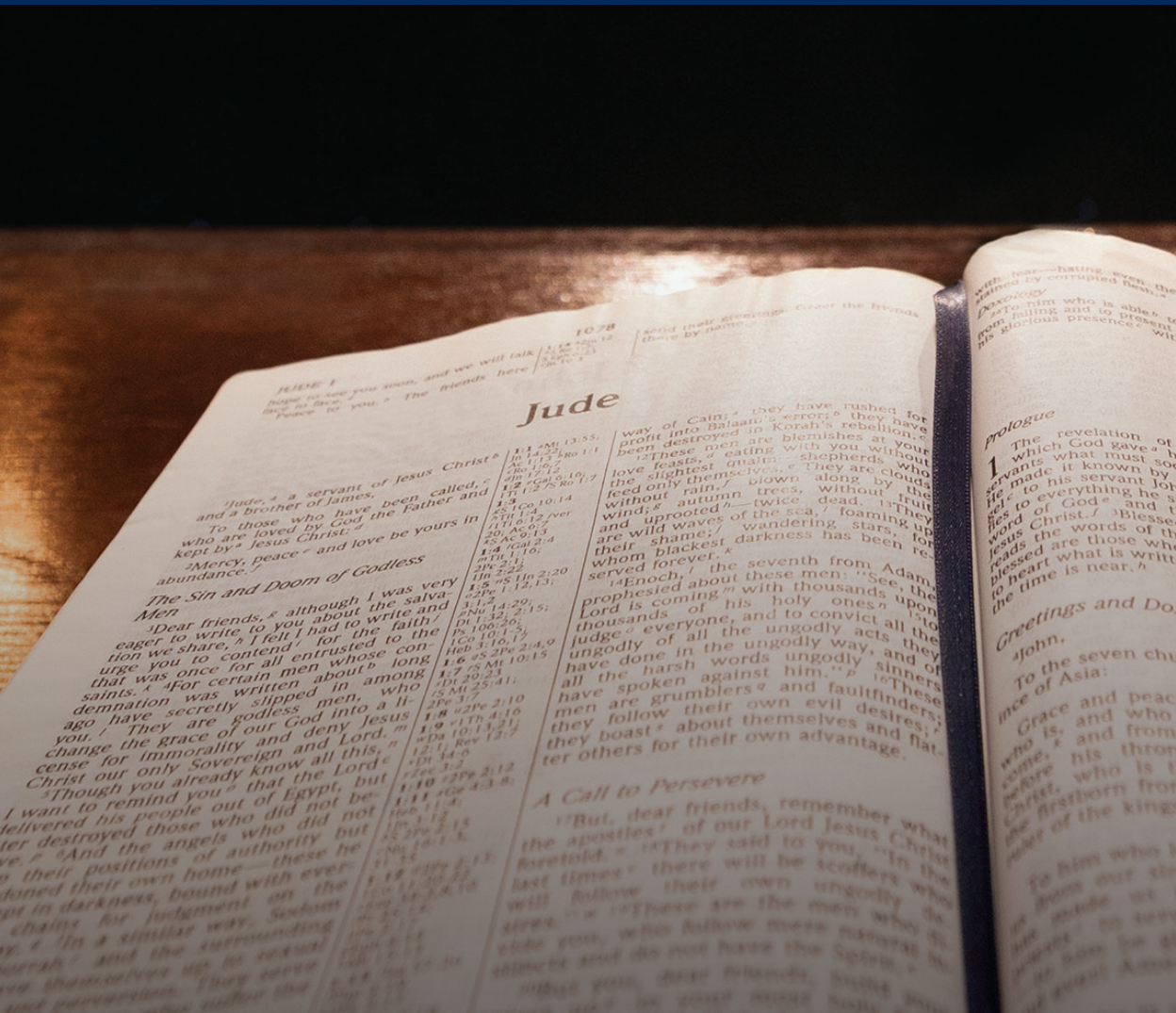


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Preaching Jude

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Though by no means the smallest book in the Bible, the Epistle of Jude is an oft-neglected jewel of the New Testament. Its diminutive size is disproportionate to its theological content and pastoral help. Central to its message is the call “to contend for the faith that was once for all delivered” (Jude 4). Jude’s recipients were under attack because enemies of God slipped into their churches leading people astray. This reality of evil interlopers is still true for churches today, and the response to these attacks is the same today as it was for Jude’s readers: *contend for the faith*.

This contending for the faith, unfortunately, has not always been a priority in many churches, particularly among Baptists. Oftentimes the desire for unity has trumped the need for correct doctrine, thus allowing false teaching not only to exist in churches but also allowing it to continue to grow. In varying degrees, the history of Christianity has had periods of massive correction, such as the early ecumenical councils and the Reformation, since churches did not heed the call to contend for the faith. In Baptist history this has been true as well. Examples are found in groups like the Caffeynites (anti-trinitarians) in the early eighteenth-century England, the “New Theology” Spurgeon identified late in the nineteenth century, and the inerrancy controversy of Southern Baptists at the close of the twentieth century. Each of these controversies occurred because “certain people have crept [into our churches] unnoticed” (Jude 4). In each of these events, and many more like them, the response was to seek truth even if it meant breaking unity with others. Contending for the faith means to seek right belief, based on the Bible, no matter the consequences. The message of Jude is practical and important for a church in any age, but especially in our own.

The particular theme of this issue is preaching Jude. Southwestern Baptist Theological Seminary annually hosts an Expository Preaching Workshop that addresses the major concerns of text-driven preaching. In the Spring of 2015 that workshop focused in on the book of Jude. The articles that follow are adaptations of those presentations. They are helpful to students of the Bible and especially preachers in a myriad of ways, but let me mention two. First, those who are preparing to preach part, or all, of Jude will find these articles of great worth. From making decisions on how to approach the book to tackling some of its difficult statements, the articles address the major concerns a preacher faces when tackling Jude. Second, as most of the articles are written from the preaching faculty at Southwestern newly established School of Preaching, they present important facets of preaching that can

be applied universally to most texts of the Bible. For those who are new to preaching or those that have been preaching for quite awhile these articles are beneficial for the craft of preaching.

The first article by Jerry Vines, "Preaching Through Jude," presents a method for approaching any book of the Bible and utilizes Jude as a model. David Allen's "Contending for the Faith" considers Jude 3–4 in particular addressing the What, Who, Why, and How of contending for the faith. Allen also includes a select bibliography of works on Jude that we have placed towards the end of the issue. Paige Patterson walks through the book of Jude paying special attention to verse 6, illustrating all the while the way in which text-driven preaching addresses the variety of concerns in a text. In "The Benefit of Baseline Exposition," Matthew McKellar addresses the primary concern of text-driven preaching by defining and illustrating *baseline exposition*, which he defines as "emphasizing what the text emphasizes." Vern Charette follows with "Keeping Your People Glued to Jude" that addresses how illustrations are to be used in a sermon and how a preacher should derive them from the given text itself. Steven W. Smith tackles the task of preaching problematic passage in his article, "Difficult Passages in Jude," wherein he tackles not only these texts in Jude, but provides helpful insights on tackling any difficult passage.

In addition to the articles on Jude this issue also includes an article co-authored by Thomas Ascol and Thomas Nettles entitled *Who is the True Revisionist? A Response to Steve W. Lemke*. In Volume 57.2 of the *Southwestern Journal of Theology* Steve W. Lemke wrote an article entitled, *History or Revisionist History?* This work questioned the historical accuracy a two-fold thesis "(1) that the overwhelming majority of Baptists were five-point Calvinists from the time of the founding of the Southern Baptist Convention until the early twentieth century . . . and (2) that the Baptist confessions before the 1963 *Baptist Faith and Message* were overwhelmingly five-point Calvinist confessions."¹ Ascol and Nettles in their article have responded to Lemke's claims furthering the discussion on this important theological issue. It is recommended that the reader carefully consider Lemke's article before reading the response in order to gain a fuller view of the conversation.

Finally, the *Journal* has historically included engaging book reviews in the variety of fields the faculty of Southwestern Seminary represents. As always these reviews are located toward the end of the issue. The compiling and editing of these reviews is a job in and of itself and we are indebted to previous Book Review Editors. In this issue, however, we are pleased to announce our new Book Review Editor, Dr. Joshua E. Williams, Associate Professor of Old Testament. He is a careful thinker, writer, and above all concerned with engaging churches on the Bible.

¹Steve W. Lemke, "History or Revisionist History? How Calvinistic Were the Overwhelming Majority of Baptists and Their Confessions in the South until the Twentieth Century?" *SWJT* (2015): 227–54.

Preaching Through Jude¹

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For over fifty years I was a pastor, but now as an itinerant preacher I find that I miss the opportunity to preach consecutively through books of the Bible. That is one of the real joys I experienced as a pastor. Not only was I able to feed our people, but I was able to feed my own soul. Preparation for preaching allows you to grow in the knowledge and love of the Lord. Although opportunities to preach through a book may be elusive in my current ministry, I have had the opportunity to preach a series of messages from the book of Jude. I preached through the entire book in four sermons—twice on Sunday morning, Sunday evening, and Monday evening.

In my pastorate in Jacksonville, Florida, I also preached through Jude. There I actually brought seven messages. I have come to believe that sometimes preachers go overboard and spend too long breaking down the material so minutely that the overall thrust of the book can be lost. So I prefer my four sermon series in Jude over my seven sermon series in Jude. In the pages that follow, I would like to present the necessary considerations as you preach the book of Job.

Location

When I prepare to preach a book of the Bible, one of the first things I do is locate the book in the canon of Scripture. Where does this book fit? Where is this book located? The book of Jude is located in a very important place in the New Testament. If there are three major sections of books in the Bible—Historical, Instructional, and Prophetic—Jude would be placed in the instructional section. There are three sections here as well—doctrinal, pastoral, and general—Jude is in the general section.

Context

After placing Jude in its canonical context, the overall context of the book should be examined. It is important to know the historical context for any approach to preaching a complete book. In Jude it is rather easy to determine. Jude is writing in the first century of the early church in response to some circumstances that had arisen.

¹This article is a transcription of an address by the same title delivered to the Advanced Expository Preaching Workshop, Southwestern Baptist Theological Seminary, 2–3 March 2015.

Next the literary context needs to be determined. There are many different forms of literature found in the Bible. There is narrative, poetry, apocalyptic material, letters, Gospels, etc. These varying types of literature fall into three main categories: narrative, poetry, and discourse. The first is narrative found in the Gospels and much of the Old Testament. Narrative tells a story; there is a scene, a plot, and major and minor characters. Poetry, the second category, is typically found in the Old Testament. It is especially evident in the wisdom literature. There is some poetry in the New Testament, but it exists in parts of other works. Discourse is the third main category of literary material, where Jude is placed. Discourse is spoken material that is written down. In analyzing discourse you begin to look for the flow of ideas, the logical arguments, clauses and phrases, and the structure and content of words. In this material there are two kinds of words. There are structure words that provide the framework for the material and content words that provide understanding. In preaching preparation you should pay attention to the repetition of words, phrases, and transitional words.

Purpose

After considering these broader issues of the book, we determine the purpose of the material. Why is Jude writing? What is his purpose? What is the rationale for his writing? It is very easy to discover in the book of Jude since the third verse provides the purpose of the book. Jude is dealing with the subject of apostasy and with apostates. In reading Jude, the words “apostasy” and “apostate” are not present. In fact, these words are not found anywhere in the New Testament.” However, just because the word is not mentioned does not mean that its concept is not present. Many believe in the doctrine of the Trinity, but the word “Trinity” is not in the text.

The word “apostasy” is really a transliteration from a Greek text. Consider 1 Timothy 4:1, “some shall depart from the faith.”² The verb form for, “depart from the faith,” (ἀποστήσονται) is transliterated into the English language as the word “apostasy.” Clearly the concept of apostasy is present here. A clearer example is in 2 Thessalonians 2:3, “for that day shall not come, except there be a *falling away* first.” In the Greek text this is ἡ ἀποστασία. Though the words “apostasy” and “apostate” do not occur in these texts, they are transliterated from the Greek text. The words describe concepts clearly presented in the New Testament. Jude is a book concerned with the subject of apostasy. It can be placed beside other books in the New Testament that also deal with apostasy. The idea of apostasy in the New Testament is tied closely with the return of the Lord Jesus Christ and the period of Tribulation mentioned in the Scriptures. The Greek word for apostasy is in the same word family as the word for divorce. It literally means “a falling away.”³ When

²Unless otherwise noted, all Scripture references are from the King James Version.

³George W. Knight III, *The Pastoral Epistles: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1992), 188.

a couple divorces, what has happened? They have fallen away from one another. So apostasy is a departing from the faith or a falling away from the faith. An apostate, then, is someone who teaches apostasy.

Author

It is important to also consider the authorship of the book of Jude. We see that the stated author is “Jude,” and Jude is short for Judas. The important question to consider is which Jude? In the New Testament there are 5–7 “Judes.” We can eliminate all of these except for two. First, it is suggested that this Jude was one of the twelve disciples, Jude the son of James, which of course is not Judas Iscariot (see Luke 6:16; Acts 1:13). This option is not likely because the book of Jude seems to talk of the Apostles as if he is not one of them (vs. 17–18).

A second option is that this Jude is the half-brother of Jesus (see Mark 6:3; Matt 13:55). There are two arguments offered for why this view is not likely. First, the Greek style is too good, though it is dangerous to suggest what people did or did not know in New Testament times. Second, the reference to the Apostle’s writings and “the faith” reflect a date that would be beyond the brother of Jesus’ lifetime. However, it seems clear there was a fairly defined “faith” early in the life of the church (Acts 2:42; Rom 6:17). The preponderance of opinion, however, is that the author is Jude the brother of James and the half-brother of the Lord Jesus (Mark 6:3). We know that at first Jesus’ brothers did not believe him (Acts 1:14; 1 Cor 9:5, 15:7), but the resurrection changed their mind.

The other possibility is that the name “Jude” is a pseudonym. According to this view, the letter was written by an unknown author who adopted the name of Jude and wrote pseudonymously. This was a common practice in the literature in the New Testament days. However, if you read 2 Thessalonians 2:2, the Apostle Paul disapprovingly mentions a letter circulating falsely under his name. The question is then raised, if Jude is a pseudonymous author, why did he not pick someone better known than Jude?

Audience

We also need to consider the audience. Jude does not provide their identity or locality, he simply refers to “them.” In verse 1 it says, “Jude, the servant [literally the bond slave] of Jesus Christ, brother of James, to *them*.” Afterwards the author uses other terms like, “you,” “ye,” “your,” “yourselves.” He is writing to a group of people in general. He is not writing to a specific group of believers in a specific location. Jude writes in a general nature, “to them who are *called*,” the κλητοῖς. Jude describes these called ones as those who are sanctified, loved by God the Father, and preserved in (or for) Jesus Christ. There is some indication that Jude carried on an itinerant ministry. This has led some to believe Jude is writing to believers in the places where he had preached and who were now affected by the problem of apostasy.

Occasion

The occasion and theme of the letter is also important to consider. Verse 3 very clearly addresses the occasion. “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude 3). There is an interesting difference of verb tenses in the text. The first time he says “to write,” it is the present tense, carrying the idea of a leisurely project. His intention was to write a leisurely little letter about the common salvation. Apparently something happened that then changed his plan. This occurrence was so serious and important that he said it was needful to write. This second Greek word is in the aorist tense and carries the idea of an inner compulsion. We could translate it as, “I had a compulsion to write and to exhort you to contend earnestly for the faith.” This compulsion is the occasion for the letter. Jude is addressing those who have departed from the faith and he is telling “the called” that they need to contend earnestly for the faith.

Structure

The structure of Jude has all of the common elements of New Testament letters except the final greeting. The letter utilizes the rhetorical style of the day: *exhortium, oratio, probatio, peroratio*. This structure could be used in the sermon preparation, however, a simpler structure is thus: verses 1–2 is the greeting, verses 3–4 provide the theme, verses 5–16 give evidences to support the theme, verses 17–23 provide the summation of the argument, and, finally, verses 24–25 burst forth into a doxology.

Outline

The outline for the book of Jude is simply divided into three categories. First, Jude provides words of explanation in verses 1–4. This introduction, or words of explanation, consists of a greeting in verses 1–2 and a warning in verses 3–4. Second are words of exposition in verses 5–16. Richard Bauckham states in *Jude and the Relatives of Jesus*, that this is “a very carefully composed” exposition.⁴ There are some who say that the writers of the New Testament did not engage in Bible exposition; however, in saying so, they merely reveal their ignorance. When one considers the book of Jude, what is discovered is that there actually are two expositions. Two sermons are clearly placed in the middle portion of Jude. The expositions found in Jude are similar to a Jewish form of interpretation known as Midrash. This form was a genre of literature used in the time of the early church wherein the exposition, meaning, and application of Hebrew Scripture is provided. These interpreters expound a

⁴Richard Bauckham, *Jude and the Relatives of Jesus in the Early Church* (Edinburgh: T&T Clark, 1990), 181.

Scripture passage, apply that passage, illustrate that passage, and then apply it again. This is exactly what is in the middle portion of the book of Jude.

The first of the two sermons is in verses 5–10. Here, Jude selects three Old Testament events of apostasy and shows God’s judgment on them. First, he presents the children of Israel who came out of Egypt, went into the wilderness, and those who did not believe were destroyed. The second event deals with the fallen angels. Third, he mentions the destruction of Sodom and Gomorrah. His point is that God condemns apostasy collectively. Following these presentations of Old Testament apostasy Jude illustrates and applies.

In the second sermon, Jude presents three Old Testament individuals as examples of apostates. As a pastoral aside, it is interesting to notice that Jude did not call any apostate by name who was alive, he only called the name of dead apostates. This is a good example to follow. The first apostate he mentions is Cain, next Balaam, and third, Korah. Jude’s point is that God will judge apostates individually. He shows their conduct, their character, and their course of life. Then he shows how to spot them.

Finally, he comes to the third division: words of exhortation found in verses 17–24. These verses provide a hope needed after the first sixteen verses, for if that is all we had we would all be in a state of deep depression. In the exhortation, beginning in verse 17, Jude provides us encouragement on how we are to contend against apostasy.

