MacArthur displays, as the MacArthur preachers have for five generations, that, "God's Word gives us the answers we can't find on our own" (jacket). Sounds good to me.

J. C. Whytock

Academic
Articles

Paul's Missionary Strategy and Prayer

John Chung (Kwang Ho Chung)*

The following article is an edited selection from Dr. Chung's Th.D. thesis, "Paul's Prayer and Mission: A Study of the Significance of Prayer in Paul's Missionary Theology and Praxis, and its Contemporary Relevance." It is of great interest as a teaching tool for classes on the Biblical Theology of Missions. Dr. Chung was born in Seoul, South Korea, and studied at Chongshin University and Seminary (B.A., M.Div.), Kosin University (Th.M.), and the University of Birmingham (Th.D.). He was ordained in 1981 with the Presbyterian Church in Korea and sent as a missionary to Kenya in 1986 where he is currently the Principal at Grace Bible College, Nakuru.

In this article we will investigate Pauline missionary strategy mainly in relation to the prayers of Paul. Certain aspects of the intercessory prayer network of Paul with his churches in his missionary praxis will receive particular attention and help us to reflect on them in relation to the contemporary mission partnership.

In Section I, we will deal with missionary strategy and prayer in terms of the purpose of mission, providence in mission, self-supporting policy, travel, and the methods to maintain Paul's missionary churches. We will find that intercessory prayer is essential to both Pauline missionary strategy and methods and his missionary theology.

In Section II, we will look at two aspects of mission partnership in terms of sharing people and sharing prayers and will emphasize that, even though intercessory prayer is essential to unity in mission, sharing prayer has been neglected in Christian mission in the past.

I. Missionary strategy, methods, and prayer

The term "strategy" implies a complex programme, the total process of a project or an enterprise. For this an aim should be identified and described, a methodology adopted, the means and resources for the methods must be available, and the supervision and evaluation of the

process should be planned and exercised. Dean Gilliland conveys the nature of Paul's missionary strategy through the idea of spiritual warfare:

> The term strategy has been borrowed from the vocabulary of war. Strategy has to do with the conception of a plan before the campaign and its modifications as the war progresses. The parallel is obvious, for the apostle was himself contending in a battle, not with flesh and blood, but against 'the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic power of this dark age' (Eph. 6:10). Evangelism for him was spiritual warfare.[1]

In this spiritual warfare Paul has a strategy in which divine providence and power work with the will and plan of humans. According to Gilliland, "this sensitive combination of the human and the divine could be described as the miracle of mission."[2] Strategy has to do with aims, plans, methods, evaluation, and appreciation of ability and capacity in the field, as well as the detailed preparation of the materials and personal qualities needed for the achievements of the projected programme. Therefore, strategy is built upon the goal,[3] and the whole process would be taken for the goal.

1. Missionary Strategy and prayer

In this section we deal with topics selected specially in their relation to prayer: purpose of mission, providence in mission, missionary travel strategy, and self-supporting policy.

1.1. The purpose of Paul's mission

The ultimate motives of the Pauline mission were based on the divine love of God for humanity and the whole creation; the supreme aim of mission was for the glory of God through the salvation of humankind (individual and social – the Jews and the Gentiles) and the universe.[4] The substance of Paul's gospel as the "gospel of God"[5] and

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[1] Gilliland, *Pauline Theology & Missionary Practice*, 284.

[2] Gilliland, *Pauline Theology & Missionary Practice*, 284.

[3] A. Moreau, ed., *Evangelical Dictionary of World Mission* (Grand Rapids: Baker Books, 2000), 911, defines partly, "conscious strategy would have to build on basic concepts of what the goal is understood to be."

[4] Rom. 1:18-25; 11:33-36; Phi. 2:4ff. See, Bosch, *Transforming Mission,* 177ff.; Gilliland, *Pauline Theology& Missionary Practice,* 63-67.

of Christ[6] was given by revelation in his conversion,[7] and the whole complex of the gospel for Paul, according to Beker,

> proclaims the new state of affairs that God has initiated in Christ, one that concerns the nations and the creation. Individual souls and their experience are only important within that worldview context and for the sake of the world … thus he proclaims God's act in Christ as the imminent manifestation of his cosmic, world-encompassing glory.[8]

Paul envisions the redemption of the whole creation, as when he teaches the communal prayer of creation and redemption in the Holy Spirit in calling God "Abba" (Rom. 8).[9] For Paul the doctrine of creation was neither ignored nor was it considered subordinate to the doctrine of redemption, as Ian Barbour criticizes most theologians who "assumed that humanity would be saved from nature, not in and with nature. The created order was too often viewed as the stage or background for the drama of redemption, not as part of that drama." [10] For the above aim he was primarily engaged in planting universal and eschatological churches as the redeemed body of Christ to be the agency for good news and peace for the world, and for the redemption of the creation as the cosmos of Christ through his death and resurrection.[11] I propose to deal with the salvation of humankind, peace for the world, and the transformation of the universe as the supreme aims of Pauline mission outside of this article.

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[5] Rom. 1:1; 1 Th. 2:2, 8-9; 2 Co. 11:7; Rom. 15:16; 1 Ti. 1:11.
[6] Rom. 15:19; 1 Co. 9:12; 2 Co. 2:12; 4:4; 9:13; 10:14. (Beker, *Paul the Apostle*, 8).
[7] Phi. 3:4-6; Rom. 11:12: 1 Co. 9:1; 11:21-22; 15:8-10; Gal. 1:11-2:21. See, Kim, *The Origin of Paul's Gospel,* 28; Segal, *Paul,* 52, 79; B. Gaventa, "The Maternity of Paul, Gal. 4:19," in R. T. Fortna and B. R. Gaventa, eds., *The Conversation Continues: Studies in Paul & John in Honour of J. Louis Martyn* (Nashville: Abingdon, 1990), 195.
[8] Beker, *Paul the Apostle*, 8.
[9] N. T. Wright, "Romans," in Leander L. Keck, ed., *The New Interpreter's Bible*, vol. X (Nashville: Abingdon, 2002), 596, asserts that in Rom. 4:13 "Paul declared that God's promise to Abraham had the whole world in view."
[10] I. Barbour, *Ethics in Age of Technology* (London: SCM, 1992), 77.
[11] Rom. 1:20-25; 8:19-25; 1 Co. 11:24; Col. 1:20.

1.2. Providence in mission

Wayne Grudem defines God's providence as follows: "God is continually involved with all created things in such a way that he (1) keeps them existing and maintaining the properties with which he created them; (2) cooperates with created things in every action, directing their distinctive properties to cause them to act as they do; and (3) directs them to fulfill his purpose." [12] As a Pharisee,[13] Paul believed in providence in his mission.[14] G. Shaw understands that thanksgivings (e.g. 2 Co. 2:14ff.) are "transformed into an assertion of divine guidance."[15] Paul inherited not only the belief of the ancient Israelites that God controls and directs everything,[16] but also the Pharisaic belief

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[12] W. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester: IVP, 1994)*,* 315. He depends on the definition of L. Berkhof's *Systematic Theology* (Edinburgh: the Banner of Truth Trust, 1976), 166. P. Fulljames, *God and Creation in Intercultural Perspective* (Frankfurt: Lang, 1993), 28-29, succinctly summarizes Karl Barth's threefold definition of providence: (1) God preserves with fatherly care and protection, (2) God's accompanying human beings, and (3) God's rulership over the world.

[13] Josephus describes the belief of the Pharisees that "when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of men can act virtuously or viciously" (*Ant,* XVIII, I, 3). The Pharisees "describe all to fate (or providence), and to God, and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does cooperate in every action." (Josephus, *War.* II, 8.14).

[14] This providential guidance in the Pauline mission is more clearly reflected in the history of Luke: God is the sovereign Lord. See, Acts 7:35, 42; 13:16-22, 46; 17:26. J. Dunn, *The Acts of the Apostles* (Peterborough: Epworth Press, 1996), xix, both in the creation and in the consummation of the history (Acts 17:31). Mission is under God's initiative (Acts 8:26; 9:10-12; 10:19ff.; 13:1-4; 16:6-10; 19:21; 20:22); visions and prayers as tokens of the divine providence are coined in the speeches – E. Haenchen, *The Acts of the Apostles,* (Basil Blackwell, 1971), 323 – and they shows the divine initiative in the Gentile mission: Abrahamic vision (Acts 7:2); Peter's (10:9-16); Cornelius' (10:3ff.); seven visions of Paul (9:4ff.; 9:12; 22:17ff.; 16:9; 18:9-11; 23:11; 27:23-26). See, S. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts* (Cambridge: CUP, 1973), 177.

[15] G. Shaw, *The Cost of Authority: Manipulation and Freedom in the New Testament* (London: SCM, 1983)*,* 102.

[16] E.g., the hardening of the heart of Pharaoh in Ex. 7:3; for man's success in Deu. 8:18; 2 Sa. 24:1; 1 Ki. 22:21; for divine guidance in Gen. 50:20; Psa. 37:23; Ecc. 8:12; Jer. 10:23; Sir. 39:24-27.

in providence.[17] Paul shares the Jewish belief that prayers are answered
in the light of providence, though the answers are conditional.[18] Prayer
is tuned into the symphony of providential conduct. It is neither
demanding nor commanding God to do what people want, as Moore
says about Jewish prayer:

> Prayer essentially differs from an incantation or a magical
> formula, which is imagined to be efficacious in and of itself
> to attain the desired end. The experience of all religions
> which attained to the higher conception of prayer with which
> we have been dealing proves how difficult it is for the mass
> of men to expel from their minds the delusion that prayer is
> an efficacious means of moving God to do what the petitioner
> wants, rather than the submission of his desires to the wiser
> goodness of God.[19]

To believe in the providence of God denies fatalistic pessimism with
doubts and worries and stirs the faith and hope which are mingled in his
prayer. Prayer for Paul was a means of his belief and hope in the divine
providence (Rom. 8:28), as he brings the concept of providence and
divine love in the Theo-Christo-Pneumato-Cosmic prayer text of
Romans 8:15-38. Peter Baelz asserts that prayer is "divine-human
confrontation and for divine-human co-operation" and "a creative
participation in divine activity."[20] Dependence upon God's grace for
the forgiveness of sins and a sense of great humility in the heart are felt
in the presence of God in prayer, in which the Rabbis believed they
stood as the covenantal elect as the foundation of their faith and hope in
God's promises.[21] The Essenes also believed and prayed that God had
plans and worked for them: "Blessed be the God of Israel…He has let
us know the great plans of his intellect…the lots of light so that we may

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[17] See, L. Finkelstein, *The Pharisees: The Social Background of their Faith,*
vol. I-II (Philadelphia: The Jewish Publication Society of America, [1938]
1940), 5700 (Jewish calendar), 196ff.

[18] G. Moore, *Judaism in the First Century of the Christian Era,* 3 vols.
(Cambridge, MA: Harvard University Press, [1927] 1966), II, 231.

[19] Moore, *Judaism,* II, 234.

[20] Baelz, *Prayer and Providence,* 7ff.

[21] E. Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of
Religion* (London: SCM, 1977), 233.

know the signs…"[22] Prayer is an undergirding and interweaving of human and divine will.[23] Paul's belief in providence is explicitly expressed in his travel catalogues[24] to which we now turn.

1.3. Missionary travel strategy and prayer

There are three main elements in Paul's missionary travel strategy: (1) according to historical contexts, (2) under a biblical trajectory, and (3) by prayer.

1.3.1　According to historical contexts:

In terms of urban mission and travel strategy in the political and geographical vision of Roman empire, Paul's strategy was mission from the major cities to lesser cities, towns, and villages.[25] Martin Dibelius writes that Paul "himself was content to conduct his mission in a few towns, most of which were communication centres; from there the gospel was carried further afield by others."[26] Hengel reaffirms the travel route of Paul:

> His travel strategy is oriented in the names of the Roman provinces – starting from Judea with its capital Jerusalem (Rom. 15:25), through the double province of Syria and Cilicia, Galatia … Asia, Macedonia and Achaia (Rom. 15:26), going on to Illyricum (15:19). Here he concentrates on the provincial capitals, and it is probably no coincidence that Roman colonies like Antioch in Pisidia, Iconium, Lystra, Troas and Philippi also play an important role.[27]

"The Jews First" in the urban metropolis is Paul's policy in missions (Rom.1:16) – the Jews heard the gospel first (Rom. 8:14). Paul took the

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[22] *DSS,* 4Q503. Frags. 51-55 in Florentino Garcia Martinez, *The Dead Sea Scrolls Translated: The Qumran Texts in English,* trans. Wilfred G. E. Watson (Grand Rapids: Eerdmans, 1996).

[23] Prayer is the best combination of human effort and divine works (Col. 1:29, cf. Phi. 2:12ff.), C. Moule, *The Epistles of Paul the Apostle to the Colossians and to Philemon* (Cambridge: CUP, 1957), 85.

[24] "By God's will" (Rom. 1:10; 15:32; 1 Co. 4:19; Phi. 2:24, cf. Act. 18:21; Heb. 6:3), with "the Lord's permission" (1 Co. 16:7), by divine direction (1 Th. 3:11), and "by revelation" (Gal. 2:2).

[25] D. Bosch, *Transforming Mission,* 129; M. Hengel, *Pre-Christian Paul* (London: SCM, 1991), 92; Meeks, *The First Urban Christians,* 40-50.

[26] M. Dibelius, *Paul* (London: Longamns, 1957), 68.

[27] Hengel, *Pre-Christian Paul,* 10ff.

Jewish synagogue[28] congregations in the major cities of the Roman provinces and their centres (1 Co. 16:1-19; Rom. 15:19) as stepping stones to make a contact point (2 Co. 11:24ff.). It means a temporal sequence – first the Jews, then the Gentiles – but it does not mean the subordination of the Gentiles to the Jews who had privileges (Rom. 9:4-5) in their status and positions but as for the source of the gospel for the Gentiles who are the "debtors" (Rom. 15:27).

1.3.2   Under a biblical trajectory:

Rainer Riesner[29] argues convincingly that Paul had a "geographic framework of the mission" "from Jerusalem as far round as Illyricum" (Rom. 15:19).[30] According to Riesner, this eschatological perspective on missionary travel strategy and church establishment, along with the missionary field demarcation (Gal. 2:7ff.), was prefigured in Isa. 49:6, which is "a decisive text for Paul's theological understanding of the Damascus-event," and Isa. 66:18-21 which "provides a more specific geographic description within the context of eschatological hope for the Gentiles."[31]   Paul as "a minister of Christ Jesus to the Gentiles" (Rom. 15:16) read this text as being fulfilled in his Gentile mission to the nations who had not heard God's fame and glory (Isa. 66:19, cf. Rom. 15:20: "where the name Christ has not yet been named"). Wayne Meeks regards Rome as central to Paul's missionary direction, when he says:

> Paul's mental world is that of the Greek-speaking eastern provinces, specially that of the Greek-speaking Jew. Still it is a Roman world – the existence of this letter and the travel plans outline in its chapter 15 indicate how central Rome is, even to one who at this moment is worried about Jerusalem – even though it is Rome as seen from the cities of the East.[32]

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[28] Paul does not use the word 'synagogue' in his letters, but his contacts with synagogues were not in doubt. See, Meeks, *The First Urban Christians,* 26-27, 39.

[29] Riesner, *Paul's Early Period*, 241.

[30] ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

[31] Riesner, *Paul's Early Period*, 244-245.

[32] Meeks, *The First Urban Christians,* 50.

This geographical and biblical vision provides the stages upon which Paul endeavoured to organize his collection in his priestly ministry (Rom. 15:14-29).

We turn to Paul's final destination: Rome or Jerusalem or Spain? In the light of the eschatological fulfillment of the Old Testament, there is a positive direction to new places (Rom. 15:14-22). Paul's goal is to preach the gospel where Christ was not preached in order to avoid building on another's foundation and to fulfill the prophecy of the Old Testament (Isa. 52:15),[33] by proclaiming Christ to those who have never seen or heard him. New places were intended in the light of an eschatological missionary perspective,[34] because churches in new places are his joy, hope, glory, and crown of boasting in the day of the Lord (1 Th. 2:19-20). Johannes Munck argued against the theory of the Tübingen school that the conflict between Paul and Jerusalem fixed Paul's eyes on Rome as the destiny of his missionary journey, and stressed that Paul's eyes were always upon Jerusalem and that only later did he develop his journey to Rome to stand before the Emperor, when he made his apology in Jerusalem.[35] But this view is only partly correct. My thesis is that Spain was the final destiny of Paul's journey (Rom. 15:28); Rome was a stepping-stone to Spain; he wanted to be sped on his journey by the Christians in Rome where he hoped to spend only a little time (Rom. 15:24). This centrifugal[36] direction which is projected by the Old Testament, as one of two directions, centripetal and centrifugal, was the foundation of Paul's consistent policy, which was not to establish new churches on the foundations of others (Rom. 15:20).

1.3.3   By prayer:

Paul always had purposes for his missionary journeys, for example, for supplying their deficiencies (1 Th. 3:10-11), for benefits for the Corinthians (2 Co. 1:15ff., 13:2), for sharing spiritual gifts (Rom. 1:11) for mutual strength and encouragement, for successful delivery of the collection (Rom 15:30-32), and for evangelism and preaching (Eph.

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[33] T. Schreiner, *Paul: Apostle of God's Glory in Christ* (Leicester: IVP, 2001), 60.

[34] O. Cullmann, *Salvation in History* (London: SCM, 1965), 307.

[35] Munck, *Paul and Salvation of Mankind,* 282ff.

[36] See, J. Blauw, *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission* (London: Lutterworth, 1962), 31-54, characterized missionary aspect of the Old Testament as centripetal, while mission in the New Testament as centrifugal, which seems too artificial.

6:18-20; Col. 4:2-4). The word "gift" (χάρισμα) is used in Romans in several different ways,[37] and here it is probably better to take the word in a more general sense as denoting a blessing or benefit to be bestowed on the Christians in Rome by God through Paul's presence. By the imparting of the gift they may strengthen each other in faith and obedience, as John Calvin comments:

> Note how modestly he expresses what he feels by not refusing to seek strengthening from inexperienced beginners. He means what he says, too, for there is none so void of gifts in the Church of Christ who cannot in some measure contribute to our spiritual progress. Ill will and pride, however, prevent our deriving such benefit from one another.[38]

Paul always organized group travels; larger lists of travel companions[39] clearly indicate the group travels of Paul. There are two important benefits of group tours – practical and theological. Ronald Hock gives some advantages of such travel: it provides "greater safety" and "opportunities to engage in various intellectual pursuits" with conversations, discussions, and reading on sea voyages.[40] We can confidently presume that Paul and his friends were engaged in letter-

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[37] (i) It denotes generally God's gracious gift in Jesus Christ (Rom. 5:15,16; 6:23). (ii) In the plural it denotes the gracious gifts bestowed by God on Israel (Rom. 11:29). (iii) It denotes a special gift or endowment bestowed on a member of the Church by God in order that it may be used by that member in his service and in the service of men (Rom. 12:6, cf. 1 Co.12-14), Cranfield, *Romans,* I, 79.

[38] J. Calvin, *The Epistles of Paul to the Romans and Thessalonians* (Grand Rapids: Eerdmans, 1960), 24.

[39] 2Co. 1:19; Col. 4:10; 1 Th. 2: 17ff.; 3:1-13; Phm. 23-24; 2 Ti. 4:11; cf. Act. 15:40; 16:3ff.; 20:4, 38; 21:16. See the "We passages" in the Book of Acts 16:10-17; 20:5-16; 21:1-8; 27:1-28:16. Even if the "We passages" were not securely regarded as by a companion of Paul, they nevertheless give some insight into how the ancients thought. Cf. traditional view that the author of the Book of Acts was one of the companions of Paul (e.g., F. F. Bruce, *The Acts of the Apostles* (Leicester, IVP, 1952), 1-9; *contra* H. Cadbury, "'We' and 'I' passages in Luke-Acts," *NTS,* 1957, 128-32; *The Making of Luke-Acts* (Peabody: Hendricksen, [1927] 1958), 351- 360; Haenchen, *The Acts of the Apostles,* 489-491, regards "we" "as a very forceful stylistic device." (491)

[40] Hock, *The Social Context of Paul's Ministry,* 28ff.

writing,[41] evangelism, and prayer (e.g., 1 Th. 3:1-13), with avoidance of esoteric individuality and as the reality of the communal body of Christ.

Causes and hindrances for a mission journey are:

(1) Positive cause "by God's will,"[42] with "the Lord's permission" (1 Co. 16:7), in divine direction (1T h. 3:11), and "by revelation" (Gal. 2:2). Paul's prayer does not mean to change or to alter or to bend God's will to human desires and needs, but to agree with God's sovereign plan for his missionary movements. He was sometimes not sure that the desire and request for his missionary trip were God's will, and he had been prevented from going (Rom. 1:13), but he did not cease to entertain his desire until he had been persuaded that it was consonant with the revealed will of God. He resigned himself completely to the will of God in this matter[43] with his acknowledgement that God is the author of the order of all events (Rom. 11:36). Before the letter to the Romans was completed, Paul was given divine assurance of his request being granted (Rom. 15:28-33).

(2) Negative hindrance by Satan (1 Th. 2:18): the delay to visit Rome (Rom. 1:8-17) was not the hindrance by Satan as in 1Th. 2:18, but the activity of evangelization (Rom. 15:22) in the sense of missionary employment of more urgent business, which he could not have neglected in an open mission field.[44] Satan's hindrances might be Paul's "thorn in flesh" (2 Co. 12:7) or Satan's destruction of the spiritual life of the converts or "the exigencies of his mission at the time being"[45] (Moffat). This is an apocalyptic aspect of struggle and opposition in Pauline mission, in which Satan employs his instruments like "the principalities," "the powers," "the world rulers," "the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

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[41] Pauline letters were products of group works (1Co. 1:1; 2 Co. 1:1; Phi. 1:1; Col. 1:1; 1Th. 1:1; 2 Th. 1:1; Phm. 1).

[42] Rom. 1:10; 15:32; 1 Co. 4:19; Phi. 2:24; cf. Act.19:21; 20:22ff.; Heb. 6:3; cf. apostleship given by the will of God (2 Co. 1:1).

[43] J. Murray, *The Epistle to the Romans,* NICNT, (Grand Rapids: Eerdmans, 1959-65), 21.

[44] Cf. Calvin, *Romans,* 25.

[45] J. Frame, *A Critical and Exegetical Commentary on the Epistle of St. Paul to the Thessalonians,* ICC, (Edinburgh: T & T. Clark, 1912), 121.

For prayer request for safe travel (Rom. 15:30-31),[46] Paul did not forget Jewish examples of a Jewish prayer before a journey, [47] and Jews of Paul's day were well aware of the truth that "man proposes, God disposes:"[48] "May it be Thy will, O Lord my God, to lead me forth in peace, and direct my steps in peace..." (*M. Berakoth,* 29b). Paul in his travel catalogues requests financial support for travel, with supplies and equipment and with prayers and goodwill for himself,[49] and for his assistances (1 Co. 16:11b). Paul used an ancient traveling term, Προπέμπώ[50], which means "accompany, escort" or "help one's journey with food, money, by arranging for companions, means of travel, etc."[51] Thus human companionship and financial co-operation were balanced in their sending with their mutual prayers. To sum up, the Pauline missionary journey was guided by the three fundamental guidelines: the Roman map, the Old Testament, and prayer.

1.4. Self-supportive, dependence policies, and prayer

Paul's self-supportive policy goes hand in hand with his triangular dependency on God and the support of his churches, in which both vertical and horizontal resources are cultivated in his prayer.

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[46] Paul does not have explicit prayers for safe journey, but there is no doubt about the aims of Paul when he prayed in Miletus for sailing for Jerusalem (Acts 20:36; 21:5), Johnston, *Prayer in Apocrypha and Pseudepigrapha,* 13.

[47] Jacob's vow for a safe journey (Gen. 28:20-22); Ezra's fasting and prayer for the safe journey (Ezra 8:21-23); αἰτησον for the guidance and successful ending (Tob. 4:19; 11:1); Abraham's prayer for guidance and protection of God on the way (Jub. 12:21) and thanks for the safe journey from Ur to Canaan (Jub. 13:7) and from Egypt (Jub. 13:15), Johnston, *Prayer in Apocrypha,* 13.

[48] Cranfield, *Romans.* 78. cf. Jam. 4:15.

[49] Rom. 15:24; 1 Co.16:6; 2 Co.1:16.

[50] Rom. 15:24; 1 Co. 16:6; 16:11; 2 Co. 1:16, cf. Act. 20:38; 21:5. Holmberg, *Paul and Power*, 86ff., stresses that Luke used Προπέμπω as "a fixed missionary terminology." C. Dodd grasped the implication, in his *The Epistle to the Romans* (London: Hodder & Stoughton, 1932), 229: "Thus the expression seems to have been almost a technical term with a well-understood meaning among missionaries. Paul is hinting that he would like the church of Rome to take some responsibility for his Spanish mission, so that he can start work in the west with their moral support at least, and possibly with some contribution form them in assistance or funds."

[51] Bauer, 709. It also means to "send on one's way" (1 Ma. 12:4; 1 Es. 4:47; Epistle of Aristeas 172).

1.4.1. Ronald Hock classifies four means of support[52] which sustained Greco-Roman philosophers in Paul's time: (1) charging fees (μισθοί) by Sophists, which was criticized by Socrates,[53] (2) entering the households of the rich and powerful, (3) begging, by some of homeless and shameless Cynics, and (4) work, on the part of Cynics who were popularly self-sufficient enough to give a philosopher freedom.[54] We will argue that Paul's survival methods were mainly two types: self-supporting in principle and dependence in unavoidable situations.

1.4.2. Paul supported his missionary works by the work of his hands.[55] He must have learnt his trade from his father, according to both Jewish custom,[56] from the practice of the Pharisees,[57] and from the typical practice of Greco-Roman society.[58] Paul as a Roman citizen[59] could also enjoy "freedom from tribute (*aneisphoria*)."[60] While Luke

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[52] Hock, *The Social Context of Paul's Ministry,* 52ff.

[53] Socrates and his men's policy of self-support: for "the acquisition of virtue" – Philo, *On Providence* (Fragment II), 750 – they were contented with a little (*Op. cit.,* 755), and also wished to preserve their freedom and to erase the motives of deceit and avarice (Hock, *The Social Context of Paul's Ministry,* 53).

[54] A. Malherbe, *Paul and the Popular Philosophers* (Minneapolis: Fortress Press, 1989), 11-24; Meggitt, *Paul, Poverty and Survival,* 155; Hock, *The Social Context of Paul's Ministry,* 53.

[55] 1 Co. 4:12; 1 Th. 2:9; cf. Act. 18:3; 19:11-12; 20:34.

[56] "Whoever does not teach his son a craft teaches him to be a robber" (*B. Qidd.* 1.11). "Excellent is the study of Torah together with the practice of a trade" (*M. Aboth* 2:2).

[57] E.g., The Hillels and Joshua ben Hananyas labored all day in their smithy and workshop and studied in the evenings and Sabbaths (Finkelstein, *The Pharisees,* 221).

[58] Hock, *The Social Context of Paul's Ministry,* 23.

[59] Cf. Act. 16:37ff.; 22:25-9; 23:27.

[60] Emil Schürer describes general legal privileges of Roman citizens: (1) "freedom from tribute (*aneisphoria*)" (2) freedom from flogging or executing, (3) "exemption from city magistrates or Roman officials, from torture and from cruel or humiliating forms of execution such as crucifixion," (4) the right of appeal against capital sentences and right to appeal to the emperor, (5) the right to stand trial in Rome. See, E. Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C. - A.D. 135),* revised and eds. G. Vermes, M. Black, F. Millar, M. Goodman, and P. Vermes, 3 vols. (Edinburgh: T. & T. Clark, 1973-1987), III, 134ff.

identifies Paul's trade as a tentmaker (Act. 18:3: σκηνοποιός),[61] Paul did not indicate the nature of his work except that he worked with his hands. The traditional view on the nature of Paul's trade was that he was a weaver of tentcloth from *cilicium* (goats' hair), but the view today is that Paul was making tents of leather.[62] Ronald Hock denies the conventional view that Paul learned his trade with his education at the foot of Gamaliel (Acts 22:3).[63] For Paul, working as a leatherworker at his tent-making in his workshop[64] as a means of self-support was not at the periphery of his missionary activities, but was central to them, as Hock is convinced that "workshop conversations with fellow workers, customers, or those who stopped by might easily have turned into occasions for informal evangelization."[65]

1.4.3. The reasons for Paul's *refusal* of the apostolic right to receive financial support are as follows:

(1) Because of parental affection for his converts,[66] Paul did not like to make any financial burden on the new converts (2 Th. 3:8).[67]

(2) For an exemplary instruction to the church by working himself (2 Th. 3:7-9). Paul's paraenesis "to work with your hands" (1Th. 4:10-12) was based on the Jewish regard for the value of toil and the current ethics of Hellenistic moralists who practiced self-supporting works without need of anything (cf. 1

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[61] In the NT σκηνοποιός occurs only in Acts 18:3. It denotes "a leather-worker" rather than the conventional term for a weaver of tent-fabric or carpet, which is a coarse clothe woven from goat's hair, and which the Romans called *cilicium,* because it was made in Cilicia (W. Michaelis, σκηνοποιός, *TDNT,* VII, 393ff.).

[62] Michaelis, σκηνοποιός, *TDNT,* VII, 393ff. , also Hock, *The Social Context of Paul's Ministry,* 20-25.

[63] Hock, *The Social Context of Paul's Ministry,* 20-25, asserts that Paul's apprenticeship was from his father, *contra* Michaelis, *TDNT,* VII, 394, denies the hypothesis.

[64] Paul utilized the workshop, where the artisan-philosophers like the Cynics engaged in their intellectual and philosophical discussions, as the place for his evangelistic discussions of the gospel with fellow workers and customers, etc. (Hock, *The Social Context of Paul's Ministry*, 41).

[65] Hock, *The Social Context of Paul's Ministry,*68. See also, 16, 25, 67.

[66] 1 Th. 2:7-12; 2 Co. 12:14ff., cf. 11:11. Cf. Holmberg, *Paul and Power,* 89.

[67] Cf. Allen, *Missionary Methods: St. Paul's or Ours,* 49-61.

Th. 4:12),[68] and directed against the idleness which was due to the Thessalonian belief in the imminent Parousia.

(3) To avoid the hindrance to the Gospel of Christ (1 Co. 9:12). He did not want to be misunderstood as a sophist, who peddles his teaching and miracles (2 Co. 2:17: "peddlers of God's word").[69] He wanted to erase the impression of greed,[70] because he was attacked as preaching for monetary gain.[71] He did not use godliness as a means to financial gain (1 Ti. 6:5-10), and he was contented with all situations (Phi. 4:12). He did not receive support from the church where there was a lack of mutual trust between the church and him, i.e., the church in Corinth.[72] This model created a criterion for the true or false preacher in the Early Church: "And, when the apostle goes forth, let him take nothing save bread, till he reach his lodging, but if he asks money, he is a false prophet," (*Didache,* xi. 6); "but whosoever shall say in the spirit: Give me money, or any other thing, ye shall not hearken to him, but if he bid you give for others that are in need, let no man judge him." (*Didache,* xi. 12).

(4) Because he had received a special commission under obligation.[73] The commission is laid on him, not by his will. If it is by his will, he deserves a reward, but it was impossible to reject it (Rom. 1:14; Gal. 1:15). It is God's business – to preach the Gospel voluntarily (free of charge) is the ground of Paul's boasting (1 Co. 9:15; 2 Co. 11:7, 10) and is its own reward (1 Co. 9:17). Like an athlete and a boxer (2 Co. 9:24-26), Paul was a competitor himself. His effective preaching and

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[68] Cf. Hock, *The Social Context of Paul's Ministry,* 43-47. Hock asserts that Paul's teaching depended on the current ethics of Hellenistic moralists.

[69] Cf. 1 Th. 2:5; 2 Co. 11:20; 12:14b, 17.

[70] 2 Co. 12:14, cf. Act. 20:33-34. 1 Th. 2:5. Allen, *Missionary Methods: St. Paul or Ours,* 49-61; J. Everts, "Financial support," in G. F. Hawthorne, R. P. Martin, & D.G. Reid, eds., *DPL,* (Downers Grove, Ill./Leicester: IVP, 1993), 299; Hock, *The Social Context of Paul's Ministry,* 48.

[71] 1 Th. 2:9; 1 Co. 4:12; 9:3-18; 2 Co. 12:13ff. See, Malherbe, *Paul and the Popular Philosophers,* 45-48, for comparison of Paul with the Cynics with their boldness, deception, guile, personal gain, greed, flattery, and personal glory.

[72] Cf. 1 Co.1:12; 4:3,8-13; 9:2-3; 2 Co.6:11-13; 10:6a; 13:3 (Holmberg, *Paul and Power,* 92).

[73] 1 Co. 9:16-18, cf. Act. 9:15; 13:2; 22:21.

miracles[74] would avail nothing if he has broken the rules of the course.[75]

(5) He had consciousness of being a slave to all for the sake of the Gospel (1 Co. 9:19, 23), as Robertson and Plummer comment that "He is the slave of Christ, and becomes a slave to others, in order, like a faithful steward, to make gains for his master."[76] A servant has no claim! (1 Co. 4:1, 10-13; cf. Luk. 17: 7-10). He knew that the Gospel of Christ as the gospel of Jesus' sacrificial love was a free gift (2 Co. 11:9). He wants to become a sharer of the blessings of the gospel (1 Co. 9:23).

To sum up, the main elements for the refusal of apostolic rights are parental care and affection for the new converts, a proper work ethic, financially transparent stewardship, the divine commission to preach, faithful service for Christ, and the heavenly reward for his hard work. The hardship of Paul as a tentmaker is involved in his weakness (1Co. 2:3), his preparedness to be a slave to all (1 Co. 9:19), and his humiliation (2 Co. 11:7).[77] Paul believed himself to have been approved and commissioned as an apostle with responsibility for preaching, teaching, warning, exhorting, guiding, praying and if necessary, disciplining the churches. But he tried to exercise the apostolic authority in the lowliness and loving self-giving that had been demonstrated in the obedience of Jesus Christ (Phi. 2:1ff.). He tried to abstain from exercising this apostolic right (e.g., 2 Co. 9), because he tried to identify with his churches in their difficulties and tribulations in the last days.

1.4.4.   On the other hand, it is worth noting different aspects of Paul's use of the apostolic rights to *receive* financial support:

(1) Paul, in his thanksgiving (Phi. 1:3-11), thanks God for mutual κοινωνία of the Philippians with remembrance of their missionary and financial support, which produces his εὐχαριστία τῷ θεῷ.[78]

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[74] 1 Co. 10:9-11; 14:18-19; 2 Co..12:12; Rom.15:18-19; Gal. 3:5.

[75] A. Robertson and A. Plummer, *1 Corinthians, A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians,* International Critical Commentary (Edinburgh: T. and T. Clark, 1914), 197.

[76] Robertson and Plummer, *1 Corinthians,* 191.

[77] Hock, *The Social Context of Paul's Ministry,* 65.

[78] G. Peterman, *Paul's Gift from Philippi*, SNTSMS 92 (Cambridge: CUP, 1997), 98.

(2) Paul received support from the churches which he founded in order to teach the significance of "financial partnership"[79] that the church has the character of missionary support (Phi. 2:25; 4:15-18).

(3) Paul received support when the relation between the church and himself had developed into a full, trusting κοινωνία. [80]

(4) When he had no means of earning self-support, he received offerings as mutual sacrificial offerings (Phi. 2:17), like "a sacrifice acceptable and pleasing to God" (Phi. 4:18).

(5) Paul was prepared to collect financial support for public charity and asked the Corinthians for their offerings for public fund-raising (1 Co. 16:1-4; 2 Co. 8-9), which will result in thanksgiving to God (2 Co. 9:11-12, 15) .

(6) He asked for assistance for his missionary journey.[81]

In summary, Paul, as a receiver of δόμα, regards κοινωνία δόματος which G. Peterman calls "an act of true spiritual worship,"[82] in which he had shared with his wish-prayer that God, who is a great Benefactor, will repay them (Phi. 4:19), because Paul is not able to repay them. [83] Thus, we are convinced that exchange of intercession and offering is their mutual Parousia in their worship. Now let us turn to key methods for the maintenance of missionary churches and to observe how an intercessory prayer network is important for the Pauline missionary method.

2. Methods for the maintenance of Paul's missionary churches and prayer

How could Paul help the newly established churches to grow in strength continually? What part did the prayers of Paul and his churches play within the Pauline missionary strategy? I will survey five key methods Paul applied for the management of his churches: to re-

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[79] Peterman, *Paul's Gift from Philippi*, 146-153.

[80] From the churches of Galatia (1 Co. 16:1) and Macedonian churches (2 Co. 11:8; Phi. 2:25; 4:15).

[81] Rom. 15:24; 1 Co. 16:6; 16:11; 2 Co. 1:16; cf. Act. 20:38; 21:5.

[82] Peterman, *Paul's Gift from Philippi*, 155.

[83] Gift which is given to the poor as a second party is considered as a loan to God as a third party, cf. Pro. 19:17. No reward is here expected from the receiver, Paul, but from God, which is different from Greco-Roman concept that all rewards return from the receiver (Peterman, *Paul's Gift from Philippi*, 156).

visit the churches, to send delegates, to write letters, to generate the collection project, and to formalize the network of intercessory prayers between himself and the churches. We will see again that Pauline prayers penetrate the entire content of his missionary theology and practice.

Bengt Holmberg developed his thesis on how Paul's power was exercised in his churches[84] on the basis of Robert W. Funk's theory of the three forms of Paul's presence: "the aspect of the letter, the apostolic emissary, and his own personal presence," of which "the presence of Paul in person will be the primary medium by which he makes his apostolic authority effective…Letter and envoy will be substitutes…."[85] I follow up Robert Funk's and Bengt Holmberg's theses on these forms of Paul's relations to his local church in the exercise of his authority with two additional strategies: to re-visit and to formalize the network of intercessory prayers.[86] The three forms mentioned are thoroughly discussed in their sociological aspects by Holmberg, and I avoid duplication here, but develop the relationship of Paul with his church missiologically.

2.1. Revisiting the churches

It was Paul's regular practice to revisit his newly founded churches for missionary pastoral care.

2.1.1.   Paul always had a purpose of revisiting.[87] Examples include his visit to the Thessalonians for supplying their deficiencies (1 Th. 3:10); to the Corinthians for bringing some benefit (2 Co. 1:15ff.), for disciplinary purpose (2 Co. 13:2), and to receive some kind of support

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[84] Holmberg, *Paul and Power*, 74-93.

[85] Robert W. Funk, "The Apostolic Parousia: Form and Significance" in *Christian History and Interpretation.* F. S. J. Knox and Farmer-Moule-Niebuhr, eds. (Cambridge: CUP, 1967), 249, 268 (from Holmberg, *Paul and Power*,73ff.).

[86] Wiles, *Paul's Intercessory Prayers,* 296ff.

[87] Compare in Acts: (1) Strengthening and encouraging the disciples to remain true to faith. Paul provided doctrinal and ethical instruction (Act. 14:21-22; 18:23;20:2); (2) to supervise and check the progress of the gospel (Act. 15:36); (3) to deliver the decision of the church council in Jerusalem (Act. 16:4); (4) to remove any misunderstanding for the unity between the Jewish Christians and the Gentiles and the freedom of the gospel with some ethical practices (Act. 15:20).

for his missionary journey (2 Co. 1:16);[88] and to the Philippians for mutual progress, joy in the faith, and glory in Christ (Phi. 1:25ff.).

2.1.2. Paul's intention in abstaining from revisiting was that the exercise of his authority should not be misused and that he should not lord it over their faith, but remain as their co-worker (2 Co. 1:23ff.).

2.2. The team operation of the delegates

In absentia, Paul sent his co-workers as corporate witnesses with their corporate wisdom and corporate prayer-power to the newly established churches. The groups and functions of the delegates were various.

2.2.1 W. H. Ollrog gives three groups:[89] (1) the most intimate circle: Barnabas; Silvanus; Timothy, as a brother (2 Co. 1:1); and Titus (2 Co. 8:23a), as a very earnest, reliable and valuable associate (2 Co. 7:6-7, 13-15);[90] (2) the "independent co-workers": Priscilla and Aquila; (3) the representatives from local churches: Epaphroditus (a financial supporter, Phi. 2:25-29), Epaphras, Aristarchus, Gaius, and Jason. Ecclesiastically mission partners, representing their churches and being responsible for the cooperative mission of Paul and the local churches. Through their delegates the churches themselves become partners in Paul's mission. Theologically they are engaged in the mission as a function of the church.[91]

2.2.2 The five functions of the delegates I table here are:
>   (1) They are *the eschatological co-founders* (1 Co. 4:1-9) of the churches and co-workers with Paul and God to carry out the saving plan of God in the present eschatological interim. They

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[88] Though this visit was very painful to Paul (2 Co. 2:1; cf. 2 Co.12:14; 13:1).

[89] W. Olllrog, *Paulus und seine Mitarbeiter*, Neukirchen-Vluyn: Neukirchener Verlag, 92-106 (from Bosch, *Transforming Mission,* 132), See, E. Ellis, "Paul and his co-workers," *NTS* 17, 1971, 437-452, and also in *DPL*, 183-189 for detailed identity and classification of the coworkers.

[90] In respect of church pastors, cf. Tychicus at Ephesus (2 Ti. 4:12), Carpus at Troas (2 Ti. 4:13). Also Paul's bad companions: Phygelus and Hermogenes (2 Ti. 1:15), opposed by Alexander the coppersmith (2 Ti. 4:10); forsaken by the colleagues (2 Ti. 4:10).

[91] W. Olllrog, *Paulus und seine Mitarbeiter*, (Neukirchen-Vluyn: Neukirchener Verlag), 125, 131ff., 234ff., from, Bosch, *Transforming Mission,* 132.

knew where they stood and what they worked for and with whom they worked. What does it mean that he completed the evangelization from Jerusalem to Illyricum (Rom. 15:19)? He established the churches in those areas through his disciple-colleagues by means of their preaching and teaching.

(2) They are the *co-authors, co-senders, and deliverers* of Paul's letters,[92] and stood for the content of the letters. They were strategically sent to the church and set up a mission base for perspective missionary enterprise, e.g. Phoebe[93] (Rom. 16:1-2).

(3) They are the *financial managers* in Pauline missionary enterprise, dealing with finances.[94] Paul delegated the collection of the offerings to his colleagues: Titus, whom the Corinthians loved and trusted, and two other brothers of the churches, Timothy (1 Co. 16:10; Phi. 2:19-22) and Apollos (1 Co. 16:1-2). These were not newcomers but renowned in all the churches and men of integrity (2 Co. 8:18-19). Paul followed the pattern of the Jewish practice of the delivery of the temple tax from the Jewish Diaspora to the temple in Jerusalem. As Philo says, "… at certain seasons there are sacred ambassadors selected on account of their virtue, who convey the offerings to the temple."[95] Paul maintained his integrity in money affairs as he dealt with public money by inviting his colleagues to be involved in it as witnesses together in the principle of *coram deo* (Rom. 12:17; cf. Pro. 3:4).[96] Paul believed that his colleagues were men without impropriety and suspicion.