Special Matters

There are some special matters that need to be dealt with in Jude. First, you will have to deal with the relationship of Jude to the book of 2 Peter. Some say as many as nine or more parallels exist between these two books. There are several options as to how this occurred. One is that both were inspired by the Holy Spirit independently. Another is that they both quote from a common source. Still others claim Peter borrowed from Jude, which is, as best I can determine, the major current view of conservative scholarship.⁵ Most conservative scholars take the view today that Peter actually borrowed from Jude; however, I tend to take another view. My view is that Jude is actually quoting from Peter. This is based upon several things. Consider Jude’s reference to the apostolic warning in verses 17–18. Here he mentions the warning of the Apostles. In 2 Peter, when this is written it is in the future tense. He said “*they shall*.” When Jude writes about apostasy and apostates he does so in the present tense. One of the best commentaries on Jude is the American Commentary volume by Thomas Schreiner.⁶ I discussed the passage with him and I said that I lean toward Peter having written first on the basis of the tenses of the verbs. He indicated to me that that was a good, valid

⁵Thomas R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary 37 (Nashville: B&H, 2003), 418.

⁶Ibid.

argument. However, he takes the other view. Guthrie comments, “What 2 Peter foresaw, Jude has now experienced.”⁷⁷ The truth of the matter is, however, that it does not greatly affect the way in which Jude is taught or preached.

A second matter that may arise is Jude’s use of extra-biblical, or apocryphal, books. Jude uses two books that are not in our Bible. For instance, in verse 9, he makes reference to Michael the archangel contending with the Devil over the body of Moses. This passage is not found in the Old Testament, rather it is in an extra-biblical book, *The Assumption of Moses*. You will also notice the reference in verses 14–15 to Enoch. The Old Testament does mention Enoch, but the quotations in Jude are almost directly from 1 Enoch 1:9.⁸ Jude is utilizing non-biblical material as the Apostle Paul did in Acts 17 and in 2 Timothy 3:8. Jude is using material that is not found in Scripture. In studying these passages you will notice that Jude does not use the normal formulas that are used for a book of the Bible. The word γραφή does not occur around these verses, nor the usual formulas, “it is written,” or “it is said.” Jude is just doing what all good preachers ought to do—drawing from existing materials to enhance the understanding of those who are listening. In no way is he endorsing everything found in those texts, rather, he is doing what many preachers do today, offering an illustration without endorsing the totality of the source.

A third matter of interest is Jude’s usage of triads. For instance, he presents a triad in verse 1 when he talks about those to whom he is writing. “Those who have been loved, those who are preserved, those who are called.” When he offers the greeting in verse two, he mentions mercy, peace, and love. When he gives the Old Testament events and apostates, he also includes triads. This usage of triads helps in understanding verses 20–23. In those verses Jude states “and some,” referencing the relative pronoun in the Greek text. Jude uses this word again in verse 22, “and some have compassion.” The King James uses it again in verse 23, “and others.” (He uses it only two times. But most of the newer translations today use it three times.) There is a third use of the relative pronoun right before the phrase, “hating even the garment spotted by flesh,” which causes me to believe that the better manuscript use of the material here should be used based on his interest in triads. Noticing this usage of triads is helpful when considering the structure of your sermons.

⁷⁷Donald Guthrie, *New Testament Introduction* (Downers Grove, IL: Inter-Varsity, 1970), 923.

⁸⁴“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him” (Jude 14–15). Cf. “Look, he comes with the myriads of his holy ones, to execute judgment on all, and to destroy all the wicked, and to convict all humanity for all the wicked deeds that they have done, and the proud and hard words that wicked sinners spoke against him.” (*1 En.* 1:9). All quotations of *1 Enoch* in this essay are from George W. E. Nickelsburg and James C. VanderKam, *1 Enoch: A New Translation* (Minneapolis: Fortress, 2004).

Relevance

An important aspect to consider when preaching Jude is its relevance. Recently a preacher was on Oprah discussing the burning social issue of our day and he took the position that same-sex marriage is one of God's wonderful gifts. In the segment he said people are going to have to come up with more evidence than some dusty letters that are two-thousand years old. In other words, he is claiming that Scripture is not relevant for this day. Simply stated, this is apostasy.

It could be said that Jude is just an old book, written hundreds of years ago with no use today. However, as I have been studying Jude, I have come to believe that there is probably no book more relevant to deal with the current issues of our culture than the book of Jude. What you really have is a survival manual for believers in the days of apostasy. Rather than being irrelevant for our world, Jude is quite relevant.

Outlines

When I approach the book of Jude, I preach it in four sermons. Listed below are the outlines I have used.

#1 Here Come the Apostates! vv. 1–4.

- I. Introduction (vv. 1–2).
- II. Explanation (v. 3).
- III. Situation (v. 4).

#2 Apostasy: Then and Now. vv. 5–10.

- I. Exposition (vv. 5–7).
- II. Application (v. 8).
- III. Illustration (v. 9).
- IV. Application (v. 10).

#3 Woe to the Apostates! vv. 11–16.

- I. Exposition (v. 11).
- II. Application (vv. 12–13).
- III. Illustration (vv. 14–15).
- IV. Application (v. 16).

#4 Contending with the Apostates. vv. 17–25. (How to Survive and Thrive in the Apostasy).

- Don't Let the Apostasy . . .
- I. Surprise You (vv. 17–19).
- II. Stop You (vv. 20–23).
- III. Stifle You (vv. 24–25).

Analyzing the Book of Jude

Now we come to the matter doing the work of analyzing the book of Jude. I follow three basic steps when I am analyzing a passage of Scripture: investigation, interpretation, and application. In investigation, I ask myself the question, “What does the passage say?” There is only one way to know what the passage says, and that is to read it, and read it, and read it again. The repetition in reading will begin to provide an idea, or feel, for what is going on.

When you are reading you need to look for a few things. It is very helpful to notice the word pictures in the text. Jude has word pictures in virtually every verse. These word pictures are helpful as you preach to your congregation. John Phillips, one of my mentors, made this statement, “The difference between an average preacher and a good one is imagination.” Warren Wiersbe said, “exegesis and analysis are launching-pads, not parking lots; and imagination is what fuels the rocket.”⁹

The second step is interpretation. This is where you diagram the passage, engage in word studies, contemplate the grammar, examine the structure, consider parallel passages, and study the historical background.

The third step is application. The question to consider is, What does the passage tell me and my people to do? The text cannot be left in the New Testament times. The thought of the text must be brought into the here and now. David Helm says something I think is very, very helpful in that direction, “young preachers . . . make the mistake of thinking the sermon is . . . a storage container for housing everything they learned about the text that week.”¹⁰ The task of the preacher is to make the text relevant to the present culture so that the truths of the text are rightly communicated.

Organizing

After completing the analysis of the passage, the task is to organize it. This is the process of composition. Once the exposition is complete the job is far from through. Everything now has to be put back together. This is the process of synthesis. I have a six-step process in building my messages. 1. Unifying—identify the central theme, 2. Outlining, 3. Amplifying—add supporting material, 4. Illustrating—provide mental photographs, 5. Introducing—provide a hook, without getting too wordy, and 6. Concluding. John Broadus once said, “It is a fault of some energetic figures that they exhaust themselves before they reach the conclusion, and come up panting

⁹Warren W. Wiersbe, *Preaching and Teaching with Imagination: The Quest for Biblical Ministry* (Wheaton: Victor, 1994), 221.

¹⁰David R. Helm, *Expositional Preaching: How We Speak God’s Word Today*, 9Marks: Building Healthy Churches (Wheaton: Crossway, 2014), 48.

and hoarse and with no banner but a moist handkerchief.”¹¹ These six steps are the way to build your message.

What has been presented are the basic approaches to preparing and preaching Jude. We have not presented the details, but have merely discussed an overview. As you approach preaching Jude remember that we have plenty of areas in our culture in need of the message found in Jude. It is the responsibility of preachers to bring this message up to date and bring it to our culture to aid the churches to “earnestly contend for the faith which was once delivered unto the saints.”

¹¹John Broadus, *On the Preparation and Delivery of Sermons*, 4th ed., rev. Vernon L. Stanfield (1870; revision, New York: Harper & Row, 1979), 111.

Contending for the Faith: Jude 3-4¹

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Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into a license of immorality and deny Jesus Christ, our only sovereign and Lord (Jude 3-4).²

What Does Jude Mean by “The Faith?”

In this article, I present a brief analysis of Jude 3-4 along with a semi-comprehensive bibliography of commentaries, articles, monographs, and other works on Jude.

In preaching Jude, especially verses 3-4, one must pay attention to a few things. First, *what* is “the faith” to which Jude refers? Faith is a reference to the body of basic Christian doctrine and Christian truth. This body of basic Christian doctrine is that for which we are earnestly to contend. Notice that it is, “the faith which was once for all delivered to the saints.” The substance of apostolic faith, this body of doctrine, is complete (Greek adverb ἅπαξ, “once for all delivered”) and must govern the meaning of the terms in which doctrine is defined and discussed. This is similar to what John said in Revelation 22:19, wherein he instructed the reader not to add to or take away from the Word.

Christians are to take the basic doctrines—“the faith”—and live by them, extracting from them further implications and principles for Christian living. They are not to be denied nor distorted. Paul used similar terminology in 2 Timothy 4:7, wherein he stated that he had remained faithful to this deposit of truth, this doctrinal core, to which all believers should adhere.

Second, doctrine must be translated into contemporary Christian

¹This article is a transcription of an address by the same title delivered to the Advanced Expository Preaching Workshop, Southwestern Baptist Theological Seminary, 2-3 March 2015.

²Unless otherwise noted, all Scripture references are from the New King James Version.

experience. God himself must be known, not merely the speculations of others about God. For one to be keen in understanding God's Word and defending it, one must know God. This occurs through a personal relationship with God in Christ. It does not occur in ivory-tower scholarship where Greek, Hebrew, theology, historical theology, or systematic theology are practiced devoid of a relationship with God.

Third, the faith of the church is one even though disagreements in theology exist. Consider Ephesians 4:4–6, "There is one body, and one Spirit, even as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Though theologies are in conflict, the faith of the Lord is one.

Fourth, keep an open mind with respect to theologians and theologies, but hold firm to orthodoxy. Keep an open mind about the popular theologies of the cool pastor *de jure*. Study and reflect on their thoughts, but the truths once for all delivered—the basic doctrines of the faith as they have come down to us—are not open for debate as to their veracity and finality. Jude is saying sound doctrine is not an open question.

Fifth, "the faith," this doctrinal system, has two sides. The first is seen in verse 3—the doctrinal side. The second is in verse 4—the practical/ethical side. Notice how "the faith" of verse 3 is what is distorted by false teachers in verse 4. They have turned the grace of God into a license for immorality. These false teachers have challenged the faith and affected the ethical and practical life of believers. These verses present two sides of the same coin: doctrine and practice.

An appeal to "the faith" as being the essential sound apostolic doctrine raises the question, did Jesus have any creeds or confessions? The answer is no if speaking in the formal sense. However, the answer is yes in a material sense. Matthew 16:13–17 says, "When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, 'Who do men say that I, the Son of Man, am?' So they said, 'Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter answered and said, 'You are the Christ, the Son of the living God.' Jesus answered and said to him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.'" This confession of Peter concerning the identity of Christ is part of "the faith," the content of doctrine for Christianity.

Consider also 1 Corinthians 15:1–4, "Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." Paul is commenting on what has been delivered, "the faith" considered and described as the basic content of

the gospel. In particular this is the *kerygma*, the gospel, which is a necessary part of “the faith.”

Finally, consider 1 Timothy 3:16. This text is a message to a young minister about the “mystery of godliness.” What follows is what many think is hymnic in structure, or a confession or creed.³ “God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up into glory.” These confessions are the bedrock of Christian belief and are the unquestionable contents of “the faith” for Jude.

Doctrinal Non-Negotiables

If I were to suggest a list of ten doctrinal non-negotiables, I would include the following:

1. The inerrancy of Scripture.
2. A literal Adam and Eve.
3. The sinful nature of humanity.
4. The deity of Christ.
5. The virgin birth of Christ.
6. The sinless life of Christ.
7. Substitutionary atonement.
8. A literal, bodily resurrection.
9. A literal second coming.
10. An eternal, literal heaven and hell.

I consider these ten to be foundational first-order doctrines that constitute, at least in part, “the faith” about which Jude speaks.

Who Must Contend for the Faith?

The second consideration in preaching Jude 3–4 is the question, *who* must contend for the faith? Jude addresses not only pastoral leaders, but the entire church. God, through the inspired writing of Jude, places the onus on every member of the local church to maintain doctrinal fidelity by protecting “the faith.” B. H. Carroll spoke of the treatment of the faith, “You betray a spirit of absolute disloyalty if you regard with indifference any addition to or subtraction from the body of truth, once delivered to the saints.”⁴ Sometimes Christians claim to believe in Jesus but express little interest in the importance of sound doctrine or its protection. This is like saying, “I love flowers,

³See discussions in George W. Knight III, *The Pastoral Epistles: A Commentary on the Greek Text*, New International Greek Text Commentary (Grand Rapids: Eerdmans, 1992), 182–86; and I. Howard Marshall, *The Pastoral Epistles*, International Critical Commentary (Edinburgh: T&T Clark, 1999), 497–505.

⁴B. H. Carroll, J. W. Crowder, J. B. Cranfill, *The Faith that Saves: A Compilation of Pungent Pulpit Messages on the Vitalities of Scripture Teaching* (Dallas: Helms Printing Co., 1939), 135–36.

but I do not care about botany.” If you love flowers, you might not know it, but you care about botany. The issue of whether one cares about doctrine is crucial when it comes to the truth of the gospel and especially the person and work of Christ. The reality is that all are theologians, though one may not necessarily be a trained, professional, theologian. Some people are their own favorite theologians. Every Christian must be a biblically-educated theologian who earnestly contends for the faith.

Why Must We Contend for the Faith?

The third question is, *why* must we contend for the faith? Jude provides a simple answer: because there are false teachers. Christians cannot allow false teachers to do what they do. Jesus, along with the other New Testament authors, warned of the coming of false teachers (e.g. Acts 20:29–30; 2 Cor 11; Col 2:4–5; 1 Tim 4:1; 6:20; 2 Tim 4:3; 2 Pet 2:1; 3:4). These are texts with direct statements claiming that false teachers are coming and are currently present in our churches now. In this letter Jude is sounding the alarm: “Church, be aware!”

Beyond Jude’s simple answer is a second reason we must contend earnestly for the faith: Satan’s strategy to counterfeit the true faith. This is a truth that is clearly understood both biblically and experientially. One does not have to read too far into the two thousand year history of Christianity to understand Satan’s strategy is to counterfeit the truth of God. My mother worked at a bank for many years as a bank teller. I asked her one time, what kind of training she went through to learn how to distinguish a counterfeit bill from the real thing. She said, “None. A bank teller handles so much of the real thing that they can spot a counterfeit in an instant.” A true Christian, well-grounded in Scripture, can spot counterfeit doctrine.

How Must We Contend for the Faith?

A fourth question is, *how* must we contend for the faith? Jude provides another simple answer—ἐπαγωνιζομαι, “earnestly.” The root of this Greek word in Jude is a form of the word, “agony.” Moreover, the prefixed preposition intensifies the word.⁵ The term was used to describe the agonizing pain one experiences in running a long distance race. An alternate translation could be “earnestly fight,” for it is also a military combat term picturing hand-to-hand combat like a Roman soldier engaged with an enemy. One who does not stand his ground will be defeated. It is a superlative word of intensity. That is how one is to contend for the faith.

Doctrinal error must always be taken seriously and refuted in the church. In doing so, however, we must be sure to distinguish between that which

⁵Richard Bauckham, *Jude, 2nd Peter*, Word Biblical Commentary 50 (Waco, TX: Word, 1983), 31–32; Thomas R. Schreiner, *1, 2 Peter, Jude*, New American Commentary 37 (Nashville: B&H, 2003), 435.

is false teaching—heresy—from that which is disagreement on secondary doctrinal issues. For example, consider the varying doctrinal interpretations of eschatology. There are those who hold to premillennialism. Some of these are post-tribulation and believe that Christians are going through the great tribulation before the rapture of the church. Others hold to pre-tribulationism, believing the rapture will occur before the great tribulation. Some hold to an amillennial interpretation of eschatology while still others are postmillennial. Great debate exists among all advocates of these positions and all are legitimate interpretations, yet none should claim any of the others are heretics, apostates, or false teachers.

Disagreements do not always indicate the presence of false teachers. There is a huge difference between eschatological views that are not clearly delineated in Scripture and views, such as the deity of Christ, the blood atonement, the second-coming, or the virgin birth, that are clearly in Scripture. Denying these doctrines places one outside of doctrinal orthodoxy. Secondary doctrinal issues, however, should be discussed and debated, but we do not need to contend for secondary doctrinal issues as if they were cardinal doctrines of “the faith.” Christians must not confuse “the faith” with secondary issues that are able to remain within doctrinal orthodoxy.

When we contend for the faith, we should not do so in a contentious manner, even when we are contending with those who are false teachers. In these cases, Christians are to contend firmly but in love. We must have an eye toward reclaiming false teachers, if possible, or gaining them for the faith if they have never truly been converted.

The message of Jude is vital for the twenty-first century. Error is rampant in our churches. Truth must be proclaimed and defended. This was Jude’s burden and it ought to be ours to shoulder with him.

Jude 6¹

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Hopefully, I will not be offensive to remark that there are two kinds of preaching: text-driven preaching and bad preaching. Some may say, “That is a pretty strong statement. Do you not know that people have been saved listening to topical preaching?” Yes, I know that. I have a dear friend, the pastor of a large church in Houston, who was led to Christ by a drunk Baptist sitting on a stool in a bar. The drunk Baptist turned and said to him, “I feel sorry for you.” To which Sal Sberna said, “Why do you feel sorry for me?” And he said, “Well, what we are doing does not please God; but, in your case, you are going to go to hell.” To which, Sal asked, “Why am I going to go to hell?” And he replied, “Because you have never been saved, and you are acting like you have never been saved.” I do not know how he thought he was acting; but Sal said, “I do not want to go to hell. What do I do?” The Baptist responded, “If I had a Bible, I would show you,” to which the bartender, overhearing them, asked, “Do you need a Bible?” He pulled a Bible out from under the bar counter and handed it to the man. The drunk Baptist then showed Sal Sberna how to be saved. Sal went home and slept off the drink a little bit and read from the Bible one more time; then he got down beside his bed and trusted the Lord. What do we conclude about a thing like that? Is this a new methodology for evangelism? Go to your local bar, get drunk, and witness to somebody? No, this approach is not a new method for evangelism but illustrates how God honors the presentation of the gospel whenever and wherever it takes place. It still remains true that the only good preaching is text-driven preaching.