(4) They are the *protectors* of the churches. They instructed them to follow the ways of Paul as he himself had taught them in that very congregation (1 Co. 4:17), and to work together "in the same spirit" and "the same steps" (2 Co. 12:18). They were the wings of the Apostle to protect the faith of newly born converts against persecutions (1 Th. 3:2-5).

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[92] E. Ellis, "Coworkers, Paul and his," in *DPL*, 188. Timothy in 2 Co. 1:1; Phi. 1:1; Plm. 1; Silvanus and Timothy in 1 & 2 Th. 1:1; Sostenes in 1Co. 1:1 are mentioned in the salutation of Paul's letters.

[93] Jewett, "Paul, Phoebe, and the Spanish Mission," 142-161, treats insightfully Phoebe's role in Spanish mission strategy of Paul, as the bearer of the Letter to the Romans, for cultivating moral and logistical supports from house-churches in Rome.

[94] 2 Co. 8:16-24; 12:16-18; cf. Act. 20:4.

[95] Philo, *Special Laws*, I, 78, in *The Works of Philo: Complete and Unabridged,* trans. C. Yonge (Hendrickson, 1998).

[96] Hughes, *The Second Epistle to the Corinthians*, 317.

(5) They are the *eschatological companions* of missionary sufferings[97] in which they depended on God (2 Co. 1:9ff.) and expected future glory.[98]

2.3 Through the Letters

The ancient letter style contained the complex prescripts – thanksgiving and prayers in Greek, Babylonian and Assyrian letters. Greek and Semitic letters contain introductory and closing assurance of the writer's constant prayers for the health and general welfare of the readers.[99] The Pauline letters contain greetings, teachings (doctrinal and ethical), the deep missionary concerns and affection of Paul (Gal. 4:19; 1 Th. 2:7-11), and his intercessions for the churches. The letters were substitutes for Paul's personal presence among the churches in his absence[100] and also for his personal activity in the cases of Thessalonians[101] and also of Romans, whose letter was written when Paul was going to Jerusalem, where he might be ending his missionary life and career with possible imprisonment and death at the hands of unbelieving Jews.[102]

The parousia of Paul in written form is reflected in the various functions of the letters:

2.3.1. Their *social* functions, according to Heikki Koskenniemi's points of the communal feature, are (a) to maintain "the friendly relationship", (b) as a *parousia* his physical presence *in absentia*, and (c) as a form of homiletic-cum-dialogue.[103] Paul had a lively feeling of

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[97] Rom. 8:17; 1 Co. 4:9-13; 2 Co. 1:5-10; 1 Th. 2:2, 15ff.; 3:7, cf. Act. 17:1-9. See, S. Walton, *Leadership and Lifestyle: The portrait of Paul in the Miletus speech and 1 Thessalonians,* SNTSMS 108 (Cambridge: CUP, 2000), 163-67, esp. 165, n. 129 for the consistent use of 'us' as Paul and his companions in 1 Thessalonians.

[98] Rom. 5:3; 8:17ff.; Phi. 3:10; 1 Th. 4:15-18; 5:9-11, cf. Walton, *Leadership and Lifestyle,* 184.

[99] Cf. J. Weima, *Neglected Endings: The Significance of the Pauline Letter Closings,* JSNTSS. 101 (Sheffield: Sheffield Academic Press, 1994), 29-76.

[100] 1 Co. 5:3-5; 2Co. 10:11-12; Col. 2:5; Gal. 4:20.

[101] 1 Th. 2:17; 3:1-3, 6,10ff. Walton, *Leadership and Lifestyle,* 147, 156.

[102] Rom. 15:31a; cf. Acts 19:21; 20:22-25; 21:4-14. Chae, *Paul as Apostle to the Gentiles,* 15-17.

[103] Heikki Koskenniemi, *Studien zur Idee und Phraseologie des griechischen Briefes bis 400 n. Chr.* (Helsinki: Suomalainen Tiedeakatemie, 1956), from W. Doty, *Letters in Primitive Christianity* (Philadelphia: Fortress Press, 1973), 11-13. Cf. 2 Co. 10:10-11.

unity with the congregations, and his letters were regarded by Martin as " an extension of his person, a means of conveying apostolic authority, and a vivid realization of the closeness of the bond that united apostle and congregation."[104]

2.3.2. Their *paraenetic* (ethical exhortation and instruction) function is to equip the congregations with continuing instructions (Rom. 15:15). Calvin Roetzel noticed at least three different types of paraenesis in Paul's letters: (a) "the cluster of unrelated moral maxims" (e.g., Rom. 12:9-13); (b) "lists of virtues and vices" (e.g., Gal. 5:19-23); and (c) "a prolonged exhortation or homily on a particular topic".[105] Paul's letters were direct reminders to his churches to remember his words, works, and life of suffering.[106] There are also prayer-exhortations in the paraenetic section of the letters.[107]

2.3.3. Their *juridical* function is to provide appropriate rules as the means for the authority of Paul to be exercised in his absence. Paul through his letters exercised his authority not with authoritarian severity, but "for building up and not for tearing down" (2 Co. 13:10). He sometimes tested their obedience (2 Co. 2:9). The letters strengthened the churches against heresies (Phi. 3:1-4:1; Col. 2:8-23) and persecution (Phi. 1:27-30; 1 Th. 1:14ff.).

2.3.4. Their *liturgical* purpose was to use them at worship. As the official letters of Jeremiah 29:7-9, Baruch 1:10-15, and 2 (Syriac Apocalypse of) Baruch 86:1 were to be read for a liturgical purpose, so those of Paul were to be read in the church worship.[108] The Pauline Letters at worship had two fundamental functions: first, "the letter

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[104] R. Martin, *New Testament Foundations,* Vol. 2: Acts-Revelation (Exeter: Paternoster, 1978), 247.

[105] E.g., 1 Co. 5:-15; 1Th. 4:13-18; 5:1-11; C. Roetzel, *The Letters of Paul: Conversations in Context* (Atlanta, Georgia: John Knox Press, [1975] 1982), 35ff.

[106] 1 Th. 2:9; 2 Th. 2:5; Col. 4:18 (Michel, *TDNT,* iv, 682).

[107] Rom. 12:12-14; 1 Co.7:5; Phi. 4:6; 1 Th.5:17f; Eph. 6:18-20; Col. 4:2-4 (Wiles, *Paul's Intercessory Prayers,* 301).

[108] Wiles, *Paul's Intercessory Prayers,* 42. At the Lord's Supper (1Co. 16:19-24; *Didache* 10:6) and in the church (Col. 4:16).

could be seen as a Pauline *speech,*" according to Walton,[109] "for it would be read aloud to the church assembled." Secondly, the letter could be a prayer book. The letters contain more prayers than any other writings of the NT.   Richard Longenecker quotes Robert Morgenthaler's findings[110] that Pauline prayer words are the richest in the New Testament; he uses the term prayer more frequently than any other writer. He lists 16 different words for prayer (cf. c. 45 words in appendix) which occur 133 times in the thirteen canonical Pauline letters. In comparison, Matthew has 8 of these prayer words 60 times, Luke has 10 words 57 times, John has 3 words 15 times, Acts has 10 words 80 times, and Hebrews has 7 words 18 times, while these prayer words also appear 59 times in the rest of the New Testament. The epistles may be called Paul's prayer books for the converts. Grace benedictions, peace benedictions, greetings, and doxologies at the end of the letters were for liturgical use, while no farewell wish or health wish for the recipient appears in the closing greeting, which was in the form of Greek letters.[111] Paul thought of himself as "present in the spirit" at worship, and also he rejoiced in the orderly manner and strong faith of the Colossians (Col. 2:5).

2.3.5.   For our present concern, the *missiological* purpose of the letters is the most important because they contain Paul's missionary theology and practice developed during his missionary engagement, such as the conversion of Jews and Gentiles, missionary contexualization (cf. 1 Co. 9:19-23),[112] the doctrine of salvation, covenantal nomism in Christ

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[109] Walton's detailed analysis and comparison of 1 Thessalonians with the Miletus speech of Luke's Paul in Acts 20 (Walton, *Leadership and Lifestyle,* 147, n. 37).

[110] R. Morgenthaler, *Statistik des neutestamentlichen Wortchatzes,* (Zürich-Frankfurt: Gotthelf, 1958), in Longenecker, "Prayer in the Pauline Letters," 204.

[111] Weima, *Neglected Endings,* 29-39, 77-117, 135-144.

[112] G. Bornkamm, "The Missionary Stance of Paul in 1 Corinthians 9 and in Acts," in L. E. Keck and Martyn, J. L., eds., *Studies in Luke-Acts* (Nashville: Abingdon Press, 1966), 196, calls the passage as "Paul's classical formulation of the maxim which characterized his whole missionary approach." He succinctly argued that Paul had "the changeless gospel, which lies upon him as ἀνάγκη (9:16)", that is, "his message of justification," to be applied not into "the different standpoints (Standpunkte) of Jews and Gentiles, but…their respective positions as the historical places (Standorte) where the 'calling' of each man occurs through the gospel." He gives some of the historical cases in Timothy's circumcision (Act. 16:3), Paul's taking a Nazarite vow (Act. 18:18),

(Rom.10:4), etc., together with information about his missionary travel plan and diaries (Rom. ch.1, ch. 15). Paul had "the daily pressure … anxiety for all the churches" (2 Co. 11:28), which must have been embraced in his prayers. Missionary pastoral prescriptions for healing the spiritual sicknesses of the church such as their divisions (1 Co. 1:10-17), and pastoral affection and love and sufferings (2 Co. 2:4; chs. 10-13) are conveyed through his letters. Above all, prayers of thanksgivings and intercessory prayers of wish-prayers, prayer-reports, prayer-requests and exhortations are intermingled with missionary preaching, teaching and ethics in his letters. The writing of letters with his prayers was a part of Paul's intercessory mission. They reveal much about the hidden springs of prayer behind his own missionary life.

2.4. The intercessory prayer network with the churches

Intercessory prayers, like his letters, were substitutes for Paul's presence (cf. 1 Co. 5:3-5). G. P. Wiles, concluding his research on *Paul's Intercessory Prayers,* wrote that, alongside the above methods of Paul and his team, "there was the ceaseless remembering of his churches in prayers of thanksgiving and supplication whereby he might continue to minister to them even when compelled to be absent."[113] But most researchers miss this most important factor in Pauline missionary methods, namely his intercessory prayers, which without hesitation I would like to emphasize were essential to Paul's missionary strategy. Gordon Wiles concludes his thesis:

> Prayer buttressed all his mission work – in advance of his visit, during them, and after he had departed. All his plans were conceived under the constant sense of the guidance and will of God. None of his bold advances would have seemed worthwhile to him apart from the continual undergirding by the prayers of the apostle and his associates. Taken together, then, the intercessory prayer passages offer impressive documentation of Paul's unfailing reliance upon the ministry of supplication, his own and that of his fellow believers.[114]

In comparing our own mission with its many methods and finance, but with little result, I believe that what we lack is the fundamental

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and Paul's participation in the purification rite for four Nazarites (Act. 21:17-26).
[113] Wiles, *Paul's Intercessory Prayers,* 295ff.
[114] Wiles, *Paul's Intercessory Prayers,* 296.

principle and exercise of effective prayer. We will survey below all the aspects of the intercessory prayers, such as their backgrounds, types, functions and topics, and we will conclude that, as the foundation of Pauline missionary work was prayer, so must today's mission be for us. We would like to expand this intercessory strategy below.

To sum up, we have surveyed key methods Paul applied for the management of his churches: to re-visit the churches, to send delegates as the agency of and eschatological co-workers with God, to write letters, and to formalize the network of intercessory prayers between him and the churches, except to generate the collection project for the poor in Jerusalem, which we will fully develop outside of this article. From the above investigation we point out that the main elements of the mission partnership of Paul and his churches are centred on people, the human resource; on financial resource, the material and transactional element; and on prayer, the spiritual and creative element. Now we come to look more specially at the intercessory prayer network of the Pauline churches.

3. The intercessory prayer network of Paul with his churches

3.1. The reality of Paul's intercessory prayers for his churches

Were the intercessions of Paul in his letters merely an epistolary expression without real prayers or polite exaggerations to be expected in an ancient letter? Graham Shaw regards Pauline thanksgivings as "flattery and manipulation" to control his readers or a means of "self-dramatization."[115] Were his prayer-requests merely incidental afterthoughts, quite secondary to his main intent in writing? Are prayers like thanksgivings mere literary devices a "mechanical regularity modified by the object τῷ θεῷ"?[116]

3.1.1 On the contrary, O'Brien asserts that the thanksgivings of Paul are perhaps "summaries of the actual prayers which the apostle offered to God. We may assume that these summaries contain the essential points of the petitions and thanksgivings."[117] A deep, intercessory sense lies behind all his preaching, teaching, prophesying, and pastoral work.

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[115] E.g., 1 Th. 1:2-3; 2:13; 3:9; 5:18; 2 Co. 1:3-11 (Shaw, *The Cost of Authority,* 101-106).

[116] Schubert, *Form and Function of the Pauline Thanksgivings*, 37.

[117] O'Brien, *Introductory Thanksgiving*, 13ff., 266.

Intercessions are at the heart of his self-understanding, a basic consequence of the intercessory act of God in Christ, and an extension of the intercessory ministry of the exalted Christ (Rom.8:34) and of the indwelling Spirit.[118]

3.1.2 They are directed τῷ θεῷ of the psalmists,[119] τῷ θεῷ μου "my God,"[120] who is the Father of Jesus Christ. The address "my God" reflects the Jewish prayer-style, and this suggests an actual offering of thankful prayer. The prayer-report begins with a solemn calling on God to bear witness to his unceasing intercessions: "For God is my witness" (Rom. 1:9-10). It is a form of oath, and oath is the strongest form of asseveration. Paul uses the oath in various forms and for various reasons.[121] God is a witness to his hidden priestly ministry (Rom. 15:16) in his intercessions for the gospel ministry.

3.1.3 Even though there were conventional, fixed formulas for the health-wish in the opening greetings in ancient letters,[122] they are actual prayers of Paul and his churches – "constantly" (1 Th. 1:2), "earnestly" (1 Th. 3:10), "without ceasing" (Rom. 1:9).[123] Paul wrote his letters praying and entrusting his churches in hostile conditions into the Lord's hands. πάντοτε or ἀδιάλειπτως[124] refer to the actual remembrance of them at his regular times of prayer, not to continual prayers.[125] As Peter O'Brien asserts, they "do not point to lengthy periods of time in unbroken prayer, but rather indicate that Paul did not forget his addressees in his regular times of prayer (not 'zu jeder Zeit' but 'im jedem Gebet')."[126] References to unceasing or constant prayer in

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[118] Rom. 8:15ff., 23, 23-24, 26-27; Gal. 4:6.

[119] 1 Co.1:4; 1 Th.1:2; 2:13; 3:9; 2 Th.1:3; 2:13.

[120] Rom.1:8; Phi.1:3; Phm. 4.

[121] Cf. 2 Co. 1:23; 11:31; Gal. 1:20; 1 Th. 2:5.

[122] E.g., "Greetings and good health," commonly given with the qualifying phrase "continual," "always" or the adverb "many" or "Above all, I pray that you are well together with your family" (Weima, *Neglected Endings*, 36ff.).

[123] Wiles, *Paul's Intercessory Prayers*, 186, 194; O'Brien, *Introductory Thanksgivings*, 266.

[124] πάντοτε (1 Co. 1:4; Phi. 1:4; Col. 1:3; 1 Th. 1:2; 2 Th. 1:3; 2:13; Phm. 4), ἀδιάλειπτως (1 Th. 1:2; 2:13).

[125] See, O'Brien, "Thanksgiving within the Structure of Pauline Theology," in Donald A. Hagner, and Murray J. Harris, eds., *Pauline Studies: Essays presented to Professor F. F. Bruce on his 70th Birthday* (Exeter: Paternoster, 1980), 56.

[126] O'Brien, *Introductory Thanksgivings*, 266.

Pauline prayers[127] are numerous. Paul's letters are saturated with his prayers which he prayed alone and sometimes with his colleagues, and when he penned the letters he also turned himself to God in actual prayer in summary form or intention.[128] At this juncture we are going to survey succinctly three major categories of Pauline prayers: prayers of adoration, of thanksgivings, and of petition, and touch the core of their subjects.

3.2. Forms and functions of "prayers of adoration"

3.2.1 Within the framework of Paul's intercessory prayers, prayers of adoration have a significant role. They may be helpfully categorized as either blessing (berakah, εὐλογητὸς) formula prayers[129] or doxology (δόξα) type prayers,[130] although both derive from Jewish prayer.[131] Berakah formula prayers initiate an epistolary function, while doxology type prayers, on the other hand, frequently link, conclude, or

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[127] Harder, *Paulus und das Gebet*, pp. 8-19; Wiles, *Paul's Intercessory Prayers*, 181: (1) In the opening thanksgivings: Rom. 1:9; 1 Co. 1:4; Phi. 1:3f; 1 Th. 1:2; 3:10; Phm. 4; Eph. 1:15; Col. 1:3, 9; 2 Th. 1:3, 11, (2) other references in the prayer requests and exhortations: Rom. 12:12; Phi. 4:6; 1 Th. 5:17; Eph. 6:18-20; Col. 4:2-4, 12, and (3) references to "watchings" (2 Co. 6:5; 11:27; Eph. 6:18, cf. Luk. 21:36).

[128] Therefore, "in all the prayer passages in the epistles must lie to some extent the language and structure of the prayers used in his own devotional practices." (Wiles, *Paul's Intercessory Prayers*, 23).

[129] Eph.1:3; Rom. 1:25; Rom. 9:5; 2 Co. 1:3-4; 11:31; 1 Co. 14:15.

[130] Rom. 1:21, 23; 4:20; 11:33-36; 15:6,9; 16:25-27; 1 Co. 6:20; 10:31; 2 Co. 1:20; 4:15; 9:13; Gal. 1:5,24; Eph. 3:20ff.; Phi. 1:11; 2:11; 4:20 (Wiles, *Paul's Intercessory Prayers*, 297).

[131] The Jewish prayers have two types of adoration prayers:

(1) The 1st type is the "'berakah-formula prayer,' wherein (a) praise to God is declared in the opening address ('Blessed art Thou, O Lord' or 'Blessed be the Lord'), (b) statements are made about God's person and what he has done on behalf of his people, which are introduced by a relative clause or substantive participle ('who' or 'the One who'), (c) the verb in those statements is cast in the perfect tense ('has'), and (d) the content regarding God's activity is expressed, whether briefly or in extended fashion." (Longenecker, "Prayer in the Pauline Letters," 215).

(2) The 2nd type is called "'eulogy-type prayer', wherein a statement extolling God comes at the end of a long prayer, expresses itself not in the perfect tense but by an active verb or participle, and is mostly brief- usually no more a few words of praise that reflect in summary fashion what has been prayed in the longer prayer" (Longenecker, "Prayer in the Pauline Letters," 215).

summarize the main themes of the letters,[132] and were to be used at worship. We include the four groups of Pauline hymns which Martin classified,[133] even though some are overlapped: (a) sacramental (Eph. 5:14; Tit. 3:4-7); (b) meditative (Eph. 1:3-14; Rom. 8:31-39; 1 Co. 13); (c) confessional (1 Ti. 6:11-16; 2 Ti. 2:11-13); (d) Christological (Heb. 1:3; Col. 1:15-20; 1 Ti. 3:16; Phi. 2:6-11).

3.2.2   In this respect of Berakah-type prayers, O'Brien discerns epistolary, didactic, and paraenetic functions:[134] (i) the epistolary function being to introduce and prefigure the main themes of the letters (Rom. 1:25; 9:5; 2Co. 1:3-11 for the following chapters 1-9; Eph. 1:3-14); (ii) the didactic function being to teach (1 Co. 14:16; 2Co. 1:4-5 – participation in sufferings); and (iii) the paraenentic (hortatory) function being to appeal and exhort – to appeal to his readers to identify with him in their prayers of corporate thanksgiving (2 Co. 1:11; cf. 4:15).

3.3.   Prayers of petition

This petition follows the pattern of the Shemoneh Esreh, in which praise and thanksgivings are mingled with the eulogistic formula ("blessed art Thou, O Lord") and followed by a brief statement ("…gracious Giver of knowledge") (the Shemoneh Esreh, No. 4). G. Wiles and Peter O'Brien[135] based their works on the framework of Paul Schubert's *Form and Function of the Pauline Thanksgivings*. Some of Paul's prayers in both of these authors overlap and are thoroughly discussed. Here we will avoid duplication. It suffices here to point out the main topics of these prayers for our purpose.

3.3.1.   Wiles classifies **wish-prayers**[136] into four main groups: (1) principal wish-prayers, which have the optative "may"[137] and the future

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[132] Weima, *The Neglected Endings,* 135-145.

[133] R. Martin, *Carmen Christi,* SNTSMS (Cambridge: CUP, 1967), 19.

[134] O'Brien, *Introductory Thanksgivings*, 254-57; "Ephesians I: An Unusual Introduction to a New Testament Letter," *NT S* 25, 1978-79, 504-516.

[135] Wiles' *Paul's Intercessory Prayers* develops four main petitionary prayers: wish-prayers, prayer-reports, prayer-request and exhortations, and O'Brien's *Introductory Thanksgivings in the Letters of Paul*.

[136] Wiles, *Paul's Intercessory Prayers*, 299-30. The background of wish-prayers in their forms lies in Jewish prayers: Dan. 3:98; 2 Bar. 78:2; 2 Ma. 1:1-6 (address-greetings-wish prayer-prayer report), Wiles, *Paul's Intercessory Prayers,* 28ff. Also the *priestly* prayers of the OT influenced the concepts and language of Pauline priestly intercessory prayers: for sanctification (1 Th.

indicative,[138] (2) the opening benedictions;[139] (3) the closing benedictions;[140] and (4) curses and "pronouncement blessing."[141] The major topics of the wish-prayer are the ordinary and mundane, and the greater and more theological: (1) for missionary travel (1 Th. 3:11), (2) for eschatological preparation with love for all humanity and sanctification (1 Th. 3:12-13; 5:23), (3) for universal unity among Christians (the Jews and the Gentiles) in Christian worship (Rom. 15:5-6). The functions of wish-prayers are similar to those of thanksgivings as above: epistolary to introduce themes of the letters,[142] didactic and paraenetic functions (1 Co.14:13-19; Rom. 8:26ff.), and the liturgical function.[143]

3.3.2. Prayer-reports:

(1) At the beginning of most of his letters, in the formal thanksgiving section,[144] and also in the body of the letters,[145] Paul assures his readers of (i) his continual thanksgivings for them and (ii) his constant intercessions for them.[146] While thanksgivings are designed to prepare the general theme and mood of the letters, the prayer-reports announce the immediate

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3:13; 5:23), for the priestly ministry (Rom. 15:16), for a living sacrifice (Rom. 12:1), and for an irreproachable (1Co. 1:8). See, Wiles, *Paul's Intercessory Prayers*, 38-41, 68.

[137] E.g. Rom. 15:5-6 (δώη); 15:13 (πληρώσαι); 1Th. 3:10-13 (κατευθύναι, πλεονάσαι, περισσεύσαι); 5:23 (ἁγιάσαι); also similar wish-prayers in 2 Th. 2:16-17; 3:5; 3:16; 2 Ti. 1:16, 2 Ti. 2:25.

[138] E.g. Rom. 16:20a (συντρίψει); 1 Co. 1:8-9 (βεβαιώσει); Phi. 4:19 (πληρώσει).

[139] Rom. 1:7b; 1 Co. 1:3; 2Co. 1:2; Gal. 1:3; Phi. 1:2; 1 Th. 1:1b; 2 Th. 1:2; Phm. 3; Eph. 1:2; Col. 1:2b.

[140] Rom. 16:20b; 1 Co. 16:23; 2Co. 13:13; Gal. 6:18; Phi. 4:23; 1 Th. 5:28; 2 Th. 3:18; Phm. 25; Eph. 6:23-24; Col. 4:18c.

[141] 1 Co. 5:3-5 (curse); 16:22 (curse); Gal. 1:8-9 (curse); 6:16 ("pronouncement blessing").

[142] E.g. 1 Th. 3:11-13; 5:23; Rom. 15:13.

[143] 1 Th. 5:23; Rom. 15:5ff., 13, 33; 16:20; Gal. 6:16; 1 Co. 16:22; Phi. 4:19; Plm. 17-25; 2 Co. 13:11, Wiles, *Paul's Intercessory Prayers,* 43ff.

[144] In thanksgiving periods: εὐχαριστῶ, e.g. Rom. 1:8-12; 1 Co. 1:4-9; 2 Co. 1:10-11; Eph. 1:15-23; Phi. 1:3-11; Col. 1:3-14; 1 Th. 1:2-10; 2 Th. 1:3-12; Phm. 4-6; 1 Ti. 1:12-14; 2 Ti. 1:3-7).

[145] Rom. 10:1; 1 Co. 5:3; 2Co. 9:14; 13:7, 9b; Eph. 3:14-19; Col. 1:29-2:3-5; 4:12.

[146] Rom.1:8-9; 10:1; 2 Co. 13:7, 9; 9:14; Phi.1:4-6, 9-11; 1 Th.1:2-3, 3:10. Phm. 4-6.

occasion, the central themes, and the purpose of his letters.[147] The primary purpose of the prayer-report is glorification of God and the Lord Jesus Christ (2 Th. 1:11-12). The major topics of the prayer reports concern (i) spiritual well-being (1 Th. 3:10), (ii) the salvation of Israel (Rom. 10:1), (iii) the holy body of Christ in the Holy Spirit with the power of God (Eph. 3:16-17a), and (iv) the fullness of the love of Christ which surpasses knowledge (Eph. 3:17b-19).

(2) These prayer-reports are based on the store of memories.[148] Memory links experience in the past with a desire to see in the future. Paul's remembrance of his converts in his prayers indicates his continuing pastoral care for them at present, and this caused him to thank God for their mutual concerns and experiences in the past, and made him expect to meet them again. Prayer-reports contain the process of historicization of memories in the prayers. History is written memory and its interpretation. Memory provides the undeleted materials from its store and bridges the past to the present, making them re-live in today's mirror. Memory is the foundation of ethical and religious beliefs and behaviours: all the religious revelations and traditions are produced in people's memories and rewritten or edited. This historical function of memory is best expressed in the OT prayers which depend on the divine remembrance.[149] Otto Michel regards the divine remembrance as an important "feature of Old Testament prayer that in severe assault and distress the cry μνήσθητι goes up and reliance is placed on God's word."[150] Judith Newman asserts

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[147] Wiles, *Paul's Intercessory Prayers,* 225, 229, 241.

[148] E.g. Rom. 1:9b-10; Eph. 1:16b-19; 1 Th. 1:2-3; Phm. 3.

[149] Cf. A. Verhey, "Remember, remembrance," in *ABD*, vol. 5, 667-69: God remembers "his covenant" (Psa. 105:8; 1 Ch. 16:15; Psa. 106:45; 111:5; also Luk. 1:72), the laments and other prayers (Exo. 32:13; Jud. 16:28; 1Sa. 1:11; 2 Ki. 20:3; Psa. 25:6; 74:2, 18, 22; 106:4; 119:49; 137:7; Jer. 14:21; Lam. 5:1; Hab. 3:2. Neh. 1:8, etc.).

[150] Jud. 16:28; 2 Ki. 20:3; 2Ch. 6:42; Job 7:7; 10:9; Psa. 73:2; 18:22; 88:50; 102:14; 105:4; 118:49; 131:1; 137:7; Isa. 38:3 (O. Michel, μιμνήσκομαι, *TDNT,* IV, 675). Praise and confession of worship come from remembrance of the past acts of divine deliverance (Psa. 6:5; 1Ch. 16:8); the church is to remember the apostle and what he had delivered (1 Co. 11:2). The faculty of memory "maintained the beloved dead in the recollection of the living" (Michel, *TDNT,* IV, 679). Also J. Newman, *Praying by the Book: The Scripturalization of Prayer in Second Temple Judaism* (Atlanta: Scholars

that Old Testament prayer depends on the divine promises "as a means of inducing God to listen to the prayer and act on behalf of the supplicant."[151] Prayers in the time of pre-exilic Israel show that the remembrance of past events and, especially in the book of Deuteronomy, the divine promises played a leading role in the reusing and rewriting of the scriptures in their prayers in the process of what Judith Newman calls "scripturalization."[152]

(3) The prayer-reports use pronouns in their prepositional phrases to show that they are made on behalf of others, for example, for them (Rom. 10:1), making remembrance of you (Rom. 1:9), and your improvement (2 Co. 13:9). They are intended to foster the intercessory partnership of the churches in Paul's mission[153] and the missionary pastoral concerns of the letters.[154] Prayer-reports are aimed at forming an international and eschatological network of prayer between God, Paul, and the churches in an eschatological context in which the prayer-reports contain an eschatological climax – the day of the Lord.[155]

3.3.3.   Prayer requests:[156] Prayer requests in the letters were sent on behalf of Paul himself and for the missionary partnership of the local churches,[157] as living tokens of loving fellowship of mutual love and

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Press, 1999), 37, "Remembrance serves to 'remind' God of their relationship and with it their expectation of absolution of any possible ill consequences from the blood guilt. Such a remembrance of the past within a prayer, brief and allusive though it is, also marks an important step in the process of scripturalization." e.g. Gen. 32:10-12; Exo. 32:11-13; Deu. 9:26-29, and the remembrance of community history in Gen. 32:10-12; Exo. 32:11-13; Deu. 9:26-29; 21:7-8; 26:5-10.

[151] Newman, *Praying by the Book*, 17.

[152] Newman, *Praying by the Book,* 12-13 defines "scripturalization" thus: it is "the reuse of biblical texts or interpretative traditions to shape the composition of new literature."

[153] Wiles, *Paul's Intercessory Prayers,* 229.

[154] Wiles, *Paul's Intercessory Prayers,* 180.

[155] E.g. Phi.1:6,10; 1 Th. 1:3; 3:10; 1 Co.1:8.

[156] Cf. Prayer requests to a prophet or an intercessor: e.g. Num 11:2; 21:7; 1 Sa. 12:19; 1 Ki. 13:6; Job 42:8; Isa. 37:4; Jer. 37:3; 42:2, 20; Jdt. 8:31; Act. 8:24. Also Shemoneh Esreh No. 13; *M. Berakoth*, 34b; *M. Aboth* iii, 2.

[157] E.g. Rom. 15:30-32; 2 Co. 1:11; Eph. 6:19-20; Phi. 1:19; Col. 4:3-4:1; 1 Th. 5:25; 2 Th. 3:1-2; Phm. 22.

mission participation. Paul seeks a network of mutual intercessory prayer-responsibility in difficulties and also as preparation for the Parousia in their actual prayer struggles (Rom. 15:30-32). Paul and his churches needed each other's prayers for the gospel advance to the West (Rom. 15:30-32) and for divine intervention in missionary perils (2 Co. 1:10ff.). The churches participated in Paul's mission and sufferings by complying with his prayer requests (e.g. Phi. 1:19ff., 25ff.).

3.3.4. Prayer exhortations:[158] The major topic of prayer exhortations is the efficacy of all the prayers offered in Christ Jesus, of which Paul was certain (Phi. 4:6-7; Eph. 3:20-21).[159] Prayer exhortations are based on the Jewish and Christian practice of regular prayers, e.g., day and night (2 Ma. 13:10-12), the thrice-daily prayers in Acts 3:1 and *Didache* 8:3, and also on the ancient epistolary assurances of constant prayers for the readers. The prayer exhortations are used as Theo-Christo-Pneumatic admonition by the Lord Jesus, the Spirit, and God,[160] and for all men and women, even enemies and persecutors (Rom. 12:14-21), and for liturgical use.[161] In prayer exhortation, prayer in which the churches bring their needs in thanksgiving and supplications is to cure anxieties (Phi. 4:6).

3.3.5. I add, fifthly, an eschatological petition: Μαράνα θά (1 Co. 16:22). Paul adopted a promise of, and a prayer[162] for, the coming of the Lord which was used among the Palestinian Aramaic-speaking church, Μαράνα θά ("Our Lord, come," 1 Co. 16:22, cf. Rev.22:20: "Amen, Come, Lord Jesus!").[163] The Aramaic term for "lord" is *Mare,*

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[158] E.g. Rom. 12:12; Eph. 5:20; 6:18; Phi. 4:6; Col. 4:2; 1 Th. 5:15-18; 1 Ti. 2:1-2; 2:8.

[159] See, Hunter, "Prayer*,"* 734.

[160] 1 Th. 5:17ff. ; Phi. 4:6; Rom. 12:1, 14; 15:30; 1Co. 7:5.

[161] 1Th. 5:16-22; 1Co. 14:26-33; Eph. 5:19ff.; 1Ti. 2:1-2.

[162] J. Dunn, *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* (Philadelphia: Westminster Press, 1977), 53, n. 44, thinks *maranatha* is an invocation rather than a prayer, but the liturgical acclamations are also a cry of prayer like *Abba*, cf. Cullmann, *Prayer in the New Testament*, 74.

[163] There are three possible but slightly different meanings of this formula: (1) "our Lord, come" as a petition for the parousia and an imperative, as Αμήν, ἔρχου κύριε Ἰησοῦ in Rev. 22:20, (2) the confession "our Lord has come" as an indicative, (3) the statement "our Lord will come" or "Our Lord

and *mari (my lord)* is the Hebrew Adonai (my Lord). The eschatological hope and Parousia are bridged by this prayer, "Maranatha." As Marshall comments, "it is this hope that fills their horizon."[164] The closing section of 1 Co.16:20-24 has a liturgical function also, as J. Robinson asserts: "The salutations, the kiss, the peace, the grace are all rich with the overtones of worship. The last word of the letters is the first of the liturgy, the one being written to lead into the other."[165]

3.4. Prayers of Thanksgiving

Thanksgiving-prayers[166] are embedded in various forms of Paul's prayers, such as praise, wish-prayers, prayer-reports and prayer-exhortations mingled in the opening thanksgiving sections of the letters. Thanksgiving comes first and then request. Paul Schubert observed that the thanksgiving section (period) after the epistolary greeting has a certain common structure and epistolary function rather than liturgical function[167] in most of the Pauline letters.

3.4.1. *Structurally,* there are two types of thanksgiving:
(1) "I thank God" (εὐχαριστῶ τῷ θεῷ) followed by the nominative masculine participal constructions.[168] (2) Brief thanks to God with ὅτι-clause that spells out the basis for the apostle's thanksgiving.[169]

3.4.2. *Functionally,* Paul Schubert observed two major purposes of thanksgiving prayers, namely to introduce epistolary and didactic purposes: firstly, "to indicate the occasion for and the contents of the letters which they introduce,"[170] and, secondly, to establish contact with the readers, to remind them of the instruction given before, and to set

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is here" (i.e., in worship, and especially the Lord's Supper), K.G. Kuhn, μαραναθα, *TDNT,* IV, 469-470.

[164] I. Marshall, *Jesus the Savior: Studies in New Testament Theology* (London*: SCPK, 1990),* 201.

[165] J. Robinson, "Trace of a Liturgical Sequence in 1Co. Xvi. 20-24," *JTS,* New Series, 1953, 38-41.

[166] Εὐχαριστέω / Εὐχαριστία / εὐχάριστος / χάρις occur about 46 times in the Pauline letters except for Galatians and Titus. See, O'Brien, "Thanksgiving within the Structure of Pauline Theology," 50.

[167] Schubert, *Form and Function of the Pauline Thanksgivings,* 4-39.

[168] E.g. 2Co. 1:11; Phi. 1:3ff.; Eph. 1:15ff.; Col. 1:3ff.; Phm. 4ff.

[169] E.g. Rom. 1:8; 1 Co. 1:4ff.; 1 Th. 2:13; 2 Th. 1:3; 2:13ff.

[170] Schubert, *Form and Function of the Pauline Thanksgivings,* 26.

the tone and atmosphere of the letter with the main theme or topics to be presented.[171] Peter O'Brien drew upon Schubert's research and modified the purposes into four major functions:[172] (1) pastoral function to express the apostle's deep pastoral and apostolic concerns to both individuals (Phm. 3-6) and congregations;[173] (2) a didactic function; (3) a paraenetic (exhortatory) purpose to introduce exhortatory themes of the letters; and (4) an epistolary function. We can also add a liturgical function, thus giving five functions of the thanksgivings, which are overlapped with the functions of the intercessory prayers, (1) epistolary, (2) didactic, (3) paraenetic, (4) liturgical, (5) missionary-pastoral function. We summarize the functions or purposes in brief as follows:

(1) *Epistolary function*: they introduce the occasion of the letter, and articulate the main themes of the letters.[174]

(2) *Didactic function:* Paul instructs the recipients, reminding them of the previous teachings and new guidance.[175] In didactic contexts, thanksgivings go together with giving glory to God.[176]

(3) *Paraenetic (exhortation) function:* they introduce the paraenetic thrusts of the letters. Phi. 1:9-11, for instance, introduces the major themes of the letter (the growth in love of the Philippians (Phi. 2:1-11; 4:1-3), and their sanctification for the Parousia (Phi. 2:14-16). Thanksgiving is the will of God (1 Th. 5:18). It is to be the accompaniment of every activity of the believers in the body of Christ (Col. 3:17; Eph. 5:19-20). Thanksgiving is an effective means of strengthening faith, for it puts the heart into a more suitable frame to petition Him for further favours, and joy in the Christian life (Phi. 1:3-4).

(4) *Liturgical purpose*: while Paul thanked God for the various reasons,[177] the Pauline churches with their adoration also

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[171] Longenecker, "Prayer in the Pauline Letters," 218.

[172] O'Brien, *Introductory Thanksgiving,* 14ff., 262ff.

[173] See, Phi. 1:3-11; 1 Co. 1:4-9; O'Brien, "Thanksgiving within the Structure of Pauline Theology," 50-66, 55; cf. Longenecker, "Prayer in the Pauline Letters," 218.

[174] E.g. Rom. 1: 8-15; 1 Co. 1:4-9; 1 Th. 1:2ff.; 2 Th. 1:3ff.; 2:13ff.; Phi. 1:3-11; Col. 1:3-14; Phm. 4-6.

[175] 1 Co. 1:4-9; 1 Th. 1:3ff.; 2 Th. 2:13ff.; Phi. 1:9-11; Col. 1:3ff.; Eph. 1:3ff.

[176] Rom. 1:21; 2Co. 1:11; 2 Co. 9:12-15.

[177] Paul's thanksgiving for the Christian triad of faith, love, and hope: for the faith of the Church in Rome (Rom. 1:8; 1 Th. 1:2-3; 2 Th. 1:3; Col. 1:4; Plm.

thanked God at their worship. In comparison with this thanksgiving, we note that the last three blessings of Amidah are Jewish thanksgivings for "restoration of His presence to Zion; gratitude for His daily miracles; bestowal of peace."[178]

(5) *Missionary pastoral purpose:* to care about the missionary churches in the network of prayers between Paul and his churches and God. Thanksgiving in Phi. 1:3ff. is for the mutual partnership of the church in the gospel, and the other one in Phm. 4-7 is missionary care for Onesimus.

3.4.3. The fundamental reasons for thanksgiving prayers are twofold: thanksgiving and glory (i) for God's creation (Rom. 1:20-21) as the universal theatre of God and (ii) for God's redemption in Christ. The primary topic of thanksgiving is the gospel of the word of God to which no thanksgiving period (section) omits a reference except 2 Co. 1:3ff.[179] Thanksgiving prayer cosmologically binds together God, the church as the Body of Christ, and the creation reconciled for renewal.

3.4.4. There are eight shorter thanksgiving prayers.[180] There are six occasions for thanksgiving over food.[181] Thanksgiving is the

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5; Eph. 1:5), for God's grace in Christ Jesus, and spiritual knowledge and gifts (1 Co. 1:4-7), for the predestination of the Church in Ephesus (Eph. 1:3ff.), for the partnership of the Church in Philippi in the Gospel (Phil. 1:3-5), for the works and patience of the Thessalonians (1 Th.1:2ff.), for the proclamation of the gospel and his reader's reception of it (1 Th. 1:3-10; 2:13-14); for their calling through the gospel (2 Th. 2:14), confirmed testimony to Christ (1 Co. 1:6), the active participation in the gospel (Phil. 1:5), their reception of the gospel of hope (Col. 1:6), and for their continued spiritual growth (cf. Rom. 1:8; Eph. 1:15; Col. 1:4-5; 1 Th. 1:3; 2 Th. 1:3-4; Phm. 5.

[178] *ADPB*, 74.

[179] O'Brien, *Introductory Thanksgiving,* 265.

[180] χάρις τῷ θεῷ ("thanks be to God": Rom. 6:17; 7:25; 1 Co. 15:57; 2 Co. 2;14; 8:16; 9:15; 1 Ti. 1:12; 2 Ti. 1:3), which combines the Greek prayer in the papyri ("thanks be to god") and the eulogies of praise at the close of many Jewish prayers of adoration as the ground for thanksgiving (cf. 1Co. 15:57; 2Co. 2:14; 8:16); Reinhard Deichgräber, *Gotteshymnus und Christushymnus,* 43ff. See, P. O'Brien, "Thanksgiving," 60; Longenecker, "Prayer in the Pauline Letters," 219.

[181] Εὐχαριστέω in Rom. 14:6 (twice); 1 Co. 10:30; 11:24; εὐχαριστία in 1 Ti. 4:3, 4.

recognition and proclamation of the lordship of God,[182] who creates and provides food as the gift generated from the soil, for which God also provides the sun, air, and rain for their biological growth, and it is also denial of idol worship (1 Co. 10:19, 30 // 1Ti. 4:4-5, cf. Rom. 14:6). Our body and the soil are united through the foods physically, and "food which God created [is] to be received with thanksgiving …" and "it is consecrated by the word of God and prayer" (1 Ti. 4:3-5). Thus thanksgiving-prayer over food brings about a cosmic unity between matter and our body and soul. This picture is most clearly seen in the Eucharist, in my view, where our body and soul as members of the body of Christ (the church), and the matter of creation which is reconciled through the death of Christ (Col. 1:20; Eph. 1:7-10) and consecrated by thanksgiving at the Lord's table, are spiritually and cosmologically united to Christ, who is the cosmic Lord and Head over the universe and the church.[183] This perspective becomes a very important aspect of our understanding of the Holy Communion and may be interpreted ontologically, socially, cosmologically, and eschatologically.