The only unique responsibility a preacher has is to teach his people the Word of God. Many pastors today are building their congregations based on a “let-me-tickle-your-ears” theology and approach to preaching. But truthfully, if God has said anything in the Bible, for anyone to think he can improve upon it is downright unbelievable *chutzpah*. The responsibility of the preacher is to open the Word of God and to teach its message. In fact, my definition of text-driven preaching is this: *helping your people to read the Word of God*.

¹This article is a transcription of an address by the same title delivered to the Advanced Expository Preaching Workshop, Southwestern Baptist Theological Seminary, 2–3 March 2015.

Have you ever been listening to a preacher preach and even as he is reading down through the text without offering any commentary, all of a sudden you see something you never saw before? Something leaps off the page and grabs you around the neck and chokes you right down to your knees, and you ask, "Why did I never see that before? What is going on here?" Even without explaining the words of the text, the preacher has helped you read the Word of God. That is what ought to be happening in congregations Sunday-by-Sunday and week-after-week. Help your congregation get hold of the Word of God. One of the ways to do this is to enable the people to get hold of the doctrines of the Bible.

In the study, anything new will not likely be discovered. Two thousand years of Christian history and four thousand years of biblical history are recorded. During those four thousand years, the Prophets, the Apostles, and then the Christian theologians have pondered over almost every idea. Most of the bad ideas have been jettisoned, but many ideas were good and wonderful. There will not be anything new. If a preacher does come upon a once-in-a-lifetime insight, which no one has had before, on a verse, he is a miracle worker and has done an amazing thing.

Although this may appear to be discouraging, the truth of the matter is that preachers need to proclaim the clear doctrines of the faith accepted since apostolic time. Those who think they have discovered something new soon treat this thought as a hobbyhorse and preach on it until their people are hopelessly confused. Just preach the basic doctrines of the Word of God.

One of those doctrines has to do with the origin of evil. It is a topic on which one should not long dwell. Two mistakes are made in preaching on the origin of evil and the demonic. The first mistake is to become absorbed in it. The identity of the antichrist does not matter; rather, what is important is the identity of the Christ. Preach the Christ and provide only a little attention to the antichrist. The antichrist was not Hitler or Stalin, nor is he Barack Obama. We do not know his identity, nor is it our concern as to who the antichrist is. The other mistake is the exact opposite: ignoring the origin of evil and acting as though the demonic simply does not exist. This mistake also opens the way for the exercise of the demonic. Doctrine, which simply means "teaching," must be proclaimed from the pulpit. The person in the pew needs to be taught the doctrines of the Word of God, and what we know about these doctrines comes through text-driven preaching.

This important truth is clearly seen in the book of Jude, verses 5–6.

But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. And the angels who did not keep their proper domain, but left their own abode, He

has reserved in everlasting chains under darkness for the judgment of the great day” (Jude 5-6).²

That simple text, as no place else in the Bible, introduces the reader to an event that happened pre-cosmically, before God created the universe, or at least before God created humanity. In the dim, distant recesses of infinity, God had a confrontation with early evil, presented here in this passage.

This text provides insight into the origin of evil. Jude says, “The angels did not keep their proper domain [first estate].” What exactly is an angel? Often I ask my students, “How many wings does an angel have?” Some will say “two,” and others, referencing Isaiah, say “six.” To which I ask, “Well, what about the three men who approached Abraham at the oaks of Mamre? How many wings did they have?” Apparently they did not have any wings. Why is that? According to Hebrews 1:14, angels are “ministering spirits” who are not primarily physical beings. However, an angel may assume whatever physical appearance is needed in a given situation, which is why there is variance in the Bible about the appearance of the angels.

An angel is a spiritual being who is a creation of God, and he (like human beings) is made, apparently, in the *imago Dei*—in the image of God. What does it mean to be made in the image of God? There are many aspects to being made in the *imago Dei*, but above all else it means to be ceded an attribute that only God has, i.e., the ability to make choices: to choose to serve God or not to serve God, to select being a moral individual or becoming an immoral individual. God has that freedom; and, of course, He has always chosen righteousness. Evidently, when He created angels and human beings, He also gave them that ability. This truth is highlighted when one considers a dog. I have taught my dog many things, but he does not have morality. He does not have the ability to assess moral decision-making, nor does he have the ability to decide to worship and follow God or to reject and not follow God. He is not made in the image of God.

The next thing we learn about angels is that they are ἄγγελοι. This word was used in the earliest development of the Greek language without any connection to the Bible. An ἄγγελος is someone who brings good news—a news-bearer. Angels are spiritual beings who are created in the *imago Dei* with an obvious opportunity to choose, and they are messengers. Although God uses them as messengers, He does not need them for messengers any more than He needs humans. God, by definition, needs nothing; but as a matter of the grace that completely encompasses God’s being, He sees fit to share Himself with a variety of created beings, at least two of which—angels and humans—are made in the *imago Dei*.

Eventually with the passing of time, we can only conclude that a certain number of the angels, in choosing right and choosing God, had their natures perfected so that they no longer are able to do anything but choose

²Unless otherwise noted, all Scripture references are from the New King James Version.

God. There is coming a day when that will happen to all redeemed humanity as well. I look forward to that time. When I sin now, I am hating myself and say, "God, why did I do that? Please forgive me." I look forward to the day when I do not have to keep going back to God to say, "Lord, I was so rebellious. Please forgive me for what I thought. Forgive me for what I did." The day when our natures are made perfect will be wonderful indeed.

Although some of these angels chose good, the Bible also says that some of these ἄγγελοι did not keep their first estate. As a matter of fact, three different expressions in Jude 6 and 2 Peter 2:4 describe what happened to the fallen angels. First of all, these angels "did not keep their proper domain," or "their first estate" (KJV; the Greek word is ἀρχή). Gerhard Delling, in the *Theologisches Wörterbuch zum Neuen Testament* (translated by Geoffrey Bromiley as *Theological Dictionary of the New Testament*), states, "ἀρχή always signals 'primacy,' whether in time: 'beginning,' *principium*, or in rank: 'power,' 'dominion,' 'office.'"³ John 1 contains the phrase, Ἐν ἀρχῇ, "In the beginning was the Word, and the Word was with God, and the Word was God." The word has an emphasis upon primacy in this verse. John is saying, "At the very outset, the beginning, from the time that there was nothing else, there was always the Word." There was never a time when our Lord did not exist. From the beginning, the Word of God has existed eternally.

This use of ἀρχή is its temporal expression, but the word also may refer to a dominion, which is the sense in Jude. These angels did not keep their ἀρχή. Used in this way the word references a highly exalted position, a function that would logically be above all others.⁴ When this usage is compared with the idea that "man was created a little lower than the angels" (Ps 8:5), there is a sense in which the angels, who were created before human beings, have authority over the human race. The fact is that angels exercise authority over humans. Angels are in a position of exalted authority, and God has ceded that authority to them. But apparently there was a problem. Before their natures had been perfected so that they would choose only God, there was a rebellion in heaven. The "anointed cherub" described in Ezekiel 28:14, identified as Satan, was looking into the mirror one day. He said, "Mirror, mirror on the wall, who is the wisest in the land?" The mirror answered back and said, "Oh, anointed cherub, there is nobody like you. You are without a doubt the most beautiful of all the angels of God, and you are in fact so wise that there is no way to plumb the depths of your wisdom." Satan listened to it and said to God, "I am weary of your being God. Why should you be God? I think I am going to be God." God replied, "Probably not in my lifetime."

The Bible says that there was a confrontation in heaven, which is described in the twelfth chapter of the Apocalypse. This fight is presented almost as though it were a future event, and some people think that it will be. However, chapter 12 of Revelation is actually the first case of instant replay,

³Gerhard Delling, "ἀρχή," in *Theological Dictionary of the New Testament*, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1964), 478–89.

⁴Ibid.

that wonderful modern convenience that enables you to get a sandwich and something to drink and miss the most important play of the game, but without worry because you are going to see that strategic segment twenty-two more times before the end of the evening. Revelation 12 is instant replay. There was war in heaven. Satan and his angels lifted up themselves against God; and according to Jude 6, 2 Peter 2:4, and Revelation 12:9, the rebellion of Satan involved a certain number of these angels, and they were cast out of heaven. These angels did not keep their high standing. They forfeited their position.

Now I digress to address a pastoral issue. Pastors and preachers have been elevated by God to a high position—not so much a position of authority over the congregation but one of taking the authority of the Word of God and proclaiming it. In doing so, they must heed the words of James, “Let not many of you become teachers” (Jas 3:1). Why? Knowing you “shall receive a stricter judgment” or “greater condemnation” (KJV). Those God elevates to a high position need to take into consideration that their failure to discharge the duties properly will result in the judgment of God. This judgment will be more severe than any other kind of judgment known to the human family. To be called to be the pastor of a church is a serious matter. The work of the pastor of a church sometimes seems mundane, difficult, and sorrowful in every kind of a way, but being a pastor is the most exalted position in the universe. Vance Havner was right when he said, as I recall his observations, that the pastor of the smallest Baptist church in North Carolina would be stepping down to accept the presidency of the United States. God has granted to one called to be a pastor an honor beyond any other available. With that incredible honor, however, comes a responsibility so important that to fail to discharge it with the morality of your life, the sanctity of your soul, and the voice of God in your preaching, is to fail utterly and completely.

These angels did not keep their high estate, and they “left their own abode.” The word for “abode” is an interesting word, coming from the Greek οἶκος, meaning “house.” They left their own houses. Here is a clear application: In failing to discharge the duties to God, you will lose your home. That is exactly what happens. History is full of those who could be lined up and called by name because they have lost their ministries. All through my life I have watched preacher after preacher fall. During the great revival movement on the campus of Baylor University years ago, young evangelists from that school went all over the United States of America preaching, and God moved mightily in those revivals. However, a study on where these preachers are now and looking at their lives would reveal that very few of them stayed true to God until the end. Most of them embarrassed the kingdom of God by losing their homes, their families, and other unfortunate actions. They left their homes, and that is what the angels did here.

“He has reserved [them] in everlasting chains under darkness for the judgment of the great day.” Make sure you understand that the angels did not win. No one wins when he disobeys God. No one prevails when he rebels

against the Lord God. There is always a fearful price to pay. We must keep this truth ever before our eyes and become dependent upon God's grace and forgiveness. In sinning, our homes are lost along with our high estate, and we are left with nothing but waiting on the judgment of God.

In 2 Peter, the apostle uses a word that is absent in Jude's account. "God . . . cast them [the angels] down to hell" (2 Pet 2:4). This word in 2 Peter is a *hapax legomenon* derived from τάρταρος, a well-known concept in Greco-Roman mythology referring to the place for evil spirits. There were other Greek words available to Peter. Γέεννα, for example, was a word that actually arose out of Hebrew. It was well-known because of the Valley of Hinnom—the valley where sacrifices were made to Moloch. Hinnom was located just to the south and slightly to the west of the city of Jerusalem at the time when the Israelites entered the promised land. In the Valley of Hinnom was a large stone statue of Moloch where the children of Moab would come and place a newborn infant into the sizzling hot arms of that god as a sacrifice. The children of Israel were appalled by this practice and found nothing good about that valley. They would not build their homes there, nor would they go into the valley. They made it a trash receptacle, which burned constantly, day and night. When Jesus described the place of eternal punishment, He called it γέεννα—the closest thing anybody could imagine to what it would be like to be confined in everlasting judgment.

Peter could have used γέεννα, but he used τάρταρος. Why did he do that? I believe he was trying to communicate specifically to a Greco-Roman audience at that point in time. He knew they were familiar with the concept of τάρταρος, whereas the concept of γέεννα might have been lost on them. He used a reference from mythology known to them—a word that stood for a dismal, dark place, a dungeon where evil spirits were confined.

Thus far we have seen three things pertaining to these angels. First, they did not keep their high calling. Second, they lost their house. Third, they are chained in a place called τάρταρος forever until the Day of Judgment when they shall be completely judged. There are a few conclusions to be drawn.

First, although the passage does not answer all questions, this much is clear: Angels are a special created order of messenger-beings created by God, made in the *imago Dei*, and a group of them forfeited their position and are chained in τάρταρος until this day, awaiting the Day of Judgment.

Are all the evil angels there? Apparently not. We do not have any clear explanation about much in the world of the demonic. Lacking that, any other information about the origin of the demons, to see the demonic world as a spiritual world of fallen beings is a logical extension. Although we do not find this point expressly stated in Scripture, we may deduce that the vast majority of these fallen angels were confined in τάρταρος until the Day of Judgment.

How many of them were there? We do not know since the Bible nowhere records their number. We do know that most were confined; but for

reasons best known only to God, all were not confined. For this reason, we must deal with the world of the demonic. We know it best in terms of the work of Satan.

Satan is generally conceived as the “Tempter.” This is an appropriate title, but one must remember that according to the Bible we are tempted when we are drawn aside by our own lusts (Jas 1:14). In other words, Satan does not really have to “tempt” a person to sin. He falls on his own, following after his own lusts. What, then, is the principal work of Satan? The principal work of Satan and the whole demonic world is to deceive. Satan is the great deceiver who, in a thousand different ways, has perfected ways that the C.I.A. can only dream about to deceive people. His purpose is ultimately to deceive us into choosing to follow some way other than God’s way.

How does one deal with the Devil? How do we confront him, face him, and deal with demonic spirits that cross our paths? A further question may be asked if I believe in demonic possession, and I do. Furthermore, unfortunately, the work of the demonic is something that I see on a regular basis. This should not be surprising since other pastors are aware of the demonic at work. Jesus encountered the demonic, and those who follow Him will encounter the same. Demons are a clear and present danger but should never become the focus of our attention.

Some years ago, while I was a student at New Orleans Baptist Theological Seminary, a student became infatuated and so deeply involved in demon possession that he believed just about everyone had a demon. He would spend hours casting demons out of people. At that time Leo Humphreys and I were running a coffee house ministry in the French Quarter. I would go in every night about eleven o’clock and work until about two o’clock in the morning, witnessing to runaway kids from all over the country. One night this student was sitting with a young woman. They were across the table from each other, and both were obviously exhausted. I greeted him and asked, “How are you doing?” He said, “Well, not too good.” I said, “What is the problem?” To which he replied, “This young woman has twenty-three demons.” I said, “I understand the problem.” He said, “They are difficult and I cannot get rid of them.” I asked how many he had gotten, and he said, “I have only gotten two.” So I said, “There are twenty-one more.” He said, “That is right.” And I said, “Well, you look like you could use a cup of coffee. Allow me to take over, and I will work on those other twenty-one.” So he thanked me and shuffled off to get a cup of coffee. I sat down and said to her, “Has there ever been a moment that you have repented of your sin, placed your faith in Christ, and trusted Him to save you?” And she said, “No sir. I have never done that.” I said, “May I tell you how you can do it?” She replied, “Please.” So I explained to her how to be saved and asked, “Are you ready to do it?” She said, “Oh, I really am.” So she prayed and received Christ; a beautiful smile came across her face, and she relaxed. About that time, my friend came back and asked, “How are you doing?” I said, “I got them all.”

The great need of people is conversion, new birth, and salvation. There are rarely issues with demons when biblical exorcism is necessary, but what is usually needed is conversion and a personal relationship with Christ. One should be careful not to get too involved in the demonic, while having a healthy respect for its reality. These spirits are real and powerful. The work of Satan is well beyond the house of ill repute or the bar. Satan has all of that going his way. His activity is much more likely to be in an evangelical church. What Satan wants, above all, is to thwart the work of the Lord in saving souls. He will do everything he can to halt God's work.

Is there anything else in the Bible that would sustain this truth? Consider a passage from the Old Testament:

Moreover the word of the LORD came to me, saying, "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD:

"You were the seal of perfection,
Full of wisdom and perfect in beauty.
You were in Eden, the garden of God;
Every precious stone was your covering:
The sardius, topaz, and diamond,
Beryl, onyx, and jasper,
Sapphire, turquoise, and emerald with gold.
The workmanship of your timbrels and pipes
Was prepared for you on the day you were created.

"You were the anointed cherub who covers;
I established you;
You were on the holy mountain of God;
You walked back and forth in the midst of fiery stones.
You were perfect in your ways from the day you were
created,
Till iniquity was found in you.

"By the abundance of your trading
You became filled with violence within,
And you sinned;
Therefore I cast you as a profane thing
Out of the mountain of God;
And I destroyed you, O covering cherub,
From the midst of the fiery stones.

"Your heart was lifted up because of your beauty;
You corrupted your wisdom for the sake of your splendor
(Ezek 28:11–17a).

To whom was Ezekiel referring? Or consider Isaiah 14 where the King of Babylon is addressed in a similar way. To whom was he referring in Isaiah? There are scholars who may claim, “You are reading too much into that. This is just highly poetic, stylized language about the King of Babylon and the King of Tyre.” They are correct to claim these passages are highly stylized and poetic; however, the claims made in these texts go well beyond the evil capacity of either king. These passages refer to Satan as well as to the kings of Tyre and Babylon.

Now why does Ezekiel address the King of Tyre as if he is talking about Satan? Because he is talking about both. Consider Isaiah 7:14, “Behold, the virgin shall conceive and bear a Son.” Why does Isaiah not use the usual word for “virgin”? This question has caused all kinds of problems. There is a word in Hebrew that always means “virgin,” but it is not used in Isaiah 7. The prophet used a word that could mean a “young woman,” which is the way the RSV translates it—“a young woman shall conceive.” This translation rightly created a great controversy because the proper rendering is “a virgin shall conceive.” In the case of Isaiah 7, he used a word that had a dual applicability. It was once fulfilled by the birth of Isaiah’s second child and again much later in a far greater fulfillment with the birth of the Lord Jesus Christ from the virgin, Mary. It was a dual-fulfillment prophecy. Ezekiel 28 and Isaiah 14 offer the same thing—an expression of dual fulfillment. There are judgments on both kings, but they become exemplary of the sojourn of Satan, the anointed cherub that covered and kept not his first estate.