Summary:

The basis of the thanksgivings was God's creation and its products and God's redemption; and the primary topic of the intercessions is growth in Christian maturity[184] in the triad of the Christian life – faith, hope and love, and their sanctification, and the glorification of God and Jesus Christ. We can find prayers for practical items like travel, daily food, the health or healing of the believers (except his own petition for his sickness), financial betterment, etc.; but the emphasis is on spiritual well-being of the churches. Thus, Paul admonishes the Corinthians: "we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal" (2 Co. 4:18). Prayers for the salvation of Israel, for the eschatological preparation for the Parousia with love for all humanity and for sanctification, and for participation in missionary sufferings were all interlinked in the networking of Pauline intercessory prayer with his churches.

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[182] "The earth is the Lord's and everything in it" (1 Co. 10:25-30, cf. Psa. 24:1; 50:12; 89:12). cf. Mounce, *Pastoral Epistles,* 242.

[183] Mounce, *Pastoral Epistles,* 242.

[184] 2 Th.1:12; 2 Co.1:11; Phi.1:9ff.; Col.1:9ff.

In summary, prayer and theology go together "hand in hand" in Pauline missionary praxis, and the fundamental means of survival for the Pauline churches was the prayer partnership between Paul and his team and his churches, which we now come to apply missiologically in the next section.

II. Missiological Application

Before we deal with prayer partnership in mission, it is appropriate to look at the current missiological discussion of mission partnership. Although David Bosch thoroughly reviewed the missionary paradigms of the 20th century,[185] Andrew Kirk has noted three areas which were not covered by him.[186] In discussing "sharing in partnership," Kirk highlights four aspects: (1) sharing in a common project, (2) sharing gifts, (3) sharing material resources, and (4) sharing in suffering.[187] Here we avoid a duplication of the four aspects and develop two more important topics which Kirk did not deal with: (1) sharing people and (2) sharing prayers. We will deal first with sharing people and then concentrate on sharing prayers as our main topic.

1. Sharing people
1.1. Mission partnership in solidarity and mutuality
1.1.1. Mission partnership is based on solidarity. We remember that no Pauline churches were so self-sufficient that they could not receive people from other churches, in the same way that they were able to equally share even their financial resources. Today there is a flow of missionaries from the third world to the northern countries as well as to the third world. The world churches and mission identify non-material resources, human and spiritual, and seek to share them equally in all continents.

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[185] Bosch, *Transforming Mission*, Chapter 12: "Elements of an Emerging Ecumenical Missionary Paradigm," 368-510.

[186] (1) "Overcoming Violence and Building Peace", (2) "Care of the Environment", (3) "Sharing in Partnership." See, A. Kirk, *What is Mission?* (Darton, Longman & Todd, 1999), 2, 143-204.

[187] Kirk, *What is Mission?* 188-191: (1) Sharing in a common project, e.g. partnership of the church at Philippi (Phi. 1:5; 4:15); (2) Sharing of gifts, e.g., gifts of the Holy Spirit "for the common good" (1 Co. 12:7-10; Rom. 12:16), and "building up the body of Christ…maturity" (Eph. 4:11-13); (3) Sharing of material resources, e.g. the collection (2 Co. 8:1-14; 2 Co. 9:1-4; Rom. 15:26-7), and "a ministry of prayer" (2 Co. 9:14); (4) Sharing in suffering (2 Co. 1:7; 4:8-12; Phi. 3:10; Gal. 6:17; Col. 1:24).

We find today that there is no church so poor that it cannot offer her missionaries in Christian mission, just as was demonstrated in the Pauline churches. Sending missionaries is the climax of missionary identification in mission partnership and solidarity. The missionaries witness to the unity of the universal church, share the fellowship of universal brotherhood in respect and love, and stand for humanity and cosmos as priestly companions. Solidarity is the essence of mission partnership, and in this essential combination of partnership, intercessory prayers are still playing a key role, because identification of partners in intercessory prayers is a core element of sharing.

1.1.2. Mission partnership also develops in mutuality. The San Antonio Report in section IV, Towards Renewed Communities in Mission,[188] proposes renewed missionary communities with the emphasis on a missionary partnership in the exchange of personnel and of multi-directional sharing.

When David Bosch speaks of "interculturation," he discusses sharing people in mutual partnership:

> This does not make missionaries redundant or unimportant. They will remain, also in the future, living symbols of the universality of the church as a body that transcends all boundaries, cultures and languages. But they will, far more than has been the case in the past, be ambassadors sent from one church to the other, a living embodiment of mutual solidarity and partnership.[189]

To sum up, solidarity and mutuality in sharing people are two sides of the coin of mission partnership, and these two are bound together in the concrete reality of mutual intercessory prayer.

1.2. Mission partnership in theological education
1.2.1. In the 19th century, Henry Venn (1796-1873),[190] the General Secretary of the CMS (Church Missionary Society), and Rufus

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[188] F. Wilson, ed., *The San Antonio Report: Your Will be Done. Mission in Christ's Way* (Geneva: World Council of Churches, 1990), 70.

[189] Bosch, *Transforming Mission,* 456.

[190] S. Neill, *History of Christian Mission* (London: Penguin, 1990), 384-87, 431-33. See, "If the elementary principles of self-support and self-government and self-extension be thus sown with the seed of the Gospel, we may hope to

Anderson (1796-1880),[191] the General secretary of ABCFM (the American Board of Commissioners for Foreign Missions), simultaneously developed the "Three Self-Principle" in their mission theory. The "Three Self-Principle" or "Indigenous Church Principles" consisted of (i) "Self-Support, (ii) Self-Government; (iii) Self-Propagation". Alfred Robert Tucker (1849-1914) in Uganda, and Robert E. Speer, the successor to Rufus Anderson, and John Livingstone Nevius (1829-1893) in Manchuria (today North eastern China) and Korea, had successfully applied the Principle. In addition to the Three Self-Principle, however, Paul Hiebert added "Self-Theologizing" as a fourth element of the Self-Principle. He asserts that western theology passed on by missionaries or local theologians can be compared with the flowers in the vase or flower pot without being rooted in the native soil, in effect a form of "theological colonialism."[192]

1.2.2. In postmodern missiological and theological contexts, David Bosch realized that an "exchange of theologies" is needed in the sense of "in*ter*culturation," not of inculturation.[193] For "self-theologizing" we cannot overlook theological education as an ongoing missionary programme in the current situation. Theological students from the West go to the East and the South while students from the Third World still study in the West. There are a great number of difficulties in the exchange of theological studies, for example, linguistic incapability to acquire different ancient languages in order to read the ancient texts; lack of facilities such as fine libraries and research centres in the Third World; the different procedures and orientations in reading – oral traditions in the East and South and scientific reading in the West; different research methods or methodologies between the West and the Third World; lack of technological tools such as the Internet and writing devices; the financial burdens of the Third World students; and the harsh climate in the South. However, despite these difficulties, and through existing theological scholarships at different institutions, the

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see the healthy growth and expansion of the Native Church…" in N. Thomas, ed., *Readings in World Mission* (London: SPCK, 1995), 208-9.

[191] W. Shenk, "Henry Venn 1796-1873, Champion of Indigenous Church Principles," in Gerald H. Anderson, ed., *Mission Legacies* (Maryknoll, New York: Orbis, 1995), 541-2.

[192] P. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker, 1994), 46.

[193] Bosch, *Transforming Mission,* 456.

exchange of theological studies and theologies has been and must be carried on.

2. Sharing prayer

Nowhere is the missionary concept of equal and interdependent partnership expressed more explicitly than in intercessory prayer. Mission partnership in intercession in the case of Paul and his churches was the key point of successful mission for the gospel advance to the West (Rom.15:30-32). The churches participated in Paul's mission and sufferings in complying with his prayer requests.[194]

2.1. Characteristics of intercessory prayers
2.1.1.   The essence of intercession is that the Christian church must have a missionary willingness to identify with the world of creation and humanity and their joys and sufferings. This identification model and function of the intercessory prayers of Paul derives from the characteristic ambivalence (for/against) of the Old Testament intercessions of Abraham, Moses and Elijah,[195] and also the incarnational identification (Phi. 2:1ff.) of Jesus with humankind.[196] Paul identified himself with his people in his wish-prayer in Rom. 9:1-3, in which his burden for his brethren was so great and his sorrow so overwhelming that he was willing to identify himself with them, even to the point of ἀνάθεμα εἶναι. According to this biblical model of integrity, today's universal churches in their mission need a mutual identification with each other in their historical cultures and eschatological hope.

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[194] E.g. Rom. 15:30-33; 2 Co. 1:11; Phil. 1:19f, 25ff.; 1 Th. 5:25; Phm. 22; Eph. 6:18-20; Col. 4:2-4; 4:18b; 2 Th. 3: 1-3.

[195] Abraham's intercession for Sodom and Gomorrah (Gen. 18:22ff.); Moses' intercession both against Israel, and yet for Israel (Exo. 32:30-34, cf. Rom. 9:3); Elijah's intercession against unfaithful Israel, but on behalf of true Israel (1Ki. 19:9-14, cf. Rom. 11:2-5); Jeremiah's intercession for and against Israel, Jer. 8:18-9:1.

[196] Jesus identified Himself with man's lost estate: (i) in relation to the powers of death, He took upon Himself "the form of a slave, being made in the likeness of men" (Phi. 2:7); (ii) in relation to sin, He was sent "in likeness of sinful flesh and for sin" (Rom. 8:3) and became end of sin (Rom. 6:21); (iii) in relation to the law, He was "born of a woman" and "under the law" (Gal. 4:4) and end of the law (Rom. 10:4) in order to redeem us from the curse of the law (Gal. 3:13); Robinson, *The Body,* 37-45 and cf. the identification of the suffering servant with sinners (Isa. 54:12).

2.1.2. **Prayer and remembrance**: From the Babylonian exile up to today, the final resource of Israel's survival is its theology of remembrance derived from the Deuteronomic theology of remembrance.[197] The Israel of the Old Testament appealed to the divine memory[198] of God's covenant with His creation and people in their prayers. Prayer and remembrance must be also used as a missionary survival strategy for the past, present, and future of God's work and of Christian mission.

Otto Michel observed that a basic element of Old Testament ethics is to remember "the past acts of God, His commandments and His unexhausted possibilities."[199] Memory of the past has a *historical didactic* function to remind us of events of the past and the people and things involved there, which was also part of the teaching style of the Rabbis. The Jewish people have fought against forgetfulness of great national events like the Exodus and Exiles in the past, because forgetfulness is like death for them (cf. Psa. 6:5). Memory has a *social* function for the social relationship between people: for an example the request μνήσθητί μου recurs (Gen. 40:14) when one makes a special request to remembrance.[200] According to Verhey, memory makes "the formation of identity and the determination of conduct" in a community and provides "community and continuity." [201] It also stirs the desire to see each other again and re-create the relations of a community of solidarity.[202] The function of the delegates of Paul to his churches was to remind the churches of the ways of Paul as he himself had taught them in that very congregation (1 Co. 4:17). It is the duty of a community to remember its preacher, leaders, and teachers (Heb. 13:7).[203] In its *socio-economical* function, too, memory is the foundation for the charity in the Pauline collection (Gal. 2:10):

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[197] Deuteronomic Theology of remembering (Deu. 5:15; 7:18; 8:2, 18; 9:7; 15:15; 16:3, 12; 24:18, 20, 22; 32:7), Michel, *TDNT,* IV, 675; B. Childs, *Memory and Tradition in Israel,* Studies in Biblical Theology No. 37 (London: SCM, 1962), 45-56.

[198] H. Eising, rkz, *TDOT,* IV, 64-82. Gen. 9:15-16; Exo. 2:24; 6:5; 32:13; Lev. 26:24; Deu. 9:27; Psa. 104:8; 105:45; 110:5; Eze. 16:60; 2 Ma. 1:2; Luk. 1:72 (Michel, *TDNT,* IV, 675).

[199] Num. 15:39-40; Deu. 8:2, 8 (Michel, *TDNT,* IV, p. 675). Also Luk. 22:19; 1 Co. 11:24, 25 for the saving action of God.

[200] See, Michel, *TDNT,* IV, 676.

[201] A. Verhey, "Remember," *ABD,* vol. 5, 667-69.

[202] E.g. 1 Th. 3:6.

[203] Michel, *TDNT,* IV, 682.

"remember the poor." The *liturgical* function of memory in the Eucharist is to re-enact the past event in the mirror of memory, in the present and toward the future until the Parousia.

These functions of memory were applied in the Pauline missionary method. The parental and pastoral memory of Paul in the mutual prayers of his churches was a means of survival among the newly established churches. Therefore, in today's mission strategy, mutual remembrance in prayer in mission partnership must be considered the supreme means of maintenance for the successful mutual survival of the mission agencies and churches for the future.

2.2. Sharing universal Agape

Paul's intercessory prayers were for all in his priestly service – for friends, enemies, and the unknown believers in Rome and Laodicea (Rom. 15:33; Col. 2:1ff.), always based on divine love (Rom. 12:12-14; cf. Luk.6:27-28), for there are no limitations in the genuine intercession circle.[204] This is a particular characteristic of Paul's intercessory prayers and has been called by Wiles "the all-inclusive quality of Paul's prayers."[205] Love of God and genuine love of humankind are always combined and expressed in prayer, because, as William Law said, "Intercession is the best arbitrator of all difference, the best promoter of true friendship, the best cure and preservative against all unkind tempers, all angry and haughty passions."[206] The horizontal equality of humanity is stressed in prayer, regardless of status, rank or possessions.

2.3. Prayer in world mission and unity

2.3.1. David Bosch clearly sketched the ecumenical unity of the WCC (World Council of Churches) in mission during the last century from Edinburgh in 1910 to the San Antonio CWME (the Commission on World Mission and Evangelism) meeting in 1989. But he summed up that "the goal of structural church unity ('in one faith and in one eucharistic fellowship') … has in recent years been put on the back burner. Also … the ecumenical movement and many member churches of the WCC have virtually lost their missionary vision."[207] Many evangelical churches withdrew from the wider ecumenical movement after the New Delhi integration of the IMC (the International

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[204] 2 Co. 13:14; Gal. 6:16; Phi. 1:4; 1Th. 1:2; 3:12.

[205] Wiles, *Paul's Intercessory Prayers,* 180.

[206] Cited by H. Fosdick, *The Meaning of Prayer* (London: SCM, 1927), 187.

[207] Bosch, *Transforming Mission,* 461.

Missionary Council) into the WCC in 1961,[208] and they developed their own evangelical ecumenical movement from Wheaton 1966 to Manila 1989. Bosch drew some of the contours of the postmodern paradigm of unity in mission: unity, not uniformity, preserves cultural, social and doctrinal diversity which strives after unity, and "mission in unity means an end to the distinction between 'sending' and 'receiving' churches, which John Mott called as early as at Jerusalem Conference in 1928."[209] This ideal of unity in diversity was affirmed by the Manila Manifesto of 1989 for "cooperation in evangelism," which "involves people of different temperaments, gifts, callings and cultures, national churches and mission agencies, all ages and both sexes working together."[210]

2.3.2. Now, in terms of application "for the sake of unity and of mission," David Bosch asserted that "we need new relationships, mutual responsibility, accountability, and interdependence (not independence!)" [211] between the West and the East and South. This is the model of the Pauline churches in their racial, social, cultural, religious, and economical diversities. We have already discussed this essential model of unity among the Pauline churches, which was organized by the intercessory prayer networking of Paul and his churches (e.g., Rom. 15:5ff.). The dynamic characteristics of the prayer traditions of the Western, Asian, American and African churches are the most common properties for international and universal sharing. For Christian unity despite different Christian confessions, we are reminded of Oscar Cullmann's confession: "shared prayer is indispensable to the cause of unity and in fact for a long time has been a bond which has held Christians together."[212]

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[208] The IMC and the WCC integrated at the New Delhi Assembly of WCC with the formation of the World Mission and Evangelism (later Commission on World Mission and Evangelism) in 1961. Those who attended included Newbigin, Hoekendijk. IMC became CWME (Commission of World Mission and Evangelism), and three departments of Witness, Service, and Unity were created, based on the missionary theology of Hoekendijk: *kerygma*, *diakonia*, and *koinonia*. The theme of the Assembly was **"**The Light of the World; the Lordship of Christ all over the World."
[209] Bosch, *Transforming Mission*, 464-5.
[210] J. Stott (ed.), *Making Christ Known: Historic Mission Documents from the Lausanne Movement 1974-1989* (Carlisle: Paternoster, 1996), 242.
[211] Bosch, *Transforming Mission*, 466.
[212] Cullmann, *Prayer in the New Testament,* xi.

Conclusion

We conclude that intercessory prayers are central to Paul's missionary strategy in respect of purpose of mission, providential guidance in mission, missionary travel strategy, and self-support policy, and praxis, hand-in-hand with other methods such as re-visiting the newly founded churches, sending his fellow workers as eschatological co-workers, writing letters, and financial partnership. Paul's prayers form the glue that binds together material, human, and divine resources; they offer a vision for God's future, rooted in the memory of God's saving action in the past.

From our investigation of the intercessory prayer network of Paul with his churches, we learn that power and prayer are not unrelated in Pauline prayers. Paul, like Jesus, sees God as *the* powerful ally in the struggle against the various powers which enslaved mankind and nature (Rom. 8:21) in sin, flesh, law, and death.[213] The believers wrestle with these powers in the Spirit (Rom. 8:26ff.) and in their prayers (Eph. 6:18-20).[214] The efficacy of all the prayers offered in Christ Jesus was certain for Paul (Phi. 4:6-7; Eph. 3:20-21) because of the supply of the Holy Spirit to his intercessions (Phil. 1:19ff.).[215] Paul as a missionary pastor taught his converts the significance of prayer, and made his churches praying churches. Richard Longenecker also emphasizes that prayer is "the lifeblood of every Christian and the wellspring of all Christian ministry. And what was true for Paul and his readers in that day remains true for us, his readers, today."[216]

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[213] Rom. 8:21; 1 Co. 2:6-8; 2 Co. 4:4; Gal. 4:3-11; Eph. 6:10-17.

[214] Wiles, *Paul's Intercessory Prayers,* 268ff.

[215] Wiles, *Paul's Intercessory Prayers*, 280; cf. Hunter, "Prayer," 734.

[216] R. Longenecker, *Into God's Presence: Prayer in the New Testament* (Grand Rapids: Eerdmans, 2001), 226.

The Redaction of Colossians in Ephesians: Still a Credible Theory?

James P. Hering, Jr. *

* Dr. James P. Hering, Jr., was a Visiting Professor at the Haddington House Summer School in Charlottetown, PEI, in August, 2004, teaching Pauline exegesis with a Colossians focus. His training includes specialized studies in German language and literature, and he spent several years as a missionary in Berlin, Germany. His Ph.D. thesis was entitled: "The Colossian and Ephesian *Haustafeln* [household code] in Theological Context: A Study of Their Origins, Relationship and Message." *His Ph.D. was awarded in 2003 from the University of Aberdeen. The article which follows, although based upon research conducted while at Aberdeen, is not a chapter from the thesis, but appears here for the* Journal *as an original composition. Dr. Hering is the Assistant Professor of New Testament at Erskine Theological Seminary, South Carolina.*

Introduction

The remarkable amount of common material found in Colossians and Ephesians, as well as the identical order of appearance in the respective epistles, suggests some form of literary relationship between them.[1] This has given rise to a number of contrasting yet interrelated theories[2] touching upon the provenance, authorship, and relative

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[1] C.L. Mitton, *The Epistle to the Ephesians* (Oxford: Clarendon Press, 1951), 12, finds the similarities "exceedingly close and curiously intricate." Figuring conservatively, he has found 25% of Ephesians to be taken from Colossians: this common material makes up 34% of the Colossian text.

[2] Ernest Percy, *Die Probleme der Kolosser- und Epheserbriefe* (Lund: C. W. K. Gleerup, 1946), and A. Van Roon, *The Authenticity of Ephesians*, ed. W. C. van Unnik, Supplements to Novum Testamentum, vol. 39 (Leiden: Brill, 1974). Both longer studies, they analyse the interrelated elements of authorship and priority, which Merklein, *Das Kirchliche Amt nach den*

priority of the letters. As early as the 19th century, the priority of Colossians (and the literary dependence of Ephesians upon the older, Colossian template) had become an assumption among the majority of critical scholars,[3] as in our day.[4] C.L. Mitton's discussion represents the fullest modern expression of Col.-Eph. scheme of dependence, and comprises the following elements:

(1.) The priority of Col. is an almost universally accepted conclusion; previous attempts to argue Ephesian priority rely on a "very debatable hypothesis";[5]

(2.) The development in theology between the letters is best explained in terms of Eph. redaction;[6]

(3.) Ephesians evidences "improvements" over Colossians;[7]

(4.) Ephesians generalizes the particular concerns of Colossians;

(5.) Ephesians "conflates" passages from Colossians.

Mitton, primarily concerned with the question of authorship of Eph., rests his case for Col. priority with this observation: "Each of these five

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Epheserbrief, Studien zum Alten und Neuen Testament (Müchen: Kösel-Verlag, 1973), 35, characterizes as "indissolubly bound together." For a good overview of more recent scholarship, see J. B. Polhill, "The Relationship between Ephesians and Colossians," *Review and Expositor* 70 (1973): 439-50.

[3] H. J. Holtzmann, *Kritik der Epheser- und Kolosserbriefe auf Grund einer Analyse ihres Verwandschaftsverhältnisses* (Leipzig: Wilhelm Engelmann, 1872), 32. Holtzmann notes that the dependence of Ephesians has been merely assumed; his study, in contrast, intends to take critical questions "aus der Sphäre des Behaupteten in diejenige des Bewiesenen."

[4] A sampling of scholars who defend Colossian priority (full citations given below as cited): Dibelius, *Kolosser*, 57; Gnilka, *Epheserbrief*, 13; Schnackenburg, *Brief*, 27; Mußner, *Brief*, 18; Lincoln, *Ephesians*, l; Merklein, "Rezeption", 195 and "Paulinische Theologie in der Rezeption des Kolosser- und Epheserbriefes", Paulus in den neutestamentlichen Spätschriften (Freiburg: Herder, 1981), 25-69, 27, where he notes that this position has become the *opinio communis* among exegetical scholars.

[5] Mitton, *Epistle*, 70. He notes that 11 of 12 dissenting scholars base their opinion on the assumption that Ephesians is the lost letter mentioned in Col. 4:16, τὴν ἐκ Λαοδικίας.

[6] Ibid., 71. Developments in the meaning of "church" or "the second coming of Christ" show later development in the thought of the author/redactor.

[7] Ibid., 71. The HT is expanded to address the first two relational pairs more fully; Col. 3:25 gives example of redaction: elements such as the severity of the instruction to the slaves is lessened, while the masters receive more specific instruction regarding impartiality. This represents editing of Col. 3:25 into Eph. 6:8-9. A case for the originality of the Eph. passages would be, then, an "extremely hard task."

arguments could be enlarged, but fuller treatment seems unnecessary, since there is no champion who still cares to advocate the priority of Ephesians."[8] In light of the general consensus among scholars, Best's recent criticism of this state of affairs[9] is not exaggerated: The majority of modern scholarly opinion has placed Ephesians in dependent relationship to Colossians, and at the end of a (deutero) Pauline literary trajectory.[10] Best's observation is not a mere beating of the drum for the minority view, however; determining the literary relationship between the letters (and traditional sources) is important for pastors and scholars who are interested in tracing literary and theological development within early Christian literature. The following critical examination of recent objections to the majority view, then, is not intended to dismiss the complexity of the Col.-Eph. redaction/relationship, or to diminish the importance of raising critical questions in this regard. Our hope is, rather, to offer possible solutions which highlight redactional intentions, as well as to suggest the most probable scenario of dependence/relationship. The matter of literary priority, we believe, merits consideration, as it carries significant ramifications for the understanding of the Colossian/Ephesian redaction in either arbitrary or consequent, theological terms. If Ephesians represents a reception and modification of the Col. original, the redaction implies theological/ethical intention on the author's part; if a literary relationship cannot be established, then the particular features of the respective passages may be treated in nothing more than a comparative manner. In addition to our brief discussion of recent objections to the majority theory, we will suggest a possible redactional scenario for the innovative formulation found in Ephesians 5:21.

The Current Discussion of Col.-Eph. Dependence

Merklein, a strong proponent of Ephesian dependence upon Colossians, admits that the majority position is not without some

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[8] Ibid., 72.

[9] A dissenting voice in similar vein to Holtzmann is Ernest Best, "Who Used Whom? The Relationship of Ephesians and Colossians," *NTS* 43 (1997): 72-96. He notes that Colossian priority has wrongly come to be an "accepted tenet" and "proven fact" among modern scholars.

[10] Mitton's treatment of this position in *Epistle* has become a standard; A.T. Lincoln, *Ephesians*, ed. Ralph P. Martin, Word Biblical Commentary, vol. 42 (Dallas: Word Books, 1990) xxxv-lxxiii, represents a more recent expression of the position.

difficulties.[11] The complexity of the two letters' interrelatedness has given rise to alternative theories regarding the process of confluence and redaction. H. J. Holtzmann's detailed critical study of the relationship between the letters was the first modern attempt to challenge the consensus by highlighting several parallel passages, demonstrating, in many instances, that Colossians possibly could be seen as being dependent upon Ephesians. He postulated a complex Col.-Eph.-Col. redaction, which could explain the phenomenon he saw as "wechselseitige Abhängigkeit."[12] More recently, Ernest Best[13] and John Muddiman[14] have reasserted Holtzmann's concern to consider alternate scenarios of the letters' relationship. Best develops this argument most fully, suggesting that the letters' common elements are the result of traditional materials available to a Pauline school. Discrete authors, working from a "Pauline pool", would have had contact within this school, and perhaps at some points, collaboration.[15]

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[11] H. Merklein, "Eph 4,1-5,20 als Rezeption von Kol 3,1-17 (zugleich ein Beitrag zur Problematik des Epheserbriefes)," in *Kontinuität und Einheit* (FS F. Mußner), eds. P.-G. Müller and W. Stenger (Freiburg: Herder, 1981), 194-210. He characterizes the relation of dependence as "äußerst komplex."

[12] Holtzmann, *Kritik*, 83. "Das doppelte schriftstellerische Verhältnis beider Briefe" is a result of the original and authentically Pauline Colossians undergoing a revision (interpolation) under the influence of the later, deutero-Pauline Ephesians. The passages treated by Holtzmann were: Eph. 1:4; 1:6-7; 3:3,5,9; 3:17-18; 4:16; 4:22-24 and 5:19.

[13] Best, "Relationship of Ephesians and Colossians," *NTS* 43 (1997): 72-96.

[14] J. Muddiman, *The Epistle to the Ephesians*, ed. M.D. Hooker, Black's New Testament Commentaries (London: Continuum, 2001).

[15] Best, "Relations," 91. Best is cautious with his proofs, however; he insists that the authors drew from memory (no *Vorlage*), hymns, traditional materials and "normal epistolary formulae," showing randomness in their selection. Such traditional material, he rightly observes, cannot be used to argue priority. He admits, however, that "...most of the arguments [for Ephesian priority] can be turned the other way around." Other scholars, though less thorough in their analysis, reach more positive conclusions, notably John Coutts, "The Relationship of Ephesians and Colossians," *NTS* 4 (1957-58): 201-207. He argues that the general nature of the epistle suggests an earlier use as a homily, from which Colossians was drawn; several words and phrases are given as examples of conflation from Ephesians; here he makes reverse use of Mitton's arguments. That Ephesians contains more material from earlier Pauline letters has been suggested by the majority of scholars to be a sign of compilation, and thus a later date; W. Munro, "Evidences of a Late Literary Stratum?" *NTS* 18 (1972), 434-47, however, cites earlier Pauline material to suggest a closer affinity with the letter, and thus Ephesian priority.

This fluid contact, Best reasons, obscures the redactional relationship between the letters. As to the ultimate resolution of the nature of dependence, Best remains agnostic, however, allowing only a "slight probability" of Eph. priority.[16] Muddiman, though equally unconvinced of Holzmann's overall theory,[17] makes a case for a singular occurrence of a second, Eph.-Col. redaction, as well as presenting a problematic parallel, both of which will be treated below.

John Muddiman

Muddiman's analysis of the Col.-Eph. relationship, though brief, deserves attention. He correctly observes that many of the verbal similarities between the letters are limited to "just a few words in otherwise differently constructed sentences."[18] Within the longer parenetic section of Ephesians/Colossians, for example, related phrases have no more than one or two words[19] in common, usually in random arrangement. In spite of this, he concedes exact parallels between Col. 4:7-8 and Eph. 6:21-22, as well as the two parenetic "clusters," Col. 2:19 / Eph. 4:15b-16 and Col. 3:16f. /Eph. 5:18b-20. His listing is not intended to be exhaustive, yet the remarkable absence of the *Haustafel* (hereafter HT) [household code] as a significant and extensive parallel illustrates the brevity of his analysis.[20] In spite of this critical omission,

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[16] Ibid., 79. See also Van Roon, *Authenticity,* 430, fn. 2. Van Roon also argues for a Pauline school and the use of traditional materials, yet admits a "feeble" argument for Ephesian priority. The Pauline school, however, worked primarily from a singular "blueprint" source.

[17] Muddiman, *Epistle*, 209.

[18] Ibid., *Epistle*, 8.

[19] The only exception being Col. 3:6 and Eph. 4:6, sharing the phrase ἔρχεται ἡ ὀργὴ τοῦ θεοῦ. It should also be noted that Eph. 4:16 borrows from the theology and near-identical wording of Col. 2:19, creating another longer incidence of confluence; the vocabulary, however, can also be found in Ephesians' theological section in 1:22. The parenesis of Ephesians, though following the outline of Col. and its parenesis, makes limited use of the "doctrinal" section of Col. 1:1-3:4. A number of these uses, however, can be traced to the Ephesian text, as well. Clear examples are: Eph. 4:1, Col. 1:10; Eph. 4:14, Col. 2:22; Eph. 4:16, Col. 2:19 (but also Eph. 1:22); Eph. 4:17, Col. 2:4; Eph. 5:27-28, Col. 1:22; Eph. 6:12, Col. 1:16 (but also Eph. 1:10 and 1:21).

[20] More than any phrase, conflation, or formula (even the lengthy parallel greeting, Col. 4:7-9/Eph. 6:21-22), the HT contains the most common material and follows the same schema, while introducing the lengthiest expansions/changes. It should be noted that the sections preceding and

Muddiman offers two examples which support a possible later interpolation of Eph. material into Col., or, alternately, illustrate the ambiguous relationship of the cited parallels. The first example which he notes is a parallel which has been ignored in critical scholarship, "both because it occurs very late in Colossians and also because it is very problematic" [to the advocates of Col.-Eph. sequence of dependence].[21] The new parallel is Col. 3:12 and sections of Eph. 1:4, 6. The coincidental elements of the texts read as follows:

> Col. 3:12: **"…put on then, as chosen of God, holy and beloved…"**

and Eph. 1:4, which contain similar ideas, if not vocabulary:

> Eph.1:4: **"…as he chose us in him before the foundation of the world, that we may be holy and blameless before him in love."**

as well as this segment of Eph.:

> Eph. 1:6: **"…to the praise of his glorious grace which he generously bestowed upon us in the beloved."** [22]

Muddiman draws our attention to the common ideas within these two parallels, particularly the attributes given to the saints in Colossians: being *elect of God*, *holy* and *beloved*. He notes that similar modifiers are found in the Eph. passages, yet the final attribute, "beloved" refers to believers in Col. and to Christ in Eph. This Eph. expression as a reference to Christ is unique to the NT, and deserves closer attention in an attempt to postulate its relation to Colossians. It must be noted, firstly, that Muddiman's first parallel is only approximate, as the two verbs which convey the similar idea of being chosen are actually different Greek lexemes. Only the adjective "holy" remains consistent in terms of its referent. That this proposed parallel is problematic, Muddiman would agree. Having proposed this difficult

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following each HT (Col. 3:16-17/Eph. 5:18-20; Col. 4:2-4/Eph. 6:19-20) contain a higher incidence of verbal coincidence, as well. This renders arguments for random/traditional adoption of the HT material less likely.

[21] Muddiman, *Epistle*, 9. Mitton, *Epistle*, 281, had already noted the similarities, yet considered the parallel improbable.

[22] The Greek citations will be included as footnotes at points where the inspection of the original text is deemed necessary. Col. 3:12:
Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι... Eph. 1:4: καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ…Eph.1:6:εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ.

parallel, he asks, "Is there any method in this alleged dependency? Is it psychologically credible?"[23] Considering the loose verbal agreement between the verses, the considerably divergent placement of the parallels within the respective letters, as well as the conflicting references to "beloved", it may be that Muddiman's observations reveal not a mismatched and confusing parallel, but no parallel at all. The challenge to this contention, of course, is to suggest a more tenable argument for explaining both alleged parallels independently.

It seems, first of all, that Col. 3:12, though certainly reflecting the theology of its own broader context,[24] has no direct redactional relationship to Eph. 1:4, 6. The phrase "as chosen of God, holy and beloved" represents a unique and independent formulation[25] within the Col. parenetic section (Col. 3:5-17) which was not directly adapted by the author of Ephesians in this otherwise similar parallel passage (Eph. 4:17-5:20). The broader message of the Col. passage (putting on and putting off imagery), however, can be located within the corresponding parenetic section of the Ephesian letter.[26]

The formulations found in Eph. 1:4, 6 can be shown to be more than a contrived borrowing from the parenetic section of Colossians, reflecting a logical parallel found within the corresponding theological section in Col. The phrases found in Eph. 1:4, 6, we hope to show, are dependent upon the earlier Col. form, drawing from the Col. formulations as they appear, closely grouped in 1:13, 14, and subsequently in 1:22 (verses 15-18, the Christ Hymn, being omitted as such in the Eph. redaction). These three verses account for the Ephesian expression, demonstrating a close verbal connection, as well as an explanation for the Ephesian association of "beloved", not with believers, but with Christ. If we allow that the Ephesian verbal

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[23] Ibid., 9.

[24] Cf. Col. 3:10, ἐνδυσάμενοι; 1:2, 4, 12, 22 and 26 for examples of the usage of ἅγιος referring exclusively to believers; usage of ἀγάπη in 1:4, 8, 13; 2:2; 3:14; ἀγαπητός in 1:7; 4:7, 9, 14; whereas the verb ἀγαπάω finds expression only in the parenetic section in 3:12 and the HT in 3:19.

[25] The adjectives ἅγιοι καὶ ἠγαπημένοι can be found throughout the letter (cf. fn. 23). ἐκλεκτός, however, is found only here in Col. and is absent in Eph.; similar citations referring to believers can be found in Rom. 8:33, τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; and 16:13, ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ and may indicate a stock phrase in Pauline usage.

[26] ἐνδύσασθε found in Col. 3:12 finds its counterpart in the same parenetic section of Ephesians, 4:24: ἐνδύσασθαι.

formulation for "chosen" to stand alone (it is unique to both letters),[27] we will need to illustrate how the author of Ephesians came to his formulations in Eph. 1:4, 6, particularly the "holy" state of believers as well as the surprising relation of "the beloved" to Christ.

1.) Eph. 1:4: **holy** as a designation for believers

Parallels to this particular adjective can be found at several points in the letter to the Colossians, and taken in isolation, the comparisons would be misleading. In Ephesians, however, "holy" finds itself embedded in a larger parallel, which is located in the theological section of Col., previously noted by Mitton:[28]

> Colossians 1:22: "…[you] he has now reconciled in his body of flesh by his death in order to present you holy and blameless and irreproachable before him…"
> Ephesians 1:4: "…as he chose us in him before the foundation of the world, that we may be holy and blameless before him in love." [29]

The theological significance of Col. 1:21-22, the shift of the believers' alienation to reconciliation with God, has not been overlooked by the author of Ephesians. The content is remarkably similar, though abbreviated (most notably the omission of the negative aspect, a characteristic of the Eph. author's redaction). It appears that Col. 1:22 offers a closer parallel, and a better explanation for the characteristic of holiness attributed to believers in Eph. 1:4.

2.) Eph. 1:6: **in the beloved**

Muddiman's observation that this adjectival noun refers to Christ, and not believers, is correct. It can be said that nearly every reference to love in Col., whether in verbal, adjectival, or noun form, pertains directly to believers or their behaviour. Love is seen as being actively expressed on the human level, or acknowledged as a passive state, in

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[27] It could be argued that ἐξελέξατο expresses the sense of election in Col. 1:12,13: εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί· ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ.

[28] Mitton, *Ephesians*, 281.

[29] Col.1:22: νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον α ὑτοῦ; Eph. 1:4: καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ.

which the believer is characterized as "beloved," the recipient of love from both God and other believers. To link these human references directly to Christ would represent a shift in the original intention of the Col. author. For this reason, Muddiman's connection of Col. 3:12 (or any number of other instances where believers are meant) with Eph. 1:6 is mistaken. There is, however, a singular exception in the Col. author's employment of love as a regulating/descriptive element of human relations. This can be found in Col. 1:13: "He has delivered us from the power of darkness and transferred us into the kingdom of his beloved son." Here we find clear reference to the comprehensive work of salvation, which includes transfer into the kingdom of the Son, who is, in this unique formulation, described as "beloved." It is possible that the author of Eph. has taken both elements of this pivotal verse, and reformulated them in the corresponding theological section of Eph. 1:5-6.[30] This transfer in Col. 1:13 loses its negative element "from the power of darkness" (again, typical of the author of Eph.), yet the aspect of being placed into the kingdom of the Son is transformed by the author of Eph. By accentuating the purposes of God,[31] the author of Eph. depicts the transfer in terms of its result, a relationship characterized as being destined unto sonship. The notion of sonship is unique here and has likely been influenced by the Col. formulation "kingdom of his beloved son", Eph.1:5: "He destined us to be his sons through Jesus Christ, according to the good pleasure of his will." The elements of transfer into, and belonging to, the Son's kingdom are retained and reformulated in positive, static terms in Eph. 1:5. The following verse, 1:6, though primarily a new formulation, gives expression to the unique phrase in Col. 1:13, "of his beloved son": Eph. 1:6: "to the praise of his glorious grace which he generously bestowed upon us in the beloved." This, it should be noted, is the only occurrence in Eph. where Christ/God is the recipient of love, making the coincidental appearance of this phenomenon in both letters highly unlikely. The Eph. formulation represents a change from the Col.

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[30] Placing Col. 1:13 and Eph. 1:5-6 in parallel relationship. Eph. 1:7, it might be added, forms a close parallel to Col. 1:14, suggesting that the immediately preceding material may have been drawn in sequence, as we have argued.

[31] θέλημα occurs seven times in Ephesians, over against three in Col.; only 2:3 refers to human will. The word features prominently in this section (1:5, 9, 11), and represents a significant expansion and development of its usage in Col. 1:9 from being an object to be grasped to its representation in Eph. as a determining force in the execution of the believer's salvation.

original; this corresponds, however, to the tendency of the author's style.[32]

In conclusion, the formulations found in Eph. 1:4, 6 can be explained in terms of dependence upon the Col. original, taken and transformed from the corresponding theological sections. Muddiman's proposed parallel with Col. 3:12, an attempt to display the arbitrary nature of the Col.-Eph. redactional relationship, should be dismissed in terms of its unconvincing features as a parallel, making way for more tenable solutions.

Muddiman's next evidence against a Col.-Ephesian redaction lies in his analysis of the parallel found in Col. 2:19 and Eph. 4:15b-16, notably the only parallel which he admits as conclusive.[33] Muddiman notes that several features of the Col. parallel, including style, grammar, and vocabulary, suggest a later interpolation of the Eph. material into the Col. text. The parallel texts are as follows:

> Col. 2:19: "…and not holding fast to the head, from whom the whole body, fed and knit together by its joints and ligaments, grows the growth of God."

> Eph. 4:15-16: "…rather, speaking the truth in love, we grow into him in all things, who is the head, Christ, from whom the whole body, joined and kit together by every joint with which it is supplied, when each does its share, grows and builds itself up in love." [34]

Muddiman notes, firstly, the lack of gender agreement in the Colossian formulation, "the head [feminine], from whom [masculine]", due to the lack of a masculine referent. He correctly observes that the

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[32] Both the authors of Col. and Eph. tend to employ ἐν+ dative to qualify a state of being or behaviour; Eph. extends this usage considerably, particularly in direct reference to God or Christ (34 instances against 19 in Col.).

[33] Muddiman, *Epistle*, 209.

[34] Col. 2:19: καὶ οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ θεοῦ. Eph. 4:15-16: ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλή, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ᾽ ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

[35] 1:18, αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας; 2:10, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.

Ephesian formulation, in contrast, shows agreement with its antecedent, Christ, making clear grammatical sense. The author of Col., he reasons, has clumsily adapted the familiar Eph. passage, his subsequent interpolation omitting the clear masculine referent found in the original. Grammatical dissonance is thereby created in his positioning of the feminine noun, "head", in close relationship to the masculine pronoun. Several observations are necessary here. The masculine referent in Col. is given in the context of the passage, and would have been understood by the hearers as intimating Christ. In his larger discourse, the author of Col. has represented Christ as the universal head, sovereign over the church, as well as the powers and authorities.[35] This unique appellation is particularly important in the author's attempt to display Christ as pre-eminent (1:18). It is especially true of the immediate context of 2:19, where the author exposes elements of the false teaching which had gained a hearing in Col. Against such shadowy claims Christ is depicted as substance, 2:17: "These are a shadow of the things to come; the substance, however, belongs to Christ." The author of Col., still arguing for Christ's pre-eminence as the source of growth in the body in 2:19, would rely on the previous context (in which Christ figures as the ultimate authority) for his masculine antecedent. Having established a contrast between the claims and troubling practices of the Col. innovators and Christ, it is clear, then, that those who are boasting in their esoteric experiences, (v.18), are not holding to the head, namely Christ. Col. 2:19 shows little sign, then, of being an interpolation, as the elements of the verse continue the thought of v. 18, promote the pre-eminence of Christ, and signal continuity with the explicit use of "head", the contextual marker for Christ.

Muddiman, discussing the content of the parallel, notes that the "context of Colossians fails to explain the emphasis on the church's growth," whereas this is a central theme in Ephesians. The verse is "at home" in Ephesians, but represents an "intrusion" in the Col. context.[36] His observation in respect to Eph. is correct, where the church is indeed depicted as being built up through various ministries and spiritual gifts, moving towards maturity (contrasting growth unto maturity with childhood), a mutual "growing" into Christ the head (Eph. 4:11-15). This might be expected, as the author of Ephesians develops his

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[36] Ibid., 208. Both letters reveal an interest in growth imagery, perhaps related to early teaching derived from the remarkably similar vocabulary of the sower parable (ῥίζα, καρπός, αὐξάνω, καρποφορέω, μυστήριον) in Mk. 4, Mt. 13 and Luke 8.

theology and ethics in more explicit terms of the church.[37] Growth, however, relating to the believer and the life of faith, can be shown to represent a comparably important theme in Colossians. A listing of mutual occurrences, at several points actually expanded in Col., shows this clearly:

(1.) **"to grow"**[38]

The verb "to grow" figures prominently in both letters, and is related in Eph. 2:21 and 4:15 to the corporate church and individuals respectively; the use in Colossians, *three* occurrences, 1:6, 1:10 and 2:19 (as well as the noun form here) relates to the faith of the individual in terms of God. Though slightly different in emphasis, the concept of growth is present in Colossians.