In conclusion, let us address this question: How do you deal with the devil? Consider Jude, verse 9: “Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses dared not bring against him a reviling accusation, but said, ‘The Lord rebuke you!’” Michael is in a battle with the devil over the dead body of Moses. Speculations abound as to what this means, but in consideration of the history of Israel, and the whole human race, these speculations do not have to go too far. If the devil could have procured the body of Moses, he almost certainly would have elicited the worship of the body of Moses by all of Israel. The history of Christianity points to the reality of this problem of false worship.

Some time ago I went to Annaba—the modern city where Hippo Regius was located—the home of the great Augustine. There is nothing left of the original church but the foundation. As you enter the large church, which is now on the hill, you will find part of Augustine’s arm, or so they claim. There is a bone there, and people come to the church to venerate it. There is a tendency for humans to worship physical objects in the place of God. What was going on here in the debate over the body of Moses is clear. But Michael, you will notice, does not even bring against the devil a reviling accusation: “You foul spirit, you. Get out of here!” He does not do that. All he says is, “The Lord rebuke you.”

In the church of God, to indulge in things that even Michael the archangel would not do brings shame. We are not to engage in name-calling or

gossip in our churches. We need to preach the truth. The preaching of the truth will carry the day. The first thing to do is not become too vile in the approach to Satan. After all, God created him. As Luther said, “Even the Devil is God’s devil.”

What are we to do then? Revelation 12:11 says, “They overcame him,” using νικάω—“to conquer,” giving us the word, “Nike.” “They overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.” I would like to think that I can whip the devil with my armament and be able to shoot him, but you cannot hurt a spiritual being that way. All my armament is totally useless against Satan. I could try to amass knowledge and try to out-think him, but he has been at this so long that he can thwart any argument. There is a weapon that the devil and his angels cannot stand. It discombobulates them. It weakens them. It cuts them down. “They overcame him by the blood of the Lamb.” What an incredible and unusual weapon! But that is what happened. “They overcame him by the blood of the Lamb and by the word of their testimony.” This is how to defeat Satan.

Satan works as the ultimate deceiver. If he can deceive you into calling right “wrong” and wrong “right”; and if he can deceive you into preaching something that is half-baked and without biblical background or if he can deceive you into getting off the track just a little bit—just an infinitesimal quarter of an inch—that is all it takes completely to miss the moon, for a quarter of an inch here is 500,000 miles wide 250,000 miles away. We have a terrific responsibility with a very serious enemy. God help us to defeat him by the blood of the Lamb and the word of our testimony.

*The Benefit of Baseline Exposition*¹

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One of the things that I would say that we are bullish about at Southwestern Seminary is text-driven preaching. You may be wondering why it is not enough to say, “We believe in expository preaching.” The term “expository preaching” is a good term with good definitions, but it becomes necessary from time to time to update and redefine our language. Several years ago in the late 70s and early 80s, when Southern Baptists were dealing with the issue of biblical authority, a new term was introduced—“inerrancy.” I remember people claiming we did not need to use the word inerrancy since it is not a biblical term. They did not stop to consider that the term “Trinity” is not in the Scriptures either. Others objected that it should be enough to say that the Bible is true. Unfortunately, when I was in college I had professors who would look you in the eye and say that the Bible was true, yet did not believe in a literal Adam and Eve or in the virgin birth. It became necessary to define our terms. I think the same thing has happened in homiletics.

Formerly, an expository sermon was a sermon in which the text was central. A preacher presented a text and explained it, illustrated it, and applied it. It has now become necessary to change our language to *text-driven preaching*. The key thing about a text-driven sermon is that the text itself dictates and determines the substance, the structure, and the spirit of the sermon. Let me address an important element of text-driven preaching. I call it baseline exposition, though the term is not unique to me. It is based upon the teaching I received from Dr. Jack MacGorman who used to stand in class and say, “Gentlemen, be baseline expositors.” Allow me to paraphrase his idea. Do not take a relatively minor part of speech (i.e., adverb, participle, or obscure word) and elevate it to a star status in preaching. The congregation might think new insights are being presented, but they would not be true to the text. Baseline exposition emphasizes what the text emphasizes.

Before engaging the book of Jude let me present one reason why baseline exposition is so important. From time to time news outlets publish strange or bizarre stories. One of these stories tells of what happened in a London suburb, “Showing of *Noah* Cancelled After Movie Theater Floods.”²

¹This article is a transcription of an address by the same title delivered to the Advanced Expository Preaching Workshop, Southwestern Baptist Theological Seminary, 2–3 March 2015.

²Olivia B. Waxman, “Showing of *Noah* Cancelled After Movie Theater Floods,” Time.com, last modified 9 April 2014, accessed 10 November 2015, <http://time.com/55407/>

It turns out that the ice machine had backed up and the whole theater had flooded. Another similar headline stated, “‘Missing’ Woman Unknowingly Joins Search for Herself.”³ In 2012 in Iceland, a woman was lost while touring Icelandic mountains and volcanic sites. She got so lost that she ended up joining the search party that had been sent out to look for none other than her, which is pretty lost. Just like that woman, this world is horrifically and horrendously lost. In the midst of this lostness, as we see in Jude, there are interlopers, creepers, and false teachers who have wormed their way into churches seeking to remove the foundation of our confidence in God’s work and the message of the gospel.

The message of Jude is timeless and powerful; unfortunately many preachers tend to neglect it. Some neglect Jude because they view his message as too controversial and negative because of the focus on false teachers. They might believe Jude’s negative approach does not work well in today’s culture where everyone simply wants to get along, allow people to believe in anything, and circle up together to sing “Kum-Ba-Yah.” In the face of culture, however, and under the inspiration of the Holy Spirit, Jude claims there is such a thing as objective truth and that this truth matters. Therefore, we need to be careful about how we handle Scripture.

There is one more item to mention before we look at the text and the context of Jude. Haddon Robinson stresses that, “If you are committed to biblical authority, you must preach and preach correctly, and that it is abuse to proclaim in God’s name what God is not saying.”⁴ My late father was a family practice physician in the same town in East Texas for fifty-six years. I have an older brother who has been practicing medicine for more than thirty years. Having grown up in that family, I am aware of the good a doctor can do as well as the potential damage. So it becomes necessary in this litigious world for doctors to protect themselves, which is why they are required to have malpractice insurance. Often we hear of stories that exhibit medical malpractice, which is a serious problem. The preacher, however, unlike the physician, is not dealing with the physical apparatus of people, he is dealing with eternal souls. The last thing preachers need to be is guilty of homiletical malpractice. That is why text-driven preaching is so important.

One of my favorite quotations is from Chuck Swindoll, “The difference between something that is good and great is attention to detail.”⁵ What I want to address in what follows is how to handle Scripture accurately. We must let the text say what it says. If we will do that, God has promised to bless his work. We must be baseline expositors.

showing-of-noah-canceled-after-movie-theater-floods/.

³Ron Recinto, “‘Missing’ Woman Unknowingly Joins Search for Herself,” Yahoo! News, last modified 29 August 2012, accessed 10 November 2015, <http://news.yahoo.com/blogs/the-sideshow/missing-woman-unknowingly-joins-search-herself-165249353.html>.

⁴Haddon Robinson, “The Heresy of Application,” *Leadership* 18, no. 4 (1997): 31.

⁵Charles R. Swindoll, *Growing Strong in the Seasons of Life* (Grand Rapids: Zondervan, 1994), 60.

A Paradox in Jude

“Jude, a servant of Jesus Christ, the brother of James, to those who are called, beloved in God the Father and kept for Jesus Christ (1).”⁶ This introductory verse presents a threefold description of Jude’s audience. They are “called,” they are “beloved” (or greatly loved), and they are “kept” for Jesus Christ, or by Jesus Christ. The word “kept” in this instance is a perfect passive participle, meaning that Jude is writing to people who have been kept, who are being kept, and who will be kept in the future. The word provides a sense of completeness. We often think about protection, which leads many people to spend an elaborate amount of money and time on security systems. For the sake of our families, we strive for safety and security. However, there is no security system like the security system of a supernatural, sovereign God. If he is keeping you, you are guarded, kept, and covered. This is the idea of verse one.

Contrast that thought with verses 20–21, “But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in the love of God.” There appears to be a contradiction. In verse 1, we are kept—guarded perpetually by the supernatural security system of a sovereign God. However, in verse 21 we are to keep ourselves in the love of God. Which is it? The answer is both. In preaching through Jude, many apparent contradictions like this will need to be addressed. They are *apparent* because there is not really a conflict nor a contradiction within the text. It is a bit paradoxical.

These paradoxes exist elsewhere in Scripture. In Philippians 2:12, Paul writes, “work out your salvation with fear and trembling.” Paul is not teaching works righteousness. The very grammar of the text indicates a working to completion. Believers are to engage and exert effort in growing in obedience to the Lord Jesus. On the basis of Scripture both concepts are true. Believers are kept by God forever, but believers also have the responsibility to keep themselves in the love of God. Joshua 24:15 says, “Choose you this day who you will serve. But as for me and my house, we will serve the Lord.” In John, Jesus says, “this is the will of him who sent me, that I should lose nothing of all that he has given me,” and “no man comes to the Father except by me” (John 6:39; 14:6). We see in Holy Scripture these powerful indicators of the absolute and divine sovereignty of Almighty God. However, we also see human responsibility. How do we reconcile divine sovereignty and human responsibility? When he was asked the question, Spurgeon responded, “I never reconcile friends.”⁷ These are ideas found clearly in Scripture that we humanly cannot fully comprehend. The point is not to get hung up here, but to preach what the Bible says. Where the Bible says that we are kept by God,

⁶Unless otherwise noted, all Scripture references are from the English Standard Version.

⁷Quoted in J. I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove: InterVarsity Press, 1991), 35.

preach that we are kept by God. Where the Bible says to keep yourself in the love of God, preach that too. That is exactly what is going on in this text.

In verse 3 we see the key to the book of Jude—"Contending for the faith that was one for all delivered to the saints." The idea of the verb, "to contend" (ἐπαγωνίζομαι), involves effort and agony. It is a stated, concerted attempt to stand and contend for the faith once for all delivered to the saints.⁸ In considering this text the term "interloper" comes to mind. This is a word that is not heard much. My wife had an uncle who was very ill and it became necessary for a nurse to stay with him at night. We explained to him that someone would be staying with him all night and we went home. The next morning at about five o'clock my wife's uncle called. He said, "Matthew, you have got to come over here. There is an interloper in my house." The sad truth is that he woke up confused and had forgotten our conversation. He was convinced that someone had broken into his house and believed the nurse was there to harm him. Interlopers, or creepers, exist and can come in undetected. In the midst of falsehood, distortion, and perversion, Jude says we are to contend for the faith once for all delivered to the saints.

Consider the phrase, "the faith." This *faith* is once for all delivered to the saints. "Once," here is in the absolute sense. It speaks of something that is done uniquely—only once. The depository of truth that we have been given is the once-for-all truth. Some look at Jude and think that it is not very loving and seems to be hammering on people and taking them apart. Christians are not to be contentious nor offensive, but that does not mean we should not stand for the truth and contend for the faith. Unfortunately, there are many preachers today who are fearful of offending people and rarely consider offending a holy God. What they need is a fresh dose of steel in their backbones, the very point Jude is making with the idea of contending for the faith.

This reminds me of the story of Winston Churchill having conflict with the Prime Minister during one of his terms in the British Parliament. He believed the Prime Minister was not playing the man. In relation to this controversy he publically said in Parliament,

I remember when I was a child, being taken to the celebrated Barnum's Circus, which contained an exhibition of freaks and monstrosities, but the exhibit on the program which I most desired to see was the one described as "The Boneless Wonder." My parents judged that the spectacle would be too demoralizing and revolting for my youthful eye and I have waited fifty years, to see The Boneless Wonder sitting on the Treasury Bench.⁹

⁸Thomas R. Schreiner, *1, 2 Peter, Jude*, New American Commentary 37 (Nashville: B&H, 2003), 435.

⁹William Kristol, "Boneless Wonders," *The Weekly Standard*, last modified 22 January 2007, accessed 10 November 2015, <http://www.weeklystandard.com/Content/Public/Articles/000/000/013/162waviy.asp>.

Our churches do not need boneless wonders in the pulpit. This does not mean preachers ought to have an overweening confidence; rather, they ought to have absolute confidence in the Word of God—the faith once for all delivered to the saints. That is what Jude is saying.

Context and Contrast in Jude

These creepers (my term for interlopers in verses 4–19) have crept, slipped, and wormed their way into the church. These creepers deserve judgment, for they have displayed arrogance, delighted in corruption, and have come in by the side door. Jude cares about the truth and the audience to whom he is writing. His purpose is to give them a word of warning. Look at the description of these creepers. They are “hidden reefs,” “waterless clouds,” “fruitless trees,” “wild waves of the sea casting up the foam of their own shame,” and “wandering stars for whom the gloom of darkness has been reserved forever.”

Jude is fond of the verb *kept*—the Greek verb τηρέω—using it five times in his letter.¹⁰ What is interesting is that he uses it in the last part of verse 13. The ESV reads, “wild waves of the sea casting up the foam of their own shame, wandering stars for whom the gloom of utter darkness has been reserved,” or kept “forever.” As we consider the usage of τηρέω and its idea of keeping, two things are clear: God keeps and guards his beloved people, but God also keeps judgment for those who have perverted and turned a blind eye and a deaf ear to his Word. This is a powerful contrast—the creepers are *kept* and reserved for judgment, but the “beloved” in verses 17 and 21 are *kept* in the love of God.

All of this leads to one of the great practical features of the book of Jude. It is often an easy choice as preachers survey the landscape of our lives and ministries, look at the world around us, and become so discouraged by the world that we want to throw in the prophetic towel and say that the world is going to hell in a handbasket. At times like these Jude provides us some very helpful instruction. The question we are asking is, How do you respond when the world is going crazy? How do you respond when people are attempting to infiltrate the church and to twist and pervert the truth? You keep yourselves in the love of God.

In light of this, let us consider the grammatical construction of Jude 20 and 21. These two verses constitute a meaningful preaching unit of thought and are powerfully important. Structurally, notice the Trinitarian nature of verses 20–21. “But you, beloved, building yourselves up in your most holy faith, and praying in the Holy Spirit,” there is the Holy Spirit, “keep yourselves in the love of God,” there is God the Father, “waiting for the mercy of our Lord Jesus Christ,” there is Jesus the Son. In the span of two verses we have Father, Son, and Holy Spirit. Since this text presents the Trinitarian nature of our God preachers need to preach the Trinitarian nature of God.

¹⁰Schreiner, *1, 2 Peter, Jude*, 490.

In preaching this nature we must be careful not to preach solely from the English text. At first glance this text appears to be a simple four-point sermon: to “build yourselves up,” to “pray in the Holy Spirit,” to “keep yourselves in the love of God,” and to “wait for God’s mercy.” All of these are in the text; however, that is not the best way to preach this text. In fact, it is not a text-driven way to preach the text. This is so because, in giving equal weight to these four things, the benefit of baseline exposition is missed.

Verse 21 contains the imperative, “keep,” which is an aorist active imperative. The aorist tense speaks of the timeless nature. It has a past orientation, but it also has continuing impact—it speaks of urgency. For instance, in 2 Timothy 4, Paul writes to Timothy, κήρουξον τῷ λόγῳ, with an aorist imperative. It is as if Paul is saying, “Timothy, whatever else you do, preach the Word.”

In addition to the imperative this text has three participles: building, praying, and waiting.¹¹ A baseline expositor is going to look at the text and consider the main verb. Then, knowing that participles often qualify, elaborate, amplify, or expand the idea of the verb, he subordinates the participle to the verb. That is exactly what baseline exposition does in this text.

Structurally and grammatically, the verb that is driving the sermonic bus here is “keep yourselves in the love of God.”¹² It is followed by three circumstantial participles: building, praying, and waiting. Let us consider more closely “*keep* yourselves in the love of God.” The word for love is a form of ἀγάπη, a dative of sphere. It is as if Jude is saying, “Do not stray outside the love of God.” This raises a question, What is Jude talking about in “the love of God?” Is it my love for God? Or is it God’s love for me? In consideration of the context it is best to take “the love of God” as a subjective genitive, which means that the focus is on God’s love for us.

In Jude there is an emphasis on “keeping,” since it is used five times. Previously the idea is negative, as in verses 5–6 where the angels did not keep their proper place. We also see it in verse 13 where creepers are kept in darkness forever. In contrast to these, in verse 21, Jude says, “keep yourselves in the love of God.”

With this in mind let us consider the first participle, “building yourselves up in your most holy faith.” The idea is to build, or to build further upon, an already existing structure. Jude is hearkening back to the foundation of the faith delivered once for all to the saints. This faith is the foundation on which to build. It has to do with a commitment to Christ based on this once for all faith delivered to the saints.

Consider the second participle, “praying in the Holy Spirit.” Pray in the sphere or under the influence of the Holy Spirit. A stark contrast exists when we look back to verse 19. There Jude asserts that these creepers and false teachers are devoid of the Holy Spirit of God. In contrast to these

¹¹Peter Davids, *II Peter and Jude: A Handbook on the Greek Text* (Waco, TX: Baylor University Press, 2011), 32–34.

¹²*Ibid.*, 34.

false teachers, or creepers devoid of the Holy Spirit, believers are to pray in the sphere of the Holy Spirit. When believers pray under the influence of the Holy Spirit, they pray in a manner that these false teachers lack. In this contrast Jude is offering a great encouragement.

Finally, consider the last participle: “waiting,” “expecting,” or “looking.” It says, “waiting for the mercy of our Lord Jesus Christ that leads to eternal life.” Once again, believers are to look forward to that mercy that is theirs at the last judgment. The mercy obtained and experienced exists because of the blood of Jesus Christ. In contrast to this mercy, these creepers and interlopers, devoid of the Spirit, are not covered by the blood of Christ, and are set up for eternal condemnation. All of these contrasts are intended to offer encouragement to Jude’s readers.

The Sermon Outline

When I preached this text I entitled the sermon, “Keep Yourselves in the Love of God.” I think sermon titles are significant and encourage their use. There is no need to spend four to six hours each week coming up with a cool, alliterative sermon title. However, more consideration should be given than, “The sermon today is Jude 20–21.” We want to attract the congregation to the text so that they are thinking about the text before the sermon.

When I go into churches I enjoy perusing the order of worship. Often, when I look at these orders of worship, the choir anthems and the congregational songs are listed, even the words of the songs are presented, but for the sermon it merely lists, “Sermon,” or “Message.” Though I am not trying to be ungracious, it is interesting that all of the music and titles are published but the sermon title is missing from the worship guide. Preachers should not miss the opportunity to call attention to the message from God’s Word. Though there is more to a sermon than a title, the title can be helpful nevertheless. It calls attention to the sermon itself.

In the case of my Jude sermon, the title comes right out of the text, “Keep Yourselves in the Love of God.” The main idea follows from the text and the context and is simply this, Those who are kept by God keep themselves in the love of God. Alternatively it could be stated, You know that a person is truly kept by God when he keeps himself in the love of God.

For the introduction I discussed how some obsessions are kind of crazy, but believers need to have a biblical obsession. I mentioned a gentleman by the name of Francis Johnston who successfully set out to gather together the world’s largest ball of twine. It weighed more than 17,000 pounds and is recorded in the *Guinness World Book of Records*.¹³ I am not sure many of us would say amassing the world’s largest ball of twine is a great obsession. The

¹³Tim Hwang, “Twisted: The Battle to Be the World’s Largest Ball of Twine,” *The Atlantic*, last modified 9 September 2014, accessed 10 November 2015, <http://www.theatlantic.com/technology/archive/2014/09/twisted-the-battle-to-be-the-worlds-largest-ball-of-twine/379828/>.

point is that if we are going to be obsessed about something, let it be about something that matters. I think what Jude is saying is that in these crazy, twisted, messed up days, be obsessed about walking in close fellowship with the Lord Jesus Christ.

Dr. MacGorman used to say in class, “Admonition is love’s authentic expression in a time of danger.” Imagine a parent who knows his child is about to run out into a street. What if this parent says quietly, “Sweetheart, you may want to think about getting out of the street?” This is not the tone of a loving parent. A parent seeing the impending doom yells, “Get out of the street!” The love for the child compels him to do so. Admonition is love’s authentic expression in a time of danger. Preachers should not be afraid to warn their congregations as they should also warn themselves.

Keep Yourself in the Love of God

What is the approach to preaching this passage? Essentially, a one-point sermon could be preached: keep yourselves in the love of God. Points two, three, and four essentially explain how this is accomplished: building up in your faith, praying in the Holy Spirit, and waiting for Christ’s mercy.

Consider how to keep yourself in the love of God. Dallas Willard said a mouthful several years ago when he reminded his readers that grace is opposed to earning, not to effort.¹⁴ There are people in your churches who understand the concept of grace but do not understand the significance of works in their proper orientation. No man is saved by works, as Paul writes in Galatians. If we could be justified by works then Christ died meaninglessly—he died in vain. No one is saved by any amount of good works. The problem is that too often we abuse and misunderstand the concept of grace. Paul says to work out your salvation with fear and trembling. Perhaps the greatest preacher of grace is also the one whose favorite verb is ἀγωνίζομαι. He is agonizing. He is pressing. He is pushing. He is trying with all of his heart and all of his effort not to earn a right relationship with God. Rather, he is in strong pursuit of the Lord Jesus Christ who rescued him out of darkness and death.

Today, too many treat their salvation as if it were merely a baptism of fire insurance when in reality it is a matter of fire-endowment. Preachers need to help their people understand the healthy relationship between grace and effort. There are too many people in the pews who think walking an aisle, being baptized, and regular church attendance leads them to the glory road. The task of the preacher is to help believers know they are saved by grace and need to grow in grace. Part of that process is cooperating with the grace of God, which means keeping *ourselves* in the love of God. Many preachers are good at exhorting us to love more, show more kindness, and witness more. Jude helps his readers see what that looks like to help them accomplish it.

¹⁴Dallas Willard, *The Great Omission: Reclaiming Jesus’s Essential Teachings on Discipleship* (San Francisco: Harper Collins, 2006), 34.

Building up in Your Faith

First of all, “building yourselves up in your most holy faith.” Let us return to the idea of faith. Remember that this faith is delivered once and for all and is an emphatically holy faith. It has to do with content, which is found in the testimony of Scripture. It is not found in imagination, in feeling, nor in intuition. One of the most helpful things a preacher will ever do for his people is to help them judge everything by Scripture. It is impossible for church members to learn how to do that unless the preacher is in the pulpit letting the text say what it really says.

Too often and in too many churches, we have what I call, *Sharignorance*, sharing ignorance. Here is how sharignorance works. Christians gather together in a classroom to study a passage of Scripture. One might read the passage and say, “Let us talk about that passage. What does that passage mean to you? How does it make you feel?” Then, he turns to the next person and asks the very same things. In doing so, no definitive assertion nor definitive conclusion about the text is reached. All that is accomplished are compliments to comments and feelings that are shared in the group. This is not the way to handle God’s Word. Sharignorance should not be done from the pulpit and should not be allowed in small group Bible studies. Often, one hears well-meaning, professing Christians say things like, “I really struggle with that passage.” “My God would never allow that.” “I do not think God would ever judge those people.” “God just really wants people to be happy.” “God would never forbid those two people, if they love each other, to be married.” We should love people enough to tell them to submit their feelings, opinions, emotions, and sentiments to what God has revealed in the inerrant Word of God.

This is the point Jude is making. He is writing about doctrinal conformity. Paul writes about it in 1 Corinthians 12 as he considers the diversity of gifts within the local church. This is true in our local churches. There are people who have natural endowments (e.g., they can sing or they can do carpentry work) and there are particular spiritual gifts (e.g., showing mercy, helps, or teaching). There is a diversity of gifts in the churches and they are celebrated. However, I would defy anyone to show me a place in all of Scripture where doctrinal diversity is celebrated. Though disagreements and confusion are often in our churches, the point is that the Bible guides believers to a profound doctrinal conformity.

This concept is in Jude in “the faith once for all delivered to the saints.” In consideration is the content of this faith, which Jude refers to as the commitment to truth. More precisely, it is a matter of stewardship and personal commitment. Consider the human body. When muscles are not exercised they begin to atrophy, dissipate, and lose strength. Jude is using a construction term to illustrate the need to keep on building yourselves up on the foundation that has already been laid of your most holy faith. Dr. MacGorman would also talk about this text and say, “Gentlemen, when it comes to the faith once for all delivered to the saints, trust the adequacy of the carrier.”

The preacher must trust in this adequacy himself and teach his people to do so as well. The Lord is the one who provides this truth.

During a cold snap in Texas there can be some pretty bizarre weather. One time the mailman did not show up at our house for several days. I was expecting a couple of important letters and was concerned. My concern grew into worry as I constantly queried my wife about the arrival of the mail. Because of the weather, the carrier did not make it to my house. In looking at this text I was reminded of that episode. However, when we are talking about the Lord God Almighty as the carrier of the truth we know that he never misses a delivery. Moreover, he has made the ultimate delivery in the testimony of Holy Scripture.

In addition to this, there is a description of people who are marked by their corruption of the truth. When people do not want to live according to God's standards they either try to change the truth or to deny the truth, which leads to immorality. In looking at the corpus of Scripture as a whole, wherever there is immorality there is idolatry. This is the substitution of someone or something for the worship of the one true God. The connection between immorality and idolatry is the anesthesia of idolatry. Greg Beale writes, "What we revere, we resemble, either for ruin or restoration."¹⁵ One of the symptoms of the anesthesia of idolatry is less sensitivity to truth of God's Word and more reliance on the world's perspective of how to live. Beale continues, "Christians lose their identity as the people of God because of idolatry. They must be shocked out of it by hearing the Word of God, and by heeding the Word of God."¹⁶ The simplicity of this may sound like fifth-grade Sunday school, but it is powerfully important to understand that Christians are to be a people saturated with the Word of God. The victorious life is elusive if we open up the Bible on Sunday and ignore it the rest of the week. If a preacher wishes his congregation to become saturated in Scripture, he must create the environment that models a love and a passion for Scripture, beginning with an accurate handling of the text in the pulpit.

When God's Word is supplanted as the central focus of theology and practice, nothing but idolatry remains. When a church has problems, too often that leadership will consult business management or psychology rather than Holy Scripture. This is idolatry. The primary place of counsel is always Holy Scripture. This is how to build yourself up in your most holy faith.

Praying in the Holy Spirit

Next Jude addresses praying in the Holy Spirit. The word for "praying" is another participle. The true saints of God sense their own weaknesses. First Peter 5:6–7 says, "Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you." Approaching this passage in a text-driven

¹⁵G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove: IVP Academic, 2008), 307.

¹⁶*Ibid.*, 305.

manner means to consider the imperative command, “Humble yourselves,” which is amplified by a participle. You humble yourself by casting your cares on him. The point is that proud people are not known as praying people because they are not dependent people. The measure of one’s dependence upon the Lord is seen in his prayer life. Jude understood that with the onslaught of freaks, perverts, and creepers coming along, the only way his readers were going to stand is in wedding together prayer and the Word.

“Pray in the Holy Spirit.” This is intoxicated prayer under the influence of the Holy Spirit. Romans 8:26 addresses an aspect of praying under the influence of the Holy Spirit when believers do not have the words to pray. In these times the Holy Spirit makes utterances with groanings that are too deep for words. This is part of it, but another practical aspect to pray in the Holy Spirit is to use the words that God himself inspired. It is a beautiful thing to pray God’s promises back to him. It should touch the hearts of parents when a child reminds them of a promise. “Daddy, you promised today that we were going fishing.” “Mom, you promised that we were going to Six Flags.” Their statements encourage parents to honor that promise. Jesus said, “If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him” (Matt 7:11). For an example, consider praying Psalm 119:36–37. “Incline my heart to your testimonies, and not to selfish gain! Turn my eyes from looking at worthless things; and give me life in your ways.”

Relationships demand communication, and in prayer it is all about connection. In our world we communicate via social media at any time of day, but living in a high-tech culture often means living in a low-touch culture. Technology moves forward and leaves people and meaningful communication behind.¹⁷ Communication with other persons requires relationships with those persons. This reminds me of my fourth-grade girlfriend, Sharon. I thought she was quite beautiful. If you remember what it was like to have a girlfriend in the fourth grade, you will remember that you never really talk. Rarely are you even seen in the same room together. What you do is take out a piece of paper and write a two sentence note. You give it to your best friend who delivers it to your girlfriend’s best friend, and several hands down the line it finally gets to her. In response she follows the same protocol through her intermediaries. What develops is this deep, rich, and fulfilling relationship, right? Of course this is not how it works and after a couple of weeks Sharon broke up with me. Relationships do not exist with people with whom we never talk. This lack of communication is existent with many professing Christians, both in human relationships and in prayer. It is all about communication.

¹⁷Kel Smith, *Digital Outcasts: Moving Technology Forward without Leaving People Behind* (Philadelphia: Morgan Kaufmann, 2013), 127.

Waiting for God's Mercy

Finally, let us consider the third participle, “waiting for God’s mercy.” The participle is not passive, rather it is “looking, expecting, anticipating.”¹⁸ Christians understand that this world is not our home. We are aliens and pilgrims. In consideration of the residential status of Christians we see an inextricable connection between eschatology and ethics. Though the objection can be made that some are so heavenly minded they are not any earthly good, that is not our problem today. The primary problem today is that too many profess the name of Jesus but do not long for the return of Jesus. There exists in our churches little thought about, or longing for, his return. Rather, even though it is often admitted that these are crazy times many Christians are content believing they have their best life now.

In looking back at Jude let us ask, How do we live in these crazy times? The answer is that we anticipate the mercy of our Lord Jesus Christ. Consider the word mercy, ἔλεος, and its Old Testament counterpart רַחֲמִים. These words are rich and the English language fails to capture them, but they speak of pity, tenderness, and loyal love. They present God withholding from us what we deserve due to our rebellion, sinfulness, and brokenness. Believers are those who wait for the mercy of the Lord Jesus Christ that leads to eternal life.

Jesus is going to come again and if we are kept by the Lord Jesus then we are kept forever. His mercy is that we are covered by his blood and are with him forever and ever. Notice the contrast, instead of those who have corrupted the truth—those who have corrupted themselves and who are kept for judgment—the Bible says that we are kept for the mercy of God that is to be revealed leading to eternal life. The principle is this: future assurance shapes present activity.

How is the reality of eternity shaping life today? Often we hear people speak of long-term planning. What if we plan thirty million years ahead when time is no more? How important are the present problems? In contrast to eternity the world’s present predicaments are purely pedantic. From the earliest time the church has longed for the appearing of the Lord Jesus. *Maranatha*, even so Lord Jesus, come. Two thousand years have passed and the longing for his appearing should be just as strong. The missionary Amy Carmichael once said, “We have the presence and the promises of God. We are meant to march to that great music.”¹⁹ Those with the presence and promises of God need nothing else.

Finally, let us look at that great doxology in verse 24. “Now to him who is able to keep you.” I keep myself in the love of God and he keeps me. The greatest privilege believers have is to declare to our generation the unsearchable, inestimable riches of Jesus Christ. A message as wonderful as the gospel

¹⁸Curtis Vaughan and Thomas D. Lea, *1, 2 Peter, Jude* (Grand Rapids: Zondervan, 1988), 231.

¹⁹Amy Carmichael, *Gold by Moonlight: Sensitive Lessons from a Walk with Pain* (Fort Washington, PA: CLC Publications, 2000), 15.

calls for accuracy, focus, and determination. The privilege of the preacher is to point people away from gross idols and urge and plead with them to run into the arms of the one true God who has revealed himself fully and finally in the person of Jesus. When people really meet Jesus, they discover that no substitute will ever do. In conclusion, ponder the words of Ora Rowan's *Hast Thou Heard Him, Seen Him, Known Him?*

Hast thou heard him, seen him, known him?
Is not thine a captured heart?
Chief among ten-thousand own him,
Joyful choose the better part.

Idols once they won thee, charmed thee,
Lovely things of time and sense;
Gilded thus does sin disarm thee,
Honeyed lest thou turn thee thence.

What has stripped the seeming beauty
from the idols of the earth?
Not a sense of right or duty,
but the sight of peerless worth.

Not the crushing of those idols,
with its bitter void and smart;
but the beaming of his beauty,
the unveiling of his heart.

Who extinguishes their taper
Till they hail the rising sun?
Who discards the garb of winter
Till the summer has begun?

'Tis the look that melted Peter,
'Tis the face that Stephen saw,
'Tis the heart that wept with Mary,
Can alone from idols draw

Draw and win and fill completely
Till the cup o'erflow the brim;
What have we to do with idols
Who have fellowshiped with him?

Keeping Your People Glued to Jude: Using Illustrations that Stick¹

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John Phillips once told the story of a young Indian brave in New Mexico that fell in love with a young girl. This created a problem since she lived on the other side of the reservation and the distance between them was significant. In order to communicate with each other, they revived the ancient tradition of sending smoke signals. The brave would send smoke signals to his love and she would reply in the same manner. After a while, communication by smoke signals caught on across the reservation. It became somewhat of a pastime for people to sit outside to see what people were saying. While this “renaissance” in communication occurred, the United States tested its first atomic bomb. An old Indian man that was sitting on the front porch with his wife looked up at the massive mushroom cloud and said, “Huh. I wish I would have said that.”² The difference between a sermon that sticks and a sermon that is soon forgotten is oftentimes found in the way it is illustrated. Illustrating the text is vitally important and worthy of consideration.

The purpose of text-driven preaching is to communicate the structure, spirit, and substance of the text. Sometimes the process is described by noting three simple things that should be done with the text—explaining, illustrating, and applying. Others might prefer to describe the preaching task with just two words: explanation and exhortation. These expositors concentrate on a thorough explanation of a selected text coupled with an exhortation for their hearers to obey, otherwise known as application. A concerted effort is made to transfer the information of the text and then offer a challenge to obey. If one of these preachers asked for a critique of their sermons I would affirm their exposition and exhortation; however, I would point out their weakness in illustration. In short, I would say, “You leap in explanation, but you limp with illustration.”

Text-driven preaching contains more than explanation and exhortation; illustration must be included, even if it is considered a subcategory of explanation. Preachers who do not put forth the effort to illustrate the text

¹This article is a transcription of an address by the same title delivered to the Advanced Expository Preaching Workshop, Southwestern Baptist Theological Seminary, 2–3 March 2015.

²John Phillips, “The Lord Strong and Mighty,” (Jacksonville, FL: Jacksonville Pastor’s Conference, 1994). CD.

will find their sermons ruined by the Scylla and Charybdis of abstraction and boredom.

I came across a comic in a Baptist newspaper with two men talking to each other.³ The first man says, “Our pastor used fifty-eight scriptures in his sermon. He knows how to exhaust a subject.” The reply of the other man was, “as well as his audience.” Many preachers are guilty of exhausting an audience with explanation, explanation, explanation, or even exhortation, exhortation, exhortation, and never illustrating the text. Preachers that place illustrative efforts on the back-burner of sermon preparation have actually misunderstood the fundamental purpose of illustrations. Illustrations are not optional window dressings; rather, they are a necessary means of communicating the meaning of the text.

The word “illustration,” comes from the Latin *illustrare*, meaning “to cast light upon.”⁴ In short, illustrations clarify meaning and as such are key components in explaining the text. Constructing a sermon without illustrations is like building a house without windows. It is no wonder congregations often fail to see the point of sermons when illustrations are absent.

Preaching the book of Jude is no exception. In fact it may be argued that Jude, along with the other Epistles, are a secondary form of preaching.⁵ Operating with the idea of Jude as a form of preaching, we will look at the book as a sermonic model and mine the method of illustration embedded within. In doing so, we will consider not only how to illustrate sermons, but also how to illustrate them well by considering five ways to temper sermons with illustrations that produce better sermons.

Temper Sermons with Illustrations Embedded in the Text

Text-driven preachers should not look to add anything to or beyond the text with their illustrations; rather, they should temper their sermons with illustrations already embedded in the text. There are two extremes with sermon illustrations. First, a sermon may contain too much illustrative material. This is a sermon with little more than narratives, stories, and personal anecdotes. A few years ago, a friend and I were attending a youth

³*The (Oklahoma) Baptist Messenger*, 26 February 2015, accessed 9 December 2015, <http://www.mydigitalpublication.com/publication/?i=247053&cp=10>.

⁴Al Fasol, *Essentials for Biblical Preaching: An Introduction to Basic Sermon Preparation* (Grand Rapids: Baker, 1989), 82.

⁵Sidney Greidanus said, “In the Greek tradition, a letter was a stand-in for its author. . . . Hence one can characterize the New Testament Epistles as long distance sermons.” Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1988), 314. William Barclay stated that “Paul’s letters are sermons far more than they are theological treatises. It is with immediate situations they deal. They are sermons even in the sense that they were spoken rather than written.” William Barclay, “A Comparison of Paul’s Missionary Preaching and Preaching to the Church,” in *Apostolic History and the Gospels: Biblical and Historical Essays Presented to F. F. Bruce on His 60th Birthday*, ed. W. Ward Gasque and Ralph P. Martin (Grand Rapids: Eerdmans, 1970), 170.

event at a newly remodeled facility. The quality of music and the massive high definition screens were unbelievable. When the preacher came out the young crowd erupted in applause and I thought to myself, “This is going to be good.” My opinion changed rather quickly as I listened to how the preacher handled the text. The first thing I noticed was that the preacher did not even have a Bible in his hand. Perhaps, I thought, he would put the text on the screens, utilizing the new technology. Twenty-five minutes later, however, the sermon concluded having only presented a number of humorous anecdotes and stories, and a few misquoted and misaddressed texts of Scripture. I left saddened that the opportunity to preach the Bible to six-thousand youth was wasted with anecdotes, stories, and humorous narratives. Text-driven preachers must avoid sermons that are nothing more than illustrations and lack biblical explanation.

Second, a sermon may be virtually void of illustrations, metaphorical language, or word pictures. These sermons are preached by those who treat the pulpit as though it were a classroom lecture. Though there is a plentitude of information, the sermon is devoid of illustration. This reminds me of a sermon I once heard. The preacher presented a tremendous amount of exegetical information, yet during the long and tedious process of presenting this information, I felt like I was being held underwater. He was declining nouns, parsing verbs, and explaining the text. After twenty minutes, however, I needed a break. This is not a critique of his explanation, which was good, but I needed a change. Communicating information is vital; nevertheless, a lack of illustrative material is tantamount to holding an audience under water. A good illustration—a good word picture—brings the audience up for air.

Text-driven preachers should avoid both extremes. Do not over-illustrate and preach without explanation or exegesis. Nor should you over-explain and bore the audience with a constant and continual transference of information. Good preachers follow the eleventh commandment—Thou shalt not be boring. A preacher will avoid boredom and abstraction if he aims for an accurate representation of the text under consideration while taking advantage of the many illustrative opportunities that abound within it.

Jude contains a significant number of similes, metaphors, and illustrations. In fact, it could be argued that the majority of the book is illustrative in nature. In approaching Jude as a text to preach one should, first, note the various word pictures. For example, “contend earnestly” (v. 3), “for certain persons have crept in unnoticed” (v. 4), “to build ourselves up” (v. 20), and “snatching them out of the fire” (v. 23) are all excellent word pictures.⁶ These are only a few examples. Do not resist illustrative language and imagery that helps captivate and turn the hearer’s ear into an eye.

Second, note the many similes and metaphors. Consider, for example,

⁶Unless otherwise noted, all Scripture references are from the New American Standard Bible.

“just as Sodom” (v. 7), “like unreasoning animals” (v. 10), and “These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; wild waves of the sea, casting up their own shame like foam; wandering stars for whom the black darkness has been reserved forever” (vv. 12–13). Jude is full of similes, metaphors, and word pictures.

Third, also note the many Old Testament narratives referenced in Jude. In verse 5, Exodus is referenced. In verse 6 fallen angels, in verse 11 Cain, Balaam, and Korah. In verse 14, you have Enoch spoken of, who of course, is an Old Testament character. You even have a possible, depending on your view, Apocryphal narrative referenced in verse 9.

A cursory reading of Jude reveals that illustrations abound. The point is not that Jude lacks the use of clear propositional statements, but to highlight that scores of embedded similes, metaphors, and illustrations in Jude also contain propositional truth. Many of the illustrations in Jude’s epistle are references to Old Testament narrative. The job of the text-driven preacher is to mine them, understand them, and present them in their context, which includes their specific genre. In order to exposit the Bible rightly, one must consider the genre of the specific biblical text so that it is treated in the manner in which God intended. In preaching Jude, and other texts, pay attention to the Old Testament references so that you can temper your sermons with illustrations embedded in the text.

Temper Sermons with the Fruit of Word Studies

The second major point is that we need to temper our sermons with the fruit of word studies. Words and phrases contain a wealth of illustrative material and are often overlooked. The problem of finding good illustrations oftentimes can be solved by simply looking at the rich word pictures already embedded in the text. It takes work, but it will greatly improve a sermon.

In order to temper sermons with the fruit of word studies a few points need to be addressed. First, never miss the perfect tense. The perfect tense in Koine Greek is what I call, “the money tense.” A perfect tense verb is a past event with ongoing results. These verbs are not in the text by chance nor circumstance, rather, they have been placed there by the Holy Spirit to communicate something special. Though the preacher should be careful about being too technical, the need exists to explain the perfect tense. Make sure you mine out perfect tenses to see the rich truth communicated through them.

As an example, consider verse 1, “Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, *beloved* in God the Father.” The word “beloved” is in the perfect tense, which means these are persons not just loved at one moment but that they are continually loved. In other words, God’s love is not just past, but also present and future. We see another perfect tense in the next phrase, “*kept* for Jesus Christ.” This concept of being

kept is not for just one day, but is also inclusive of past, present, and future. It is the continual watchful eye of God the Father looking over his flock. In unpacking these two present tense verbs we are able to find helpful illustrations embedded in the text.

Second, study all verbs in the text closely. Many verbs are etymologically rich and yield great fruit for illustrations. Examples are found in verse 3, “Beloved, while I was making every effort to write to you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith.” The phrase, “appealing that you contend earnestly,” presents the word “appealing,” which is the word παρακαλέω. Παρα is a preposition that oftentimes means “alongside,” and καλέω is a verb that means “I call.”⁷ The word παρα (*para*) is easy to remember. Those jumping out of airplanes need *parachutes*—something that comes alongside those who are falling. Those that have legal issues need a *paralegal*—one who comes alongside and offers assistance. Those who are hurt need a *paramedic*—one who comes alongside someone in need and offers aid. When the preposition and the verb are joined together in the word παρακαλέω, it is translated, “to appeal, to urge, or to make a strong request.”⁸ The etymology of this word comes from the speeches of leaders and soldiers who urge each other on. It is used in speeches and commands that sent fearful and hesitant soldiers and sailors courageously into battle.⁹ A simple word study of one word richly adds illustrative opportunity to a sermon. In illustrating this word a preacher can easily tell of a military leader encouraging his troops. This point has many illustrations available like the story of William Wallace, who called the sons of Scotland to fight against the English. Without serious word studies important and simple illustrations would be missed.

Furthermore, consider the word “contend.” The word was used of athletic contests and the struggle and effort of athletes in their games. The word means to exert maximum effort when taking part and contending for something, and is translated “to struggle for” or “to contend for.”¹⁰ In the mere examination of verbal word studies illustrations are easily and readily found.

Finally, notice the imperatives. Though there are only six imperatives in Jude, consider the one in verse 21, τηρήσατε, “keep yourselves in the love of God.” This is an aorist imperative that means one should not begin to keep themselves, rather they should accomplish or finish it. There is an urgency in the imperative, as Robertson says.¹¹ As imperatives are studied, helpful word pictures become obvious.

For those preachers who have not had the opportunity to study Greek

⁷Walter Bauer, *A Greek English Lexicon of the New Testament*, ed. and trans. William F. Arndt, F. Wilber Gingrich, and Fredrick W. Danker [BAGD], 3rd ed. (Chicago: University of Chicago Press, 2000), s.v. “παρα,” “καλέω.”

⁸BAGD, s.v. “παρακαλέω.”

⁹William Barclay. *More New Testament Words* (London: SCM, 1958), 134.

¹⁰BAGD, s.v. “ἐπαγωνίζομαι.”

¹¹A.T. Robertson. *Word Pictures in the New Testament* (Nashville: Broadman, 1933), 6:194.

formally there are a variety of studies that have done the work for you. A few helpful resources along these lines include, Wuest's *Word Studies from the Greek New Testament*,¹² A. T. Robertson's *Word Pictures in the New Testament*,¹³ and *The New Linguistic and Exegetical Key to the Greek New Testament*.¹⁴ I typically begin my studies with Wuest, but the latter volume is worth its price in gold, for in it every single verb in the Greek New Testament is parsed. Oftentimes, it is like picking low-hanging fruit off of a tree since much of the work is done for you. Many times these works present a word picture I am able to utilize to craft an excellent illustration. There is not a need to have great experience in Greek to utilize these helps; use them to study the words and find the word pictures present in the text. This will help you as you temper your sermons with the fruit of word studies.

Temper Sermons with Illustrations from the Old Testament

The third major point is that our sermons should be tempered with illustrations from the Old Testament. There is some disagreement among homileticians concerning the use of certain kinds of illustrations. There are those that suggest that we should never use the Old Testament for illustrative purposes, but rather use an illustration from experiences of the lives of the congregation. For example, in terms of using the Old Testament for illustrating, Jay Adams writes in *Preaching with Purpose*, "Don't do it. Always use the Bible authoritatively, never illustratively."¹⁵ Donald Sunukjian also does not use the Old Testament as an illustration book. He said, "I'm not real big on illustrations that are outside the living experiences of my listeners. While these may be interesting, they first of all seldom add anything to the understanding of the biblical concept, and more importantly, they don't help the listeners see how the concept actually shows up in *their* lives. I prefer to use scenarios from their daily experiences. These have the advantage of concrete and contemporary relevance."¹⁶

Though men like Adams and Sunukjian say not to use the Old Testament for illustrations, a look at the New Testament's usage of the Old indeed reveals that the biblical authors used the Old Testament for illustrations. In speaking of Israel in 1 Corinthians 10:11, Paul says, "Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come." Paul seems to think that Old Testament narratives were written to be examples for its readers. Though the Old

¹²Kenneth Samuel Wuest, *Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1973).

¹³Robertson, *Word Pictures in the New Testament*.

¹⁴Cleon L. Rogers Jr. and Cleon L. Rogers III, *New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998).

¹⁵Jay E. Adams, *Preaching with Purpose* (Grand Rapids: Zondervan, 1982), 103.

¹⁶Abraham Kuruvilla, "Don Sunukjian: How I Preach," *Homiletix.com*, 17 March 2014, accessed 9 December 2015, <http://homiletix.com/don-sunukjian-how-i-preach/>. Italics his.

Testament is certainly more than an illustration book, it has been (as Jude demonstrates), and can be used as examples for Christians.

This, of course, is not an attempt to argue for only using Old Testament illustrations. There should be a healthy balance of Old Testament and contemporary examples and illustrations. However, when Old Testament references are embedded in the text, as Jude does (see v. 11), a great opportunity exists to tell the Old Testament story.

In discussing the appropriateness of illustrations used in sermons, it is also helpful to consider the purpose of illustrations. Illustrations serve as more than entertainment—they actually explain the text or apply the sermon. The use of good illustrations will make text-driven preaching even more powerful. Can you imagine an illustration that informs, delights, and challenges all at the same time? One of the most powerful illustrations I ever heard was given at the beginning of a sermon. The preacher began with the story of the third epic fight between Muhammad Ali and Joe Frazier. He mentioned how the Thrilla in Manila began and how Smokin' Joe looked asleep until the fifth round. In the tenth round Ali hit Frazier in the eye and Frazier's eye began to swell. Before the final round as both men were in their corners, Frazier's manager, Eddie Futch looked at his boxer and decided to not let the fight continue—Ali had won. In concluding the illustration the preacher said, "The ironic thing is that Ali was sitting across the ring in the other corner and Ali had told his trainer that if Frazier came out to fight he would not continue." Then the preacher punctuated the illustration by saying, "All Frazier had to do to win the fight was to stay in the fight." This illustration not only piques the interest of the congregation, but it also applies truth at the same time. This is the idea Jude has in mind when he says to "contend earnestly for the faith." In order to contend earnestly one needs only to stay in the fight to win.

When utilizing an illustration, the preacher must consider all aspects of it. As an illustration is given, more is happening than just the telling of a story. Illustrations should explain the text and also provide listeners with insights into the text. When done well the illustration oftentimes serves as application at the same time. The same thing is true in utilizing an illustration from the Old Testament like Korah (Num 16:1–35). Here is a man who came out with the children of Israel, grumbled and complained against God, and God destroyed him and his followers. The application from that illustration is obvious: Do not be like Korah!

In summary, text-driven preachers need to make sure to utilize word studies and illustrations and to understand that Old Testament narratives do more than provide preaching fodder. These illustrations serve to explain propositional truth and apply that truth to everyday life. Temper your sermons with illustrations from the Old Testament.

Temper Sermons with Well-Crafted and Wisely-Placed Illustrations

The fourth major point is to temper sermons with well-crafted and wisely-placed illustrations. Jude shows that he carefully crafted and placed his illustrations for maximum effect and force. Notice the illustrative description of the ungodly ones in Jude's warning (vv. 4–16). Verses 4 and 16 provide propositional truth that illustrate the verses between them (vv. 5–15). Basically, the book of Jude is an illustration sandwich, or what the scholars would call an *inclusio* with the illustrative material in the middle. This placement of illustrative material is not by chance, and careful attention to where Jude placed his illustrations should be considered. Likewise, the preacher needs to give attention to Jude's placement of illustrations in the sermon to reflect the text accurately in order to have the maximum impact.

For an example, consider one of David Allen's former sermons on Hebrews 12:1–3.¹⁷ In addressing verses 2–3 Allen utilized an illustration of an endurance runner named Cliff Young. The illustration was placed at the end of the sermon and powerfully showed how one runs with endurance. After preaching the sermon, Allen approached me and asked for a critique so that he might improve the sermon. I reminded him that the text in Hebrews ends with this verse, "Keeping your eyes on Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross despising the shame and has sat down on the right hand of the throne of God." The text actually climaxes with Jesus' completed work. This point was clearly made in Allen's sermon; however, ending the sermon with the Cliff Young illustration did not resonate with the structure of the text. I suggested to Allen that the Cliff Young illustration be moved to an earlier portion of the sermon so that he could conclude the sermon like the text by highlighting Jesus Christ. Allen accepted the suggestion, and the next time he preached the sermon he indeed moved the Cliff Young illustration to the middle of his sermon and dramatically ended the sermon with a look toward Jesus Christ and his endurance for our salvation. The sermon was magnificent, and Allen received a standing ovation. The difference was a little tweak on the placement of the sermon illustrations.

Placement, however, is not the only issue of concern. Preachers must also craft their illustrations. Mark Twain is noted for saying, "The difference between the right word and the almost right word is . . . the difference between the lightning-bug and the lightning."¹⁸ Sometimes preachers deliver illustrations ad hoc believing they are good; however, great orators, expositors, and communicators all edit their illustrations. They are carefully crafted

¹⁷David L. Allen, "The Christian's Marathon" (video of sermon, SWBTS Chapel Message, 26 January 2011), accessed 9 December 2015, <http://media.swbts.edu/item/198/swbts-chapel-january-26-2011>.

¹⁸George Bainton, *The Art of Authorship: Literary Reminiscences, Methods of Work, and Advice to Young Beginners, Personally Contributed by Leading Authors of the Day* (New York: D. Appleton, 1890), 87.

and placed. They put them in the right place so that when employed the illustrations roll off of the tongue smoothly. They are carefully honed and crafted, communicating with exact precision the picture being painted. Temper your sermons with well-crafted and wisely-placed illustrations.

Temper Sermons with Well-Delivered Illustrations

The final major point is to temper sermons with well-delivered illustrations. Illustrating well is an art and many good illustrations suffer from bad illustrators. When I stop and think about my favorite preachers they all deliver illustrations well. In addition to excellent explanation and application these preachers know how to deliver an illustration. I will never forget hearing one of my favorite preachers share an illustration about two boys. In the story one of the boys admitted to the other that he was contemplating suicide. The illustration was so powerful that women around me literally began to sob; tears even welled up in my own eyes. That illustration became an example to me of how you craft and deliver illustrations. It was perfectly delivered at the right pace and with a key, pregnant pause. I remember another illustration concerning God's care and protection. This preacher told the story of a Native American man standing out in the darkness with an arrow drawn guarding his son. Nor will I ever forget another preacher speaking of spiritual transformation with the illustration of Clark Kent stepping into a phone booth and being transformed into Superman, relating how Christians are transformed by the gospel. I will never forget Paige Patterson illustrating Hosea by presenting a zoomed-in look at Gomer's face and then pulling back her hair to notice it was not Gomer's face at all, but it was our face. I think about one of David Allen's word pictures from Hebrews, when he talked about the Bible "laying us bare." He described a wrestler who had a hold of another wrestler and how he stretched his neck, "laying him bare." Word pictures like this stick in the heart, especially when they are delivered well. I think about Jerry Vines' Eric Clapton illustration. Eric Clapton had a son, Connor, fall out of a window when he was a young boy and died. This event led Clapton to write, "Tears in Heaven." I asked Vines where he got the illustration, he replied, "Out of *Rolling Stone*." The one thing that all of these powerful illustrations have in common is that they were well crafted and flawlessly delivered. We should deliver our illustrations with *pathos*, we should use vivid illustrations that do not overpower the text, and we should illustrate the propositional truth found in the text, but by all means we must temper our sermons with well-delivered illustrations.

*Difficult Passages in Jude*¹

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There are certainly difficult passages in the epistle of Jude. Verses 5–7 present one difficult section followed by at least two other difficult passages: Michael the archangel dealing with Satan (9) and the quotation from the book of Enoch (14–15). These difficult passages present certain challenges, so it is important to consider how to handle them when you preach Jude. In what follows we will do three things. First, we will briefly touch on how to deal with difficult passages. Second, we will specifically consider verses 24–25 because the doxology in those verses casts a shadow over everything else in the book. Finally, we will come back to the difficult texts of Jude and walk through them.