(2.) **"to be rooted"**[39]

Both letters have a single occurrence of the admonition to be "rooted", a part of the growth imagery of the letters found in Eph. 3:17 and Col. 2:7. The Eph. reference relates to the more general concept of love (modified by the phrase "in love"); the Col. citation is connected to Christ, in whom the believer is to be rooted and built up, *in him*.

(3.) **"to build up"**[40]

"Being built up" is also equally represented in the letters in Eph. 2:20 and Col. 2:7. The Ephesian reference, however, refers to the placement of believers into the household of God, built upon the foundation of the apostles and prophets, whereas the Col. reference is again related directly to Christ and faith.

(4.) **"to knit, join together"**[41]

To be "knit" or "joined together" is found once in Eph. at 4:16; it refers to the body of Christ as it is being joined in love. Col. shows *two* occurrences, 2:2 and 2:19. Col. 2:2 refers to the hearts of individual believers being knit together, whereas 2:19, though similar to Eph., associates the joining of the body directly with God's activity. Beyond these *common* verbal forms which express growth in both letters, Col. employs two verbs which extend its growth metaphor: "to establish,

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[37] The listing of offices and gifts employed in the church (2:19-20, 4:11), its unique placement as the mediator of God's plan (3:9-10), as well as the larger number of references to the church (primarily in the expanded HT), point to this development.

[38] αὐξάνω.

[39] ῥιζόω.

[40] ἐποικοδομέω.

[41] συμβιβάζω.

make firm"[42] is linked to faith in v. 2:7, accentuating the idea of being established in the faith. Even more significantly, the verb "to bear fruit"[43] finds expression at two points (in notable conjunction with "to grow"), Col. 1:6, 10, both references speaking of the believers' life in faith as it bears good works in the Gospel. Though the Col. references to growth apply primarily to the life of the members as they live out the Gospel in faith, and differ in this to their Eph. counterparts, they represent a significant emphasis of the author, so that the growth vocabulary found in Col. 2:19 cannot be construed as an "intrusion" into the text.

In spite of Muddiman's acute observations, it is more likely that the longer (and smoother) reading of the Ephesian parallel represents an expansion (the *nature* of the growth within the body is explicated) and clarification (making express reference to Christ, which is a particular feature of the Eph. redaction) upon the earlier Col. form.[44] It is also more general in its formulation, representing an adaptation of the particular (and deleted) concerns of the Col. author. It is difficult to imagine how this longer, more generally formulated reading, which clarifies and expands the material in Col., would have been adapted in such a defective manner at this point in the Col. letter.

Ernest Best

E. Best also has given recent treatment to the question of Col.-Eph. dependence. His more thorough analysis, which includes reference to the HT material, draws the reader's attention to the traditional nature of a number of passages which reveal remarkable similarities in their phraseology.[45] The parallel passages, he reasons, share a common

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[42] βεβαιόω.

[43] καρποφορέω.

[44] Muddiman, *Epistle*, 209, notes that the Col. formulation αὔξει τὴν αὔξησιν τοῦ θεοῦ does not fit the passage, being "abrupt" and "elliptical." He observes that the meaning is not clear, stating, "God after all does not grow!" The unusual formulation, perhaps needing explication, is no proof of dependence, however (cf. just two of the unique, yet notably undefined NT formulations in Eph.: 4:18, ζωῆς τοῦ θεοῦ; and particularly 3:19, which is equally elliptical and in need of clarification: ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ); if, as he observes, the Eph. letter explicates this formulation, it might be argued that the author of Eph. has intentionally expanded and clarified this concept by means of his ecclesiological emphasis.

[45] The parallel passages are treated in the following order, with Best's proposed designation immediately after: Eph. 1:10/Col. 1:16, 20 – hymn; Eph.

traditional source, and cannot be employed as an indication of dependence in either direction. This observation is correct insofar as we are able to discern a common formulation, or suggest the original sociological context of the passages at hand.[46] Best's extensive list offers a number of genuine possibilities for understanding a third, traditional and *independent* reservoir of traditions, which might explain a number of common passages proposed by Mitton in his extensive treatment of the Col.-Eph. relationship. A limited number of parallels could, then, be dismissed in this manner as coincidental, traditional usage. It is the sheer number and disparate nature of these potentially traditional passages, however, which diminishes the force of Best's argument. The unusually high number and diversity of the parallels suggest a dependent relationship between the letters. If every instance of an independent source suggested by Best were allowed as an explanation of the relationship between the letters, including the coincidental ordering of the traditional material along theological and parenetic lines, the parallels would be a remarkable coincidence, indeed. Best is aware that the letters reflect an alignment of their theological and parenetic sections. In spite of this, he dismisses Merklein's observation that the placement of the HT within the respective letters cannot be attributed to traditional borrowing, but reveals a reception of both content and order.[47] Although Best notes

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5:3,5/Col. 3:5 – vice list; Eph. 1:1-2/Col. 1:1-2 – epistolary formula; Eph. 1:17/Col. 1:3 – liturgy, *HT material designated as traditional*; Eph. 5:19-20/Co. 3:16-17 – common patterns of worship; Eph. 5:6/Col. 3:6 – universal NT concept; Eph. 5:15-16/Col. 4:6 – common phrase; Eph. 4:22-24/Col. 3:8-12 – catechetical instruction; Eph. 4:15b-16/Col. 2:19 – common image within Pauline school; Eph. 4:2/Col. 3:12-13 – pre-existing list; Eph. 1:4/Col. 1:22 – phrase of Pauline school; Eph. 1:7/Col. 1:14, 22 – church tradition; Eph. 1:8b, 9a/Col. 3:16; 1:27 – OT; Eph. 1:17-17/Col. 1:4, 9, 3, 10 – Pauline phrase; Eph. 1:15/Col. 1:4 – Pauline phrase; Eph. 1:18/Col. 1:27 – Pauline phrase; Eph. 1:20/Col. 2:12; 3:1 – common NT theme; Eph. 1:22/Col. 1:17-19, 24 – hymn; Eph. 2:1/Col. 2:13a – traditional couplet; Eph. 2:16/Col. 1:20-22 – traditional hymn.

[46] Mitton, *Epistle*, 58, concedes this point for clearly identifiable formulae; Best follows Greeven's observation in M. Dibelius, *An die Kolosser, Epheser, an Philemon,* Handbuch zum Neuen Testament (Tübingen: J.C.B. Mohr, 1953), 113, that "Col und Eph nicht unmittelbar voneinander, sondern beide von einer Tradition bestimmt sind."

[47] Merklein, "Rezeption", 195. He assumes Eph. dependence, yet shows convincingly how the material preceding the HT reveals a reception of Col., including the ordering of the parenetic section.

both similarities and unique features within the parenetic section, these fail to lessen the significance of Merklein's contention. The appeal to traditional material alone cannot account for the orderly coincidence of material found between the letters.

Best does not rely solely upon an appeal to traditional material, however, to argue his point. He briefly examines the relationship between several of the common texts he lists, citing the arguments from both Mitton and Holtzmann and pronouncing them inconclusive. The indefinite nature of their relative dependence is taken as an indication of a third, independent source. The HT material of the two letters forms no exception. Best postulates a traditional, Christianized version of the HT, which served as a foundation for the known HT forms as found in Col. and Eph. The authors of our HT knew this form, and borrowed particular stock phrases, albeit from memory. He does not attempt to account for the remarkable (and from memory alone improbable) agreement in argumentation, structure and verbal coincidence. As a test case, Best analyses the passages regarding the third relational pair, slaves and masters, to illustrate the arbitrary relationship evidenced by unique aspects of the HT forms. This relational pair, expanded in the otherwise abbreviated Col. HT, offers a larger amount of coincidental material, and as we shall see, a number of important differences. It should be noted at this point that Best represents the only treatment of the HT material which questions the Col.-Eph. redactional sequence. Again, Best suggests that the variations are due to an independent source, which has been appropriated according to the interests of the respective authors. A closer examination of his evidences may prove helpful in ascertaining the pattern of dependence (if at all), or whether the HT stand in a "purely random" relationship.[48]

Any comparison of the two HT forms will show that the Eph. HT has expanded the material considerably in the first two relational pairs, creating a broader Christian argument for the desired behaviour. The third pair, slave-master, demonstrates the *least* amount of additional material, but shows innovation nonetheless. Best takes note of this particular aspect, first of all, ascribing to the Eph. HT a "greater Christian context".[49] This is seen in the addition of the motivation to the slaves in 6:5, "Slaves, obey your earthly masters with fear and trembling, in singleness of heart, as unto Christ", particularly the phrase, "as unto Christ". This singular citation of the Eph. author's Christianizing of the HT ethic is inconclusive for determining

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[48] Best, "Relationship", 81.
[49] Ibid., 80.

dependence, however, for as Best indicates, the Col. HT can be shown to extend the Christian context of the Eph. HT, as well. The instance is found in Col. 3:22, "Slaves, obey in all things those who are your earthly masters, not with eye-service as men-pleasers, but in singleness of heart, fearing the Lord." Here he suggests that the author "relates the slave's fear to the Lord and not the owner."[50] This observation deserves special attention. First of all, Best is correct in locating the Col. HT motivation as divine, and *directly* related to the slaves, all their duties of obedience being executed while "fearing the Lord." This element of Col., so Best, though not fully lost in Eph., is located solely upon the human level of motivation, being directed in 6:5 towards the masters, as indicated in the phrase "with fear and trembling." The phrase "with fear and trembling," however, is not a random alteration drawn from an independent source,[51] but rather replaces the intention of the present participle "fearing" found in Col. (where it likewise modifies the imperative to obey) with a stereotyped word pair. Not only does this use of word pairs (stereotyped, synonymous, and simple) fit the style of the author of Eph.,[52] it introduces a thoroughly divine aspect to the Eph.

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[50] Ibid., 80.

[51] Though this phrase can be found in 1 Cor. 2:3, 2 Cor. 7:15, and Phil. 2:12 (occurrences which may have influenced the author), the impulse for choosing the expression lies within the original Col. text.

[52] Dibelius, *Kolosser*, 84, points out a characteristic of the Eph. author's style as the "Häufung synonymer Ausdrücke." These are typically found in noun/verbal pairs and triplets, adjectivally joined synonyms, or among the many (95 within 115 verses!) genitive constructions. The HT shows several examples of word pairs: 5:27a, σπίλον ἢ ῥυτίδα; 5:27b, ἁγία καὶ ἄμωμος; 5:29b, ἐκτρέφει καὶ θάλπει; 6:4b, παιδείᾳ καὶ νουθεσίᾳ; 6:5, φόβου καὶ τρόμου. The broader letter reveals this as an element of the author's style: 1:4, ἁγίος καὶ ἀμώμους; 1:5, τὴν εὐδοκίαν τοῦ θελήματος; 1:8b, ἐν πάσῃ σοφίᾳ καὶ φρονήσει; 1:11a, προορισθέντες κατὰ πρόθεσιν; 1:11b, κατὰ τὴν βουλὴν τοῦ θελήματος; 1:6, 12, 14, ἔπαινον (τῆς) δόξης;
1:14, ἀρραβὼν τῆς κληρονομίας …ἀπολύτρωσιν τῆς περιποιήσεως;
1:19 (6:10), τοῦ κράτους τῆς ἰσχύος; 1:23 (3:19), πλήρωμα...πληρουμένου; 2:2, αἰῶνα τοῦ κόσμου; 2:2b, ἄρχοντα τῆς ἐξουσίας;
2:3, τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν; ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς; 2:14, μεσότοιχον τοῦ φραγμοῦ; 2:15, νόμον τῶν ἐντολῶν ἐν δόγμασιν; 2:19, ξένοι καὶ πάροικοι; 2:20 (3:5), ἀποστόλων καὶ προφητῶν; 3:6, συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα; 3:7, δωρεὰν τῆς χάριτος; 3:7 (3:20), ἐνέργειαν τῆς δυνάμεως; 3:9, τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου; 3:10, ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις; 3:12, παρρησίαν καὶ προσαγωγὴν; 3:15(1:10), ἐν οὐρανοῖς καὶ ἐπὶ γῆς; 3:17, ἐρριζωμένοι καὶ τεθεμελιωμένοι; 3:20, ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ; αἰτούμεθα ἢ νοοῦμεν; 3:21, εἰς πάσας τὰς

motivation as found in the OT. The familiarity of the OT phrase, as well as its referring exclusively to fear towards God, makes it highly unlikely that this usage by the author of Eph. would indicate a mere human level of motivation. The element of fear and trembling (similarly to "fearing" in Col.) modifies the slaves' obedience, and is ultimately limited by, and subject to, the final modifying phrase "as unto Christ." The realm of obedience is indeed human; the motivation, however, is towards Christ. To this it might be added that the author of Eph. has already indicated in Eph. 5:21 that the motivation of fear is to be understood as regulating *all* relations in terms of Christ. The Eph. HT, though evidencing clear differences in vocabulary, cannot be shown to promote a less Christianized ethic than its Col. counterpart. The notable differences, furthermore, do not indicate an independent source, but show a tendency to retain the fullness and logic of the Col. argument, albeit in the distinctive style of the Eph. author.

In similar manner, Best maintains that certain significant phrases found in the Col. HT are lost, noting the absence of the important and unique phrase in Col. 3:24, "serve the Lord Christ."[53] At first glance, this appears to be true. Upon closer inspection of the Eph. HT, however, we discover that the elements of this phrase are actually preserved and enhanced by the author of Ephesians. Eph. 6:6 incorporates both elements of the Colossian command to the slaves by denoting them as servants of Christ, making use of the title: "…as slaves of Christ, doing the will of God." The idea is further developed in 6:7, where the nature of the slaves' obedience (the Col. command) is expressed in terms of service: "serving enthusiastically as to the Lord, and not men." The author of Ephesians has replaced the singular verb form of Col.(to serve) with noun and participle forms of the verbal command, as well as representing both titles, Christ and Lord. This, joined with the Eph. author's emphasis upon the will of God, combines

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γενεὰς τοῦ αἰῶνος τῶν αἰώνων; 4:1(4:4), κλήσεως ἧς ἐκλήθητε; 4:2, ταπεινοφροσύνης καὶ πραΰτητος; 4:14, κλυδωνιζόμενοι καὶ περιφερόμενοι; κυβείᾳ...πανουργίᾳ...μεθοδείαν; 4:16, συναρμολογούμενον καὶ συμβιβαζόμενον; τὴν αὔξησιν...οἰκοδομὴν; 4:23, πνεύματι τοῦ νοὸς; 4:24, ἐν δικαιοσύνῃ καὶ ὁσιότητι; 4:31, πικρία καὶ θυμὸς καὶ ὀργὴ; 5:2, προσφορὰν καὶ θυσίαν; 5:3, πορνεία δὲ καὶ ἀκαθαρσία; 5:4, μωρολογία ἢ εὐτραπελία; 5:9, αγαθωσύνη καὶ δικαιοσύνη; 5:19, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς; ᾄδοντες καὶ ψάλλοντες; 6:12, αἷμα καὶ σάρκα; τὰς ἀρχάς...τὰς ἐξουσίας; 6:18, προσευχῆς καὶ δεήσεως; 6:21, ἀδελφὸς καὶ...διάκονος.
[53] τῷ κυρίῳ Χριστῷ δουλεύετε.

the impulses of both letters. Here we see expansion rather than a deletion of the Col. HT message.

Best further observes that many of the phrases shared between the two HT forms have been moved about, such variations intimating a third source from which the authors randomly borrowed. His first example is the most significant, for it implies much more than a slight shift in location within a closed argument, but a change in the implications of the argument itself. The word favouritism, he notes, has been moved from its original position in Col. 3:25 to the final sentence of the Eph. HT, 6:9. This in itself would not be particularly remarkable, except that it appears that this piece of instruction, originally directed towards the slaves (Col. 3:25) has now been applied to the masters in Eph. 6:9. His observation, however, does not allow for the transitional and bilateral regulatory function of Col. 3:25.[54] The verse regulates *both* sections of the slave-master relationship as found in Colossians; the author of Ephesians has simply applied the principle of impartial judgment to the masters in this case. This complies with the tendency of the author of Eph. to further mediate the slave-master relation in terms of Christ, creating a more pronounced Christian ethic.[55] Other examples which Best enumerates refer to movement of particular phrases within a closed thought. These examples show nothing more than the author's creative hand in crafting his argument, and cannot be employed to suggest an independent source.[56]

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[54] The verse serves a transitional function in the slave-master instruction, leading, much like a swinging door, into the instruction to the masters. The illicit behaviours intimated in v. 24 by ἀδικῶν and ἠδίκησεν find their positive counterpart in the masters' expected conduct in 4:1, τὸ δίκαιον καὶ ἰσότητα, making it unlikely that v. 25 is directed solely to the slave.

[55] Best, "Relationship", 81, admits that the Eph. HT "sets slaves and masters more firmly on the same plane before God than does Colossians." This can be further seen in the deletion of the Col. slave's duties κατὰ πάντα, as well as in the startling expansion in the instruction to the slaves, which frames the warning found in 6:8 in more specific, inclusive terms: τοῦτο κομίσεται παρὰ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος. Finally, the instruction to the masters begins with a reciprocal command in 6:9a, which extends the previous material to them: τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς. The author of Eph. transforms the Col. HT by mediating its commands, introducing reciprocal responsibilities, and making the ethic of just recompense (Col. 3:25) explicitly bilateral.

[56] The following changes, noted by Best, imply only editorial freedom: the reversal of ἐν ἁπλότητι καρδίας and ὀφθαλμοδουλία; the reference to fear moves its relative position.

Best also notes incidences where words are employed in a differing manner in each HT. Although this might be expected as a result of the editorial process, Best again sees these variations as an indication of an independent source. The verb to receive,[57] he points out, refers to punishment in Col. 3:25, but to reward in Eph. 6:8. Here both examples given by Best may be joined, as their emphases (Eph. good-reward; Col. injustice-punishment) correspond. Logically, the context would allow for either emphasis, yet he is correct in noting this significant difference. Later in his article, he cites the same pair of verses as evidencing another significant change: the Col. passage forbids wrongdoing, whereas the Eph. author stresses doing the good.[58] These examples, we would suggest, are not the result of an independent literary source, but of conscious editorial activity. The author of Eph. tends to express his ethic in positive terms.[59]

Another example of change which Best cites is the concept of inheritance, found in the Col. HT in 3:24, but finding no expression in the Eph. HT whatsoever. This appears unusual, since it is used elsewhere by the author of Eph. in 1:14, 18 and 5:5. The absence of the word in the Eph. HT, however, cannot rule out a direct relationship between the letters. The singular and significant occurrence of this word in Col. within the expanded and Christianized slave-master relationship of the HT may have influenced the author of Eph. to incorporate the term into both the theological and parenetic sections at the three points mentioned; the command to the slaves in Colossians is, further, reflected in Eph. 6:8, "…knowing that whatever good one does, he will receive the same again from the Lord – be he slave or free," being expanded in explicit terms of who shall receive the recompense (slave and free), yet compressed in terms of this particular expression

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[57] κομίσεται.

[58] ὁ ἀδικῶν vs. ἕκαστος ἐάν τι ποιήσῃ ἀγαθόν.

[59] This can be seen, of course, in these two instances in Col. 3:25 and Eph. 6:8. Further examples are found in the deletion of the negative command to the husbands in Col. 3:19b, which is substituted with the positive admonitions of loving as Christ in Eph. 5:25-26; children are given positive instruction in Eph. in the form of a scriptural promise, which extends the motivation far beyond that found in Col.; fathers in both Col. and Eph. are instructed not to provoke their children; the Col. motivation is negative, ἵνα μὴ ἀθυμῶσιν; the Eph. motivation substitutes a further, positive admonition: ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου; in keeping with the shift mentioned above, the instruction to the slaves in Eph. adds positive elements to the otherwise negative formulations found in both texts, θέλημα τοῦ θεοῦ/μετ' εὐνοίας/ἀγαθόν.

(reward being implied by "this", whose antecedent in 6:8a is "the good"). It is noteworthy that the author of Eph. emphasizes both positive intention ("serving with enthusiasm", 6:7a) and behaviour ("doing good, doing the will of God") of the slave in this section. It is this *positive* behaviour which is linked to the received recompense. The omission of the term "inheritance" indicates the editorial activity of the author of Eph., who has expanded the influence of the original slave instruction of Col. 3:24 to both parties, while retaining the sense of reward through his emphasis on correct behaviour and corresponding recompense.

Other differences in the HT form noted by Best include the Eph. author's phrase "doing the will" in 6:6, which he notes "is simpler than the corresponding phrase in Col. 3:23." This phrase is actually an addition to the HT material,[60] and cannot be construed as a simplification of Col. 3:23, whose elements are adopted into the Eph. HT.[61]

Though Best has noted a number of unique characteristics of the HT forms in Col. and Eph., his examples fail to indicate how a third, independent source might lie behind these various additions, slight changes in order, and omissions. From such a variety of alterations it becomes practically impossible to construe an earlier Christianized form of the HT from which both Col. and Eph. might have been drawn. Without a clear indication of how this might have occurred, and from which original constructions, Best's theory remains rather speculative. The agnostic nature of his thesis, though effectively defusing the dependence question, proposes no *necessary* conclusions, nor does it adequately account for the remarkable similarities of the HT material in terms of order, verbal agreement, or development.