Dealing with Difficult Texts

Have you ever preached a text and just said, “This text is hard?” What makes that text hard? What makes it a difficult text? First and most obviously, there is exegetical difficulty. In other words, in reading the text you just say, “This does not make sense. I just do not know what this means.” Sometimes comparing different translations helps. My father, who is also a preacher, once jokingly quipped that he would never preach anything except the King James Version because when he preaches another translation he does not have anything else to explain. Even in considering different translations, however, some texts are difficult to understand.

Second, there might be theological difficulty. In Jude 5–7, the conclusion could be drawn that people who genuinely were in the faith are now no longer believers—they have fallen from grace. This interpretation creates a problem, however, because it is inconsistent with what the rest of the Scripture teaches about salvation. So an apparent theological difficulty exists.

The third type of difficult passage is not one that is difficult to understand, but a passage that is difficult to apply. Some texts are hard because they are difficult to understand. Some texts are hard because they are easy

¹This article is a transcription of an address by the same title delivered to the Advanced Expository Preaching Workshop, Southwestern Baptist Theological Seminary, 2–3 March 2015. While it has been transcribed the use of the first person and certain other oral affectations remain.

to understand but hard to obey. Sometimes what we do not like about the Bible is that it is too clear. An example is found in verses 5–7. The point that Jude is trying to make as we will discuss further below is that God judges all apostasy. If, in preaching this passage, that truth is not made overtly and explicitly clear, a fabulous message might have been given, but the text would have been misrepresented. It is a hard thing to say that God will judge people who apparently fall away from the faith.

With passages like this in mind, how do you deal with difficult passages? Let me provide some encouragement. First, preach with confidence. Sometimes when I hear the wisdom of great preachers I leave discouraged rather than encouraged. I think that I could never do what they do. Maybe you read the insights of these men and you see how masterfully they use the Greek New Testament, and you think that you do not have the time nor the resources to do what they do. Remember you are a pastor, which means two things. First, you are the authority for your congregation on that text. You might want to defer your authority to another, but you cannot do that. It is not their responsibility to shepherd your sheep; that is your responsibility. You are the authority, so you must enter the pulpit and preach with confidence. Second, steward your time. This means you are not going to have the time to work out the fourteen exegetical options as to why Jude quotes the book of Enoch. If you did that you would neglect other responsibilities. God provides pastors a certain amount of talent to steward. He has given us a certain amount of time to be used most efficiently. He has given us a certain amount of resources: exegetical tools, experiences, and education. It is different for each pastor, but he has provided each individual a measure of these things. We are accountable to use them, exploit them, and, to the best of our ability, to preach effectively. God knows that we do not have seventy-five hours to prepare every sermon. Do not get up and apologize because you are not someone else. You are exactly who God calls you to be in that moment, so preach with confidence.

Second, preach with humility. When we are addressing any topic, we preach with humility, but especially as we preach difficult texts. Many great commentators who have convictions regarding Scripture (e.g., infallibility, inerrancy, etc.) disagree on these passages. I walk away from studying some texts still unclear as to what they mean. Our convictions on these texts should be less important than our convictions of doctrines like the deity of Christ, the virgin birth, or the sufficiency of Scripture. Some difficult texts are not first-tier doctrines but we still make the application of the text the author is making. Preaching with humility means that even though not all the exegetical nuances are discovered we preach the point of the text.

Third, use hedging language. This is foreign to many preachers since every sermon *is* an expression of the Word of God. Inasmuch as text-driven preaching is preaching the Word of God, that *is* the Word of God to the people. In other words, we preach with a tremendous amount of authority. But when preaching these difficult passages, as in Jude, I have walked away

from my study without certainty as to what that particular text means. This lack of certainty raises the question of how to preach the text. The answer is to use hedging language. I use language such as, “Think about it this way.” Or, “Perhaps what is going on here is . . .” Many in the audience may not catch it, but those who are listening will find a way to apply that text without choosing one particular side on a particular interpretation. Use hedging language on the difficult texts, but do not use it on clear subjects like the deity of Christ or the virgin birth. We are absolutely clear on those things. The principle is this, where there is ambiguity in the text, we have freedom to use hedging language.

Fourth, provide one confident interpretation and move on. In other words, do the opposite of commentators. Commentaries present a variety of options and conclude with what they believe is the best option. That is good commenting but bad preaching. You do not want to present a passage with, “There are nine ways of interpreting this, so we will begin a nine-part series.” With difficult texts, however, there are some exceptions. If it is a very difficult text, or a significant exegetical issue, you may say, “There are a few different interpretations: these two do not really make sense, but this one makes more sense.” This is acceptable in rare situations, but in Jude, provide one confident interpretation and move on.

Fifth, show your congregation from the text why you have come to that conclusion. There is an art to this. You may have spent ten hours of work to produce two sentences with a measure of confidence. Though it may have taken a lot of time and study to come to your conclusion, simply show your congregation your position from the text and move on. In doing so, you provide them confidence over a sustained period of time to look to the text in the way it is shaped—its nuances, its verbs, and all of these types of things—to find answers.

Finally, do not miss the point of the text. As you get into these difficult passages, as we will see with verses 5–7 below, all of the exegetical options can be discussed, but in doing so you may miss the point. Do not get distracted, thus getting your people distracted, and therefore miss the point. Sometimes we get so excited about cracking that exegetical nut that when we finally crack it we forget to feed our people the meat that is inside of it. Do not miss the point.

Verses 24–25: Jude’s Exegetical Key

Let us now consider Jude 24–25 together. Imagine that it is an August day in Texas, which is somewhere between about 110–194 degrees Fahrenheit. As you are walking around in a local park you suddenly feel very cool. It feels like it is about 55 degrees with a cool breeze. And you are trying to figure out why it feels like this. As you come to the end of a winding trail (we are using our imagination here) and you come to a massive 120 foot Oak tree. Upon noticing this tree you realize that the entire time that you have

been walking on the trail you have been shaded by something you could not see. This is what is going on in Jude.

In approaching the end of Jude in verses 24–25 we come to a singular doxology, one that may be singular in its beauty in the New Testament. It is an unbelievable doxology that shades everything that comes before it. Because of its shading all of Jude, and particularly the difficult passages, let us walk through this doxology line-by-line, before looking at Jude’s difficult passages.

“Now to him who is able to keep you from stumbling.”² The idea in the text is God’s ability, and not only his ability, but also his willful action. Jude is not saying that this is something that God is able to do and might do. He is saying, rather, that this is something that God is fixated on doing. Consider the idea presented here of stumbling. It is the same as 2 Peter 1:10, “Therefore, brothers, be all the more diligent to confirm your calling and election, for if you practice these qualities you will never fall.” The same word for “stumble” is utilized in both of these passages. The idea is not sinless perfection, rather it is all eschatological. In other words, God has the ability to keep us from being apostates. In light of everything else that Jude has discussed leading up to verse 23 he now asserts that God has the ability to keep us from stumbling.

This raises an interesting question pertaining to verse 21. Jude uses the verb “keep” in one of two ways in the five times it is used throughout Jude. Look at verse 21. “Keep yourselves in the love of God.” So which is it? Are we keeping ourselves or is God keeping us? Backing away and looking at the whole of Scripture beyond Jude, the theological answer is yes. God is keeping me, but God has given me the desire to keep myself in the love of God. That desire to keep myself in the love of God is not what is ultimately keeping me, but is evidence to myself, and those around me, that I am genuinely in Christ. Nothing is more encouraging than this. Let me state it more clearly: I will never apostatize. This is not a statement of brazen arrogance, for there is no confidence in my ability; rather, the confidence to be had is in God’s ability. When Jude says, “Now to him who is able to keep you,” he is simply stating that God is able to keep us from stumbling. Again, this is not referring to sinless perfection; this is ultimately about keeping us from stumbling.

“Now to him who is able to keep you from stumbling *and to present you blameless.*” The word for “present” is a good translation, but another option is “to stand.” Jude is pressing the same metaphor. God is not only able to keep you from stumbling but he also allows you to stand. If you are not falling now you will be standing then. God is protecting us and is keeping us from stumbling as he also, one day, will allow us to stand before him. This standing will be one in which we stand before him blameless. Again, the idea is not sinlessness here, but there are two important ideas. One relates to 1 Peter 1:19,

²Unless otherwise noted, all Scripture references are from the English Standard Version.

“but with the precious blood of Christ, like that of a lamb without blemish or spot.” This is a consistent idea throughout Scripture, that God presented his ultimate sacrifice—his Son—without blemish. In the same way, metaphorically, the sacrificial animals presented in the Old Testament were offered without blemish or spot. We too will be presented to God absolutely blameless. You may say, “Well, I am not sinless.” This is exactly the point. How does it give God glory to present sinless people sinless? That which gives God glory is to present *me* sinless. God takes sinful people and presents them as if they were sinless before him, which is an ability only he is able to do.

Second, it is the same in Ephesians 1:4, God “chose us in him before the foundation of the world, that we should be holy and blameless before him.” Thus far what we have discussed has been interesting, but here it becomes phenomenal. “Now to him who is able to keep you from stumbling and to present you blameless *before the presence of his glory with great joy.*” Where do you read in the Old Testament of someone entering into the presence of God face-to-face with great joy? Do you see that in Exodus 33 where God basically told Moses, “Look, you can come before me, but if you see me face-to-face, you are going to die?” Do you see that in Isaiah 6? No, Isaiah says, “Woe to me, for I am undone” (Isa 6:5, KJV). Isaiah thought he was dead because he was in the presence of God. God is so phenomenal that he has the ability—even in his glory—to not only welcome us into his presence, but also to welcome us with great joy. In the context of Jewish culture this joy is not just an individual joy; this is the eschatological joy they believed was coming to them. The Jewish people believed that God was going to raise up a Messiah figure similar to King David. This Davidic Messiah would come and bring the “royal beatdown” on all the enemies of the Jews, concluding with one great eschatological feast. One day all sinners will be gathered around the throne of God and when we are there we will be presented as blameless. This gathering will be an incredible joy because of what God has done for us. Let me summarize verses 24–25 in this way: Because of God’s ability, he will keep us from falling away from him, and in fact, he will cause people who are sinful to stand as though they were sinless with confident joy before the very glory of God.

After this verse Jude moves into full-on praise in verse 25. “To the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever.” The Jewish people believed in time in two ways: there is time and future time. In Jude the concept is even before that. It is as if he is saying, “here is what we have now, what is going to be forever, but it has been even before that, that is, before all time.” So God has all dominion, all authority, in all places. With the idea that we are kept in Christ as a shadow, let us go back and consider the difficult passages that begin the book of Jude.

Interpreting the Difficult Passages in Light of Verses 24–25

Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ. (Jude 3–4)

These people who “have crept in unnoticed” are not coming from the local chapter of GLAAD. They are not coming from Planned Parenthood, nor are they coming from the People United for the Separation of Church and State. They are coming from within. These are interlopers who are trying to derail the work of the church of God. When I was in ninth grade I had a Sunday school teacher who taught Jude. The teacher gave me a metaphor for verse 3 that I have never forgotten. He said, “Imagine taking a brick and throwing it into the pond and it just absorbs there without a ripple.” This is the idea in verse 3, we do not know who they are. Though we may think we know who they are, we probably do not, for they have crept in unaware.

This is a common experience for pastors. Many can look around in their church and see empty pews where so-and-so used to sit who used to be so faithful. Now they are gone because there has been a theological or moral apostasy and they have fallen away. This is the heart-breaking part of ministry that we never see coming. This is the idea in Jude 3; they have crept in unaware.

With that as a backdrop, let us now examine these difficult passages. As stated above, there is one difficult passage in verses 5–7 that we will first consider and then we will look at two other difficult verses in 14–15 and 17–18. So, let us begin with the difficult section in verses 5–7.

Verses 5–7

“Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe” (5). A preliminary question raised from this passage is, Why does he say Jesus? We do not often think of Jesus being the one who leads the Israelites out of Egypt. Why does he say that? We do not know. However, we can summarize that Jesus led them, gave them every opportunity to repent, every opportunity to turn, every opportunity to walk fully and confidently into the promised land, but, ultimately, when they did not, he destroyed them. As Jude is calling Old Testament history to our minds, we need to ask, Did the Israelites who rebelled against God somehow evade God’s judgment? The answer is clear, they did not.

This reference to Israel’s Exodus is Jude’s first illustration. His second illustration is found in verse 6. “And the angels who did not stay within their

own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day.” Now what does this mean? What is Jude referencing in mentioning angels who have fallen? Perhaps in that fall, there are some demons, or angels, who were not let loose—they were kept in chains. There is another opinion that you find quite often in the commentaries. That opinion is that Jude 6 is a reference to Genesis 6, where the *Nephilim* (sometimes referred as Sons of God) actually came down and married with the daughters of men. Commentators take this position for two reasons. First, there is a strong relationship between Jude and 1 Peter. First Peter 3:18 says, “For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God’s patience waited in the days of Noah.” The second reason is that between the writing of the Old Testament and New Testament a strong tradition developed affirming that this was in fact the case. That is, there was actually those who came down to earth who God later put down in chains. These were angels kept in chains in total darkness. For these two reasons, many hold to this opinion. In considering these two options we rightly ask, Which is correct? In thinking through these interpretations, however, it is difficult to arrive at the “right” answer. Further, I would not stake my life on any of these answers.

In preaching this text, the point to make is not that I have gone to a secret place where commentators have never been and I have somehow resolved this. The point I would try to make is that God judges apostasy. The job of a preacher is to deal with the text. Make a decision about the text and move on; however, whatever you do, do not miss the point. The Israelites did not evade God’s judgment. The angels did not evade God’s judgment. Finally, Jude offers his third illustration. Sodom and Gomorrah and the surrounding cities, which indulged in sexual immorality and pursued unnatural desire, serve as an example of God’s judgment by undergoing a punishment of eternal fire. Now even though we know better, there is a tendency within us that wants to believe that people who are living in sin are somehow getting away with it. The reality from Scripture is that they are not. Romans 2:2–4 clearly speaks to this issue. “We know that the judgment of God rightly falls on those who practice such things. Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance?” The kindness of God leads us to repentance.

Why do unbelievers (or in this case apostates) who hate God experience a new-born baby, fall in love, have sunrises and sunsets, a better truck than you have, a nice house, or a nice car? The answer is because God is trying to lead them to repentance. Every breath that they take is a mercy of God. It is God’s way of saying, “I am giving you one more opportunity

to repent.” Oftentimes, however, people mistake God’s graciousness for his impotence or ignorance. We must remember that God is aware of sin; he has the power to punish sin. The reason why is he not punishing sin now is because he is gracious. Let us continue in Romans 2:5. “But because of your hard and impenitent heart you are *storing up wrath* for yourself on the day of wrath when God’s righteous judgment will be revealed.” Unbelievers every day go out, ignore God’s mercy, and live in sin; but God is not ignorant of their sin. They are actually banking a credit in God’s account that one day he will reconcile. If on that day they are not reconciled by the blood of Christ they will be damned. This is what Paul is saying in Romans 2. No one is getting away with sin.

When I was a nineteen, I heard a sermon illustration from a preacher who I loved and respected. This preacher told the story about the French philosopher Voltaire. Since hearing this story I have tried to verify it, but I cannot find any record that it is actually true. I still tell it. I just say, “perhaps it is apocryphal,” or “we just do not know,” or “it has been said.” This is where hedging language comes in. I still use the illustration though I do not have a source for it. The story is that Voltaire would go into small towns in France, climb up on a soapbox, and hold out a stopwatch. He then would look up to the sky and say, “God, I am going to give you sixty seconds to kill me.” Nothing would happen and he would say, “Okay God, I am going to give you thirty more seconds to kill me.” As the stopwatch would count down to zero he would look up at the people and say, “You silly people, there is no God.” Some of us think that if this occurred at our church it would be an awful, scary thing, but all Voltaire did was prove that God is gracious. What is true (though interpreted differently, but remains a matter of historical record) is that on his deathbed, Voltaire had visions of Hell. He knows now. Voltaire is a Conservative right now. He is a Fundamentalist at this point. He gets it, and wherever he is, he understands the truth, although it is too late.

Looking back to Jude 5–7 we can see two things. If you are an apostate, it warns you. No one gets away with it. God will judge you. If you are not an apostate, it has the opposite effect, it encourages you. You can find any number of Ivy-League educated hipsters that are far more interesting, compelling, or provocative than you are on Sunday morning. But just because they are more compelling, provocative, or have more degrees, it does not mean that they are right. They are wrong if they do not believe in Christ. The point of the text is to have confidence. No one is going to get away with anything. Israel did not. The angels did not. Sodom and Gomorrah did not. The apostates are not going to get away with it either.

Verses 8–9

Moving forward, let us look at the other two difficult passages in Jude. Previously Jude provided three negative examples; in verses 8–9 he gives a positive example. “Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority and blaspheme the glorious ones.

But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you." Now where is that in the Bible? It is not there. Deuteronomy 34 is the story of the burial of Moses consisting of only a few verses. The claim of Jude, however, even though it is not in the original sources, is true because Jude is in the canon of Scripture. Thus, when Moses was buried, Satan tried to manipulate Michael the archangel for the purpose of obtaining the body of Moses. Why? I have no idea.

Perhaps he was going to make an idol out of him and distract Israel. But we do not have any idea why he was trying to do this. In asking the question *why* in this text you will go down a road that will miss the point. The point is in verse 10, "But these people (contrasted to Michael) blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively." They are destroyed by what they understand instinctively. They are just ignoring it, as in Romans 2.

Jude's point is very simple. When Michael the archangel was in a confrontation with the devil he did not say "On my authority," or "I rebuke you," rather he called upon the authority of God. If the devil had to be rebuked on someone else's authority besides an angel, what position does that put humans in? Can we be flippant about spiritual authorities? The point is not to be like the apostate teachers who take spiritual things so lightly. Do not be like Israel. Do not be like the fallen angels. Do not be like Sodom and Gomorrah. Instead, be like Michael who understood this authority.

There may be another direct reference in Scripture that says, "the Lord rebuke you," and it is found in Zechariah 3:1–2. "Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him." Who is the angel of the Lord? It could be a Christophany, an Old Testament appearance of Christ or a pre-incarnate picture of Christ. Here we see the angel of the Lord, possibly the pre-incarnate vision of Christ, standing beside Satan. "And the LORD said to Satan, 'The LORD rebuke you, O Satan!'" If this is a Christophany then we have the Son calling on the Father's power to rebuke Satan.

The apostates of Jude had grown so arrogant and confident that they were flippant about their ability to have dominion in spiritual darkness. It is as if Jude says, "Look, Michael the archangel did not even do that. He called on the name of the Lord." Then he quotes Michael the archangel and gives an allusion to Zechariah 3, where, possibly, Jesus himself did not use his own authority, but rebukes Satan in the name of the Father. Jude is painting a picture of how believers should be, and how deeply the apostates have fallen away from God.

Verses 14–15

Now let us look at the last difficult passage found in 14–15. "It was also about these that Enoch, the seventh from Adam, prophesied, saying, 'Behold, the Lord comes with ten thousands of his holy ones, to execute

judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.” Now the question your people should be asking if they are thinking is, “What in the world is the book of Enoch? Why in the world is he quoting Enoch? Where is that in Scripture?” The answer is simple, it is not in Scripture. This raises another question, Why is Jude quoting a source as an authority that is not actually in the Bible? As we answer this let us be reminded that we do this all of the time. In fact, C. S. Lewis once said, “The book of Enoch is awesome.” C. S. Lewis did not really say that, I just made it up. My point is that when I have a great point and I want to sound intellectual, I quote C. S. Lewis. Or, if you want to sound “preachery,” just quote Spurgeon. Is Lewis or Spurgeon Scripture? Absolutely not. But if someone affirms something I want to say, then I reach outside of Scripture and grab it as a source. I use it as an authority to comment on something. That is certainly not equating it with Scripture. He does not say, “It is written,” nor is he claiming that this is Scripture. He is simply saying that this is an affirmation of something else someone has said.

How then do we as preachers deal with the quotation from Enoch? You could have a Sunday night session on the book of Enoch; however, I would deal with this in one or two sentences. For example, “There is a book that existed in their tradition. Jude does not acknowledge it as Scripture, but he is referencing this book to affirm what Scripture is already teaching.” In two or three sentences, you close their minds to what they do not need to be thinking about (i.e., extra-biblical literature), and direct their minds to what they should be thinking about—God is going to come and judge. The idea of judgment remains in this passage by referencing the angels who are blasphemed. In verse 14 we see this, “Behold, the Lord comes with ten thousands of his holy ones.” The angels that are the ones that they blaspheme are the ones that are going to come at judgment. This angelic participation in judgment is consistent in Scripture (e.g. Matt 13 and Rev 14). Jesus is drawing a great harvest and the angels are the reapers. They will be participating in that great judgment day.

Conclusion

Though we have covered quite a bit in these difficult passages, we glossed one looming question that will be in our people’s minds as we deal with verses 5–7: Did the people Jude is addressing lose their salvation? An appropriate approach to preaching Jude will cause a congregation to think about that question. They should be thinking about it since verses 5–7 present a strong, stinging rebuke. We discussed using hedging language for things that we do not understand, but we cannot hedge the point that God will judge. An appropriate approach to preaching Jude will make this overtly clear. Someone can theologically or morally reject God, walk away from the faith, and have no confidence that they are truly in Christ. If this text is

preached wholly and clearly your people should be asking, “Is he saying that people can lose their salvation?” In other words, an appropriate approach to Jude will paint the bleak picture that God really does judge us so that we can find in Jude a message of hope and encouragement. The reason unbelievers do not appreciate grace is because they do not understand Law. Judgment is very real, but that judgment is not very sweet, compelling, nor even interesting unless God judges. This is why the question, “Have you been saved?” is such an odd question to the unbeliever. For unbelievers ask, “Saved from what?” We need to preface that question with, “the wrath of God that is coming.”

Are these people who are able to lose their salvation? No, these people were never believers to begin with. We just did not know it because they did not come in the front door wearing a badge that reads, “Unbeliever here to mess up your fellowship.” They crept in unaware. They slid in without even making a ripple in the pond. They were never believers to begin with and have ultimately demonstrated that they never were in Christ. Looking at verses 17–18 we should see that this is expected. “But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. They said to you, ‘in the last time there will be scoffers, following their own ungodly passions.’”

There are so many ways to illustrate this point, but think about the parable of the soils in Matthew 13. In that parable there are four types of soils that respond differently to the gospel. The first one has the gospel, but outright rejects it. It is like seed on pavement; it just lays there. The last one is a soil that actually receives the gospel. It lasts and it bears fruit. In comparing the first and last soils we clearly see that someone who rejects the gospel is not a Christian. But then you have these two middle soils. The first three soils all reject the gospel, but the differences between the second two and the first is that for a moment of time they give the appearance that they are genuinely in Christ. In whatever moment you pass by those plants, you would think that they are fantastic plants having no idea that while this plant is growing up it is not growing down. There is no sustaining root system underneath. This is impossible to notice because the root system is subterranean. Half of the soils Jesus describes are fake but appear real.

Maybe the more pressing illustration is the parable of the wheat and the tares (Matt 13:24–30). The farmer has a field and he sows wheat in the field. He comes to take his crop and his farmhands say that everywhere they look there are tares. He sowed good seed but an enemy has sown tares among the wheat. The bad thing is that these tares look just like wheat, so he could not allow his farmhands to pull up the tares since they could not distinguish the wheat from the tare. The farmer commands to let them grow together until harvest time, which was when they would ultimately separate the good from the bad. In the application of this parable Jesus makes no bones about this connection. He says that one day everyone is going to be harvested. The good are going to go into his barn. Others are going to be

burned up in eternal fire where there will be weeping and gnashing of teeth. This is a direct reference to Revelation 14:14–20 where Jesus will separate the good from the bad. The field in the parable represents the world, which is important to know when asking, Where are the tares sown? The tares are sown everywhere there is wheat—in government, in schools, in politics, and in the churches. This means that the devil sows tares in the churches. This is exactly one application. Every religious leader proclaimed that their faith would take off, but Jesus says that there is going to be fake among the real. Among the disciples there was a Judas. There are going to be tares among the wheat. There are going to be goats among the sheep. There is going to be fake among the real. Nothing could be clearer from this in Scripture.

Consider again the parable of the soil. It is only in exposure to the seed that we know what type of soil they are. This is why you have to preach the Word of God. You do not know what type of soil it is until it actually is exposed to the seed. This is why Paul says “guard the sacred trust,” and “protect the treasure” (1 Tim 6:20). He is saying this in the context of interlopers who have crept in unawares and are trying to take out the faith. One of the results of preaching the Word of God unashamedly is that eventually the false teachers and apostates in our churches are going to expose themselves. Though this may cause trouble, the alternative is to preach around the Word of God and let them in bed. In doing so they become the youth worker your thirteen-year old goes to for spiritual counseling. They are the tare that you did not have the spiritual guts to call out and they are now counseling your child. They do well in the youth, are likeable, and then become a deacon. Now they are in leadership. What in the world? But, as my dad used to say, “Every problem in the church can be laid at the feet of the compromising pulpit.” I believe that is the truth. If we do not explain Scripture clearly, we will never be able to out the interlopers. Or to say it in the context of Jude, the apostates are never able to know that they are, in fact, apostate.

In conclusion, as we walk through that wood on that hot day we feel the cool of the shade of verses 24–25. Verses 1–23 are hot verses. You can feel the fire of God at the heels of those who are going to be judged. But praise God that will not be believers because we are shaded over by the incredible doxology of verses 24–25. Not my ability, but God’s ability to take those that are sinful and present them sinless before him. He is great and worthy of praise.

How to Survive and Thrive in the Apostasy

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One of the most-watched and most-popular shows on television in recent years has been *24*. This is a show concerned with terrorist infiltration into virtually every area of the U. S. Government. The show's protagonist is Jack Bauer, an anti-terrorist agent, who is constantly thwarting the efforts of all in his path. One of the reasons this program has so gripped the psyche of the American people is because it is dealing with things that are all-together possible. The infiltration of terrorism is a great concern.

Personally, I have encountered an infiltration of a different kind. Recently, I had a sore on my forehead that would not heal. At the insistence of my wife, I went to the dermatologist and discovered that I had a basal cell carcinoma. I was then sent to a surgeon to cut out the basal cell carcinoma. The doctor called it an infiltrative basal cell, which means that it had infiltrated my skin to a deeper level. I was dealing with a terrorist in my body: cancer. I was dealing with something that had infiltrated my physical body.

Christianity, however, is dealing with a terrorism that is more serious than the two I have mentioned. The Bible talks about spiritual terrorism: the infiltration of false doctrine and false teachers into the body of the Lord Jesus Christ. It is referred to as apostasy. The word "apostasy" does not occur in the Bible, but rather it is a transliteration from a few verses. In 1 Timothy 4:1, it says "in the latter times, some shall depart from the faith."¹ The verb is the word from which apostasy is transliterated. In 2 Thessalonians 2:3 the text says that the coming of the Lord will not happen "except there be a falling away first," utilizing the Greek word ἀποστασία. Apostasy is departure from the teachings of the Bible and an apostate is a person who believes and teaches the doctrine of apostasy.

We are dealing today with a world that is changing, a world that is introducing new problems to the church of the Lord Jesus Christ. Around us there is a culture which is filled with anarchy, but the problem is not so much the anarchy in the culture, rather it is that which occurs inside the church.

One of those problems is apathy. The Lord Jesus Christ said, "Because iniquity shall abound, the love of many will wax cold" (Matt 24:12). I heard about two church members who were talking one day and one of them said to the other, "Have you heard that they say that the two big problems in the church today are ignorance and apathy?" And the other said, "I did not know and I do not care." There are problems of apathy.

¹Unless otherwise noted, all Scripture references are from the King James Version.

The other problem that the churches are dealing with internally is apostasy. It is a Trojan Horse that makes its way into the body of Christ. The Spirit of God led Jude to write his letter as a survival manual for those who would be living in days of apostasy. I do not know of a book that is more applicable and relevant to the church of the Lord Jesus Christ in our day than the book of Jude.

There are three great divisions in the book of Jude. First of all, verses 1–4 provide words of exhortation and define apostasy. Second, verses 5–16 present words of exposition and a description of apostasy. Finally, verses 17–24 provide more exhortation and a plan to defeat apostasy.

Notice in the opening words of introduction, “there are certain men crept in unawares” (Jude 4). The particular word used literally means to slip in through the side door. It is the picture of an alligator stealthily slipping into the water almost unnoticed. It is the picture of an exiled criminal who slips back into the country from which he is exiled. Jude says that there will be certain individuals who will slip in unawares. He says they are ungodly men who will depart from the faith. In the previous verse Jude states that we are to contend earnestly for the faith that was literally once-for-all delivered to the saints. This admonition is offered because of apostasy, which is defined in verse 4. He says that these certain men who slip in through the side door, who worm their way in, will turn the grace of God into lasciviousness, and they will deny our Lord God and our Lord Jesus Christ. There you have the two components of apostasy. Some people misunderstand and think that apostasy only has to do with false doctrine. But if you will notice Jude’s words, there is not only a doctrinal component but also a moral component. Lifestyle changes that do not conform to the teachings of the Bible will result in doctrinal changes. The opposite is true as well, doctrinal changes will lead to lifestyle changes.

Jude did not mention the current apostates in his day by name. The only apostates he mentioned were those who were already dead. I will do the same and follow Jude’s example. Recently a preacher at the Church of Oprah said that marriage (referring to both homosexual and heterosexual marriage) is a “gift to the world.” Oprah responded, “Well, when is the church going to get that?” The preacher then said, “We think it’s inevitable and we’re moments away. I think our culture is already there and the church will continue to be even more irrelevant when it quotes letters from 2000 years ago as their best defense.”² Notice what this preacher has done. He has not only departed from the faith morally, but he has also departed from the faith doctrinally. He is claiming that the Word of God is not applicable, nor sufficient, for the day in which we live. This is a classic indication, or picture, of apostasy.

²Leonardo Blair, “Former Megachurch Pastor Rob Bell Tells Oprah the Church is ‘Moments Away’ from Embracing Gay Marriage,” *The Christian Post*, 2015, last modified February 17, 2015, accessed September 3, 2015, <http://www.christianpost.com/news/former-megachurch-pastor-rob-bell-tells-oprah-the-church-is-moments-away-from-embracing-gay-marriage-134264/>.

After the introduction of Jude, the second division describes apostasy. In doing so we see that Jude is an excellent preacher. Those who say that the New Testament authors did not expound the Scriptures only reveal their ignorance. In the middle section of his letter Jude preaches two sermons. In the first sermon he uses three historical events to illustrate how God judges apostasy. In the second sermon he uses three Old Testament Bible characters to illustrate that God not only judges apostasy nationally, but he also judges apostates individually. These two sermons are some of the most withering, devastating descriptions to be read in literature concerning the terrible, detrimental effects of apostasy and apostates on the local church.

If there was no final section to Jude, if verse 16 was where he put his “amen” and it was all over, the letter may be depressing. However, the seventeenth verse says, “But, beloved, remember,” and presents the first imperative in the entire book of Jude. So what I want to do is to discuss how to survive and thrive in days of apostasy.

Do Not Let the Apostasy Surprise You

Notice again verse 17, he said, “Beloved, remember.” Jude has said all these things have been spoken before by the Apostles. Not only by the Apostles, but also spoken by the Lord Jesus Christ. Jesus predicted that a time of apostasy would come, “and many false prophets shall rise, and shall deceive many” (Matt 24:11). The Apostle Paul also predicted apostasy (Acts 20:30). “Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Peter mentions the apostasy as well, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pet 2:1). So Jude says, “Do not let it surprise you; it has already been predicted.”

This section presents an interesting insight into the written Word of God, briefly notice that it is the Apostles who have spoken. These Apostles gave oral testimony before their testimony was recorded. In the conclusion of Jude a reference is made back to verse 2; the faith delivered is the full, final, and finished revelation of God. The prophets have already spoken. The Apostles have already given the Word of God. That Word of God has been canonized in the pages of the Bible. This is the only Bible that there will ever be and any talk of “a new revelation,” or “a special word from the Lord,” should be ignored. If it is new it is not true; if it is true it is not new.

Jude says remember. “Remember I told you so when these things happen, you and I should not be surprised about it.” Christians should be aware of the fact that the Bible predicted that those days would come. Jude mentions them in verse 19, “they . . . separate themselves.” Literally, apostates draw boundary lines. They come in under the radar in a local church and begin to draw lines developing what they call a spiritual elite. The elite are a

group of individuals who are the only ones in the congregation who really are intelligent enough to understand their teaching. As a result, apostates split churches, separate believers, and sometimes even separate family members. “They . . . separate themselves.”

Jude also uses the word “sensual,” (ψυχικοί) denoting that they live on a worldly level. The apostates believe that they live on a level above what the ordinary experience and thus the normal rules do not apply to them. Jude further defines them as those “having not the Spirit,” which makes it very clear that the apostates are not believers. So the first encouragement Jude provides is, “Do not let the apostasy surprise you.”

Do Not Let the Apostasy Stop You

In the concern for apostasy and the departure of the faith it is easy to become hostile and bitter. Jude begins with an appeal to contend earnestly for the faith. However, contending for the faith does not mean to be contentious in defending the faith. Apostasy should not stall the work of the church.

For those who are pastors, Jude presents the pastoral task clearly as spiritual surgeons. Pastors will biopsy a problem when it occurs and then act as the spiritual surgeon protecting the health of the body of Christ by removing the infiltrated cancer with the surgical tool of the Word of God. Slowly and carefully the intrusion into the body of Christ will be cut out. This task, however, is not the main concern; pastors and their congregations must continue obeying what God has commanded.

The leading verb in this section of Jude is found at the beginning of verse 21: “Keep yourselves in the love of God.” That is the second imperative in Jude. Jude liked the word “keep.” He uses it five times with one synonym. There is a two part keeping in Jude: one that God does and one that believers do. Verse 1 states we are “preserved in Jesus Christ.” This is the same word as in verse 21, we are kept in Jesus Christ. Believers do not have to keep themselves saved, for God is the one who keeps them. Also notice verse 24, “Now unto him that is able to keep you from falling.” It is God who does that kind of keeping.

There is also a kind of keeping that believers do that is mentioned in verse 21: “Keep yourselves in the love of God.” Now putting this in a Georgia-country English, what he is saying is “Scrooch up real close and stay in love with Jesus,” or “Keep yourselves in the love of God.” Whether you stay close to the Lord or not, his love remains and never changes. His love is like the sun; it is constantly shining. Whether you are directly in the atmosphere and warmth of the sun or not the sun continues to shine. When the prodigal son left his father’s house, his father did not stop loving him (Luke 15:11–24). When the son removed himself he also moved from the warmth, affection, and the love of his father. The good news is that we can do what

the prodigal did. The prodigal said, "I will arise and go to my father" (vs. 18). Christians, we ought to keep ourselves in the love of God.

How do you keep yourself in the love of God? Jude answers this question by using three present tense participles in relation to this aorist imperative, "keep yourselves." He says first of all, "building up yourselves on your most holy faith . . . keep yourselves in the love of God." That means that in days of apostasy, keep in love with Jesus Christ. One of the ways to accomplish this is to keep studying the Bible. One of the major reasons people fall into false doctrine is an ignorance of the Bible. Paul said in Acts 20:32, "Brethren, I commend you to God, and to the word of his grace, which is able to build you up." Bible study and daily Bible reading is spiritual weightlifting and spiritual food. I read some time ago that there are some dogs who can do without food for nine days. I read that there are some birds that can do without food for twenty days. I read that there were turtles that could do without food for five hundred days. I read that there were some snakes that could do without food for eight hundred days. I read that there were even some fish that could do without food for one thousand days. But we cannot do without the Word of God for a solid week if we are going to stay strong in the faith and build ourselves up in our most holy faith. It is imperative for believers to read and study God's Word.

The Bible is a love letter. Imagine a girl receiving a love letter from her boyfriend. She goes to the mailbox and immediately notices the handwriting and the scent of an envelope that it was from her boyfriend. She would not return to the house and say, "Mom, I got a love letter from my boyfriend and I am going to put it up here on the mantle, and on Christmas Eve we are going to get down the letter and we are all going to gather around and I am going to read it." This is rather unlikely. What probably would happen is that the girl would run back into the house, saying "Oooh, mama mama mama, I got a love letter." Then she would run to her room, fall across the bed, and tear open the envelope to read it, perhaps even placing it later under her pillow to be read again. God has written a love letter to us. Every day we ought to read that love letter. God wants us to know how very much he loves us. To help us stay in the love of God, we must constantly be building ourselves