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[60] τὸ θέλημα θεοῦ and its derivatives are found seven times in Eph., an expansion over the three instances found in Col. 1:1, 9 and 4:12. In Col. all instances refer to the will of God in an abstract, statal, determinative sense; Eph. carries this meaning in 1:1, 5, 9, 11, but is more direct in applying the known will of God to ethical behaviour in 2:3 (corrupt human desire), 5:17 (knowing the will of God in combination with wise behaviour) and 6:6 (*doing* the will of God).

[61] Only the command ἐργάζεσθε has been replaced by the participle δουλεύοντες, perhaps as a displacement of this verb form in 3:23 in favour of the unique command to serve Christ (τῷ κυρίῳ Χριστῷ δουλεύτε) in Col. 3:24.

A Test Case, Ephesian 5:21

As stated above, it is not our intention to dismiss creative analysis and sound questions regarding the relationship between Col. and Eph. posed by Muddiman and Best; on the contrary, their questions rightly raise the question of if, and how, the two texts may be compared and understood, particularly in regards to their unique theological emphases. It is necessary, then, to press the question which they have indirectly raised: "Is the traditional proposal of a Col.-Eph. redaction helpful in this effort?"

We have noted that the parenetic sections of Col. and Eph. evidence the greatest amount of coincidental material and verbal agreement between the two letters, with the highest concentration of coincidence found immediately before, after, and within the respective HT forms. It appears reasonable, then, to consider how one of the most striking and frequently discussed characteristics of the Ephesian HT, the transitional verse 5:21, might have gained its unique formulation via the proposed Col. template. It is our hope that our analysis will offer both a redactional scenario as well as a theological motivation for the Ephesian author's formulation.

The Ephesian HT is noteworthy in that it is joined[62] to the previous parenetic section by means of verbal dependence upon a present participle, "submitting," which is found in verse 21. The participles flow in tight succession in verses 19-21: speaking, singing, making song, giving thanks, and submitting. The final participle in 5:21 provides the verbal expression[63] for verse 22, "…wives to your own husbands," drawing the HT material into a more immediate relationship with the preceding material.[64] Here it seems that the author has made

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[62] There is much discussion regarding the division of the passage, consigning v. 21 either to the previous section, or to the HT (UBS Greek text places break after v.21, the NA after v. 20). Both positions have merit, yet assigning a firm position overlooks the intentionally transitional nature of the verse. E. Best, *Ephesians*, New Testament Guides (Sheffield: JSOT Press, 1993), 515f., give this editorial question an excellent treatment.

[63] Though a considerable number of texts insert ὑποτασσέσθωσαν or ὑποτάσσεσθε after either γυναῖκες or ἀνδράσιν in verse 22, this would be a departure from the author's succinct style, and is most likely a scribal insertion intended to insure clarity. See Metzger, *A Textual Commentary on the Greek New Testament*, 608f., or Best, *Ephesians*, 531, for helpful discussions in favour of the simpler reading.

[64] N. Baumert, *Frau und Mann bei Paulus* (Würzburg: Echter Verlag, 1993), 193, correctly identifies this verse as a *Bindeglied*, joining the two sections under the more general admonitions of the preceding section. The Greek text

intentional use of "submitting," not only to introduce the theme of submission which initiates, and to some degree characterizes, the HT material,[65] but to establish a smoother transition than we see in Col., as well. The grammatical and thematic link created by v. 21 reveals, it seems, the author's creative attempt to integrate the HT material into its broader parenetic field.[66]

Verse 21, when considered apart from its grammatical and transitional function, introduces an undeniably unique aspect of the Eph. parenetic material in its emphases upon mutual submission and its motivation, the fear of Christ.[67] In analyzing this verse, we hope to highlight the unique aspects of the author's formulation, which in turn will have implications regarding his *intentions* in joining the parenetic material and the HT.

Eph. 5:21: **Submitting to one another in the fear of Christ**

Scholarly debate regarding the relationship of this verse to the HT has revolved around the "unresolved tension between authority and mutuality"[68] which its unique formulation engenders. At the root of the discussion lies the judgment as to whether this injunction found in 5:21(calling for mutual submission) is in fundamental conflict with the

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shows *variae lectiones* in the reversed order of vv. 20-21, however. Though supported by p46, D, F and G, the reversed order makes little sense, and leaves verse 22 without a predicate. The traditional reading is well attested by Sinaiticus, A, B, D², Ψ and the majority text. M. Gielen, *Tradition und Theologie neutestamentlicher Haustafelethik*, Athenaeums Monografien: Bonner Biblische Beiträge (Frankfurt: Hain, 1990), 206, fn. 6, postulates a scribal error due to familiarity with the Col. text.

[65] E. Kamlah, "Ὑποτάσσεσθαι in den NT Haustafeln," in *Verborum Veritas: FS Stählin*, eds. O. Böcher and K. Haacker (Wuppertal: R. Brockhaus, 1970), 238, cites the uniqueness of this HT emphasis: "…im Gebot der Unterordnung ein Spezifikum der urchristlichen Haustafel liege; denn in keiner anderen ähnlichen Ermahnung, wie sie sich in Texten der stoisch beeinflußten Popularphilosophie und des hellenistischen Judentums finden, ist es auch nur belegt, von einer derart dominierenden Rolle ganz zu schweigen."

[66] Contra S. Tanzer, "Submerged Traditions of Sophia: Ephesians," in *Searching the Scriptures: A Feminist Commentary*, ed. E. Schüssler-Fiorenza (New York: Crossroad, 1994), vol. 2, 341, who follows Munro's arguments closely, seeing the previous material as "clumsily attached to the household code."

[67] Mutual submission is unique to the Eph. HT; the fear of Christ is found only here in the NT.

[68] Best, *Ephesians*, 517, engages the discussion thoughtfully, and rightly points out this fundamental tension.

following HT admonitions (clearly unilateral commands, including submission and obedience), or in some way can be understood to explicate, expand, or perhaps mediate the fundamental injunctions to the three relational pairs. In either case, the tension needs to be considered from several possible perspectives. If a conflict has indeed been created, then we might allow for unintentional discrepancy in logic on the part of the author (with no discernible intention), or conversely, suggest a scenario in which he might have intended to create such a tension. Finally, it may be that the author sensed the tension created by this formulation, yet chose, nonetheless, to retain it as an integral part of his larger theological redaction.

In the first instance, the author may have *unwittingly* created an antithetical conflation of material present in Col. Reciprocal injunctions containing reflexive pronouns[69] stood in relatively close proximity to the Col. HT (3:9, "not lying to one another"; the reciprocal formulations and sense of 3:13, "forbearing one another and forgiving one another…for as the Lord has forgiven you, so also you [should forgive]"; not to mention the obvious influence of the reflexive pronoun in 3:16, "in all wisdom teaching and admonishing each other." These might have led the author to create another reciprocal construction (complementing the reflexive pronoun in Eph. 5:19?), by employing "submitting," not indiscriminately, but as it came to mind as the first verbal expression of the Col. HT.[70] The two influences were consciously drawn upon by the author, without an awareness of the tensions created. This scenario seems unlikely, however. The construction makes a clever connection between preceding verbal forms and the HT theme of submission, which seems to preclude undeliberated or unintentional formulation. It is more likely that the author is indeed extending the reciprocal ethic found in both letters, making similar and conscious use of the reciprocal constructions found in Col., as well as extending similar constructions employed in the parenesis of Ephesians. This deliberate construction looks back to the preceding material, whereas "submitting" and the phrase "in the fear of Christ" (overlooked in this connection) *anticipate* the HT. Here we would agree with Gese's thesis that in Ephesians, style is dependent, intricate and conscious:

> Since the author is consciously reformulating at this point [Eph. 5:14 and 6:18-20], the blend must be intentional. It

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[69] ἀλλήλους and ἀλλήλων.

[70] So Best, *Ephesians*, 517.

cannot be attributed to stylistic clumsiness, but has its basis in the textual context. It is apparent that the author wishes to connect the larger message of relationship to God with human relationships via stylistic cues. That means that the author is attempting to mark theological elements and relationships with grammatical structures.[71]

Whereas "submitting" introduces a familiar HT theme initiating the Col. HT, 5: 21b lends further support to the deliberate nature of the formulation. The motivational phrase found here, "in the fear of Christ,"[72] is a unique collocation in NT usage, meriting special attention. The unusual phrase suggests that the author was not unconscious of his formulation, but was actually introducing something important and new, to be developed, or at least represented, in the following parenetic material: the motivation of fear, which finds a new Christian aspect in the person of Christ.[73] This observation is borne out on both counts in the attendant HT material. The author develops the concept of fear within the HT in 5:33, "and that the wife fear her husband"[74] and 6:5, "with fear and trembling", as well as making nearly exclusive use of Christ (a notable departure from Col.) as the

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[71] M. Gese, *Das Vermächtnis des Apostels: Die Rezeption der paulinischen Theologie im Epheserbrief*, eds. O. Hofius and M. Hengel, *WUNT*, vol. 99 (Tübingen: Mohr Siebeck, 1997), 99.

[72] The last word of this formulation, Χριστοῦ, has competing textual variants: F, G read Ἰησοῦ Χριστοῦ; D reverses this; K and bo-mss read κυρίου; 6. 81. 614. 630. 1881. *pm* Cl and Ambst-mss read θεοῦ. An overwhelming majority of the texts, including substantial witnesses, support the adopted reading. Its unusual (and therefore difficult) formulation, also speaks for its originality. The first two variants can be explained as attempts to achieve clarity and completeness of the more familiar title of Christ; the second two variants reflect common NT usage (Lk. 18:2, 4; 23:40; Ac. 9:31;10:2, 22, 35; 13:16, 26; Rom. 3:18; 2Cor. 5:11; 7:1; Col. 3:22, 1Pet. 2:17; Rev. 11:18; 14:7; 19:5), as well as OT influences already noted in Col. (See Gielen, *Tradition*, 170f., Best, *Ephesians*, 518).

[73] The traditional OT formulation φόβος κυρίου, is prominent in wisdom literature and the Psalms as a fundamental aspect of wise and ethical behaviour, upon which the author, in the tradition of Col., draws (see Balz and Wanke's article, "φοβέω κτλ" in *TDNT*, 9, 189-219). The author of Eph., by the substitution of Χρίστος for κύριος, intentionally introduces a specifically Christian aspect to the HT ethic.

[74] Most commentators agree that 5:33 comprises an inclusio; Best's observation, *Ephesians*, 516, that this should actually occur at 6:9, is correct; the two occurrences, however, are more than accidental, as he suggests.

title for the Lord in 5:25, 29; 6:5, 6.[75] The novelty of the phrase, as well as its considerable representation in the HT, suggest that the author constructed the verse in a most meticulous and innovative manner to imply a close connection between the general parenesis and that of the HT.

If we allow, then, the construction to be deliberate in nature, might it be held that it represents an intentional conflict? This position has been posited by Sampley, who understands 5:21 as "the author's critique of the basic stance of the Haustafel form wherein one group is ordered to be submissive to another group vested with authority over it."[76] This position seems to be unlikely in light of the expansions within the HT, which appear to develop the HT ethic, rather than diminish its authoritative nature.[77] If the intention of the author had been to discredit the HT, then we must agree with Best: "…he would have made this clearer."[78]

If 5:21 is not to be construed as being in conflict with the HT material, it remains to be shown in what manner its singular injunction of mutual submission in the fear of the Lord represents a new development, and how this relates to the HT admonitions. It may be that the apparent lack of clarity between the general admonition found in 5:21 and the particular HT injunctions can be explained in terms of the author's editorial activity and intentions. The discrepancy simply may be the result of the author's redactional attempts to preserve and conflate the most important, uniquely Christian elements of the Col. HT form (including the full expression of reciprocity, the theme of submission and the motivation given to the slaves in the prominent slave-master relationship, "in singleness of heart, fearing the Lord"), in an attempt to construe the most Christianized ethic possible.

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[75] The only exception is the word-play created by the opposition of κύριοι and κύριος, which the author necessarily retains in 6:9.

[76] J. P. Sampley, *"And the Two Shall Become One Flesh": A Study of Traditions in Eph. 5:21-33* (Cambridge: CUP, 1971), 117.

[77] One would not expect the HT to expand to twice the size of the Col. HT, nor to include elements which appear to add stronger or even absolute nature to the admonitions to the subordinated members: cf. 5:22, where the women are called to submit, not as is fitting in the Lord (Col. 3:18), but ὡς τῷ κυρίῳ (v.22) and ἐν παντί. To this is added the imagery of male headship after the model of Christ. Children are admonished to obey *and* to honour parents, with OT support (Dt. 5:16, v. 6:3). Slaves are to obey with φόβου καὶ τρόμου, 6:5.

[78] Best, *Ephesians*, 516.

It appears that v. 21 introduces the theme of submission in a broader, and perhaps more nuanced form,[79] yet traditional relationships, it must be said, remain intact, their subordinate/superordinate characteristics firmly in place.[80] The familiar discussion over the interpretation of this verse in terms of either mutual submission or support of the HT mandates may not adequately encompass the original concerns of the author, who has, we believe, intentionally taken the Eph. HT in a new direction. A possible point of understanding this innovation presents itself in its point of departure: the expanded slave-master section of the Col. HT. The Col. HT ethic builds upon the general understanding within the letter that believers stand in a redeemed relationship to Christ, which is analogous to the master-servant relationship found in the HT. Paul and his hearers, for this reason, share a certain level of solidarity with the slaves addressed in the HT. The admonitions and christological motivation enjoined to the slaves are particularly significant for the general reader, if not paradigmatic for the Christian life. The centrality of the slave-master parenesis in determining the Col. HT ethic would not have escaped the attention of the writer of Ephesians, who would have closely scrutinized the theological motivation contained within the notable expansions found in the slave-master instruction. It is important, then, to note that Col. 3:22b introduces the *singular* motivation for the slave's activities as the fear of the Lord.[81] It would not be surprising, then, if the author of Ephesians were to incorporate faithfully this central theme into his own HT, giving it an appropriately prominent and congruent position of regulating motivation, yet for *all* the HT admonitions. The unique formulation "in the fear of Christ" departs

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[79] Franz Mußner, *Der Brief an die Epheser*, eds. E. Gräßer and K. Kertelge, Ökumenischer Taschenbuchkommentar zum Neuen Testament, vol. 10 (Würzburg: Echter Verlag, 1982), 154, notes the specifically Christian aspect of the familiar term as encountered in the HT: "Die neuen Kontexte, in die im Neuen Testament die Haustafeln gestellt sind, wie besonders im Epheserbrief, verschieben auch die Semantik übernommener Lexeme wie 'unterwerfen'."

[80] Peter T. O'Brien, *The Letter to the Ephesians*, ed. D.A. Carson, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1999), 402, notes that the attempts to construe v.21 in an egalitarian manner do not correspond to normal usage of ὑποτάσσομαι, nor to the reality of the HT. See also Gielen, *Tradition*, 223.

[81] φοβούμενοι τὸν κύριον. This can be construed as the general rubric under which behaviour is regulated, as well as the appropriate response to the rewards (punishments being omitted in the Eph. redaction) promised. In this regard, the fear of the Lord regulates the masters' behaviour, as well.

slightly from the Colossian formulation in its notable use of Christ as an alternative title for Lord.[82] This may reflect a borrowing from the unusual christological title found in the Col. slave parenesis in 3:24, "the Lord Christ", the expanded admonitions of Col. again exercising a strong influence upon the Eph. author's choice of words. Verse 21 would, then, not only reflect the earlier christological motivation incorporated in Col., but also represent a conflation of the Col. HT's vocabulary with its special use of the title of Christ.[83] It appears that the author of Ephesians has not only inserted v. 21 with the intention of creating a smooth transition, but also to establish, from the beginning, the central motivating element of the HT, which builds upon the uniquely Christian elements of the Col. HT.[84]

V. 21, then, represents an important theological and motivational guiding principle, as well as an organizational shift in the HT form.[85] Here the author expands the regulating force of the fear of the Lord (implicit in Col., yet formally limited to the slave-master relation), by explicit inclusion of *all* relations within the HT under its rubric.[86] The fear of the Lord becomes the overarching theological touchstone for

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[82] The title *kurios*, used eight times in reference to Christ in the Col. HT, is reduced to five occurrences (omitting the doubtful insertion of *kurios* in 29b) in Eph., these following the usage of Col. in the slave-master relation in 6:7 [Col.3:23], 6:8 [Col. 3:24], 6:9 [Col. 4:1], as well as reflecting the vocabulary of the instruction to the wives in 5:22 [Col. 3:18]. The fifth occurrence, 6:4, qualifies the nature of the instruction (ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου). The author tends to employ the title of Christ (used only once in Col. HT) in the Eph. HT: 5:21, 23, 24, 25, 29, 32; 6:5, 6.

[83] Verses 3:22b (motivation φοβούμενοι τὸν κύριον) and 3:24b (title τῷ κυρίῳ Χριστῷ) representing both central and unique elements of the Col. HT, which might have influenced the author's formulation of this motivational rubric.

[84] Here Gielen, *Tradition*, 233, sees the call to mutual submission as paradigmatic, replacing the *kurios-doulos* relationship of Col.: "Der Aufruf zur gegenseitigen Unterordnung ist also nichts anderes als die auf die zwischenmenschlichen Relationen übertragene Forderung, dem Herrn zu dienen."

[85] Contra Schweizer, *Der Brief an die Kolosser*, Evangelisch-Katholischer Kommentar zum Neuen Testament (Zürich: Benziger Verlag, 1976), 246, who characterises the Eph. HT as having "die gleiche Reihenfolge, die gleiche Intention."

[86] Gielen, *Tradition*, 218f., notes that the "überraschende Schlußperspektive" found in the slave-master relation of Col. HT loses its original function, and becomes the assumed beginning point in Eph. In this manner, the surprising and unique christological perspective is extended to all relations.

regulating HT relations, the person of Christ its mediating authority. The author of Ephesians, then, not only introduces a significant change in the HT *form* and a homogenizing of its *motivation* to all its relations, but gives us this important signal for the interpretation of the following relations as well. The combination of conscious alterations, borrowed vocabulary, and stylistic craft evidenced in v.21 should not be underestimated when weighing its significance to the understanding of the following HT material. Correspondingly, if our analysis is correct, it would appear that the Col.-Eph. sequence of redaction provides a potential explanation for an unusual formulation.

Conclusion

Arguments tendered for the priority of Colossians (regardless of the authorship issue) appear to provide the least complicated scenario of redaction, while offering cogent explanations for similarities and variations[87] found in both letters. Mitton's thorough analysis of the

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[87] In nearly every instance, the material designated as unique to the Ephesian redaction can be shown to reveal a significant influence from Colossian vocabulary. These sections evidence an affinity with a number of Col. texts, including several citations from texts which appear above as unique to the Col. letter: Eph. 1:3-14 contains phrases from Col. 1:9, 13, 16, 20, 22 and 3:16; Eph. 2:1-10 echoes Col. 1:10; 2:13 and 3:7; Eph. 3:14-21 incorporates terminology from Col. 1:16, 20, 23, 27; 2:7, 9; Eph. 4:1-16 shows borrowings from Col. 1:10; 3:12, 14; the HT expansion in Eph. 5:22-32 reveals elements taken from Col. 1: 18, 22, 28; finally, Eph. 6:10-17 incorporates one element of the Christ hymn, Col. 1:16. It should be noted that in these sections, several Col. texts appear more than once (Col. 1:9 [2x], 10 [2x], 16 [3x], 20 [2x], 22[2x], suggesting the *expanded* use of the Col. text by the Eph. redactor. Elements of the Christ hymn (Col. 1:15-20), remarkably, appear five times throughout Ephesians in 1:7, 10; 3:15; 5:23; 6:12. All of these instances are found in segments of Ephesians which do not correspond to the Col. text. If the Col. author had redacted these sections (most of the material is fully omitted), it is unlikely such disparate and highly edited segments would produce a passage of such beauty and cohesion as the Christ hymn. More probable is the Eph. borrowing of this central passage to inform thanksgiving, prayer, the HT and the passage on spiritual warfare. Col. 1:22 provides another example of a central theological passage which finds expression in the Ephesian expansions of the Eulogy (Eph. 1:4) and the HT (Eph. 5:27). It appears likely that the Eph. author has taken this central theme and applied it to two of his expansions, including metaphorical use in 5:27; to suggest a Col. redaction which deletes the surrounding material of Ephesians, yet manages to extricate this passage, limit its meaning and press it into the concise and balanced formulation found in Col. 1:21-22, would be strained.

literary relationship, though not in all points incontrovertible, remains convincing in terms of sheer evidence (particularly his observations regarding conflation and tenability). Here we would agree with Merklein that Ephesians represents, particularly in its parenesis, a "Rezeption" of the Colossian material, encompassing "Interpretation, Innovation und Transformation".[88] Until more convincing arguments can be marshalled to support competing theories, it appears that the traditional view of the dependent literary relationship of Eph. upon Col. offers the exegete the most fruitful starting point for the examination of the letters' theological development.

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[88] Merklein, "Rezeption", 196, points out that the process of "Rezeption", which involves significant transformation, can be seen especially clearly in the HT. Gese, *Vermächtnis*, 109, sums up well: "Viel wesentlicher als die Entscheidung dieser Alternative [priority-dependence] ist jedoch die Beobachtung, daß mit der Rezeption des Kolosserbriefes im Epheserbrief zugleich eine theologische Weiterentwicklung einhergeht. Es zeigt sich nämlich, daß die aus dem Kolosserbrief übernommenen Wendungen nicht einfach nur wiederholt, sondern zugleich charakteristisch umgeformt werden." Following Schnackenburg, he speaks of a "Perspektivenwechsel" and a "einheitliches Umformungsprinzip." Following Schnackenburg, he speaks of a "Perspektivenwechsel" and a "einheitliches Umformungsprinzip."

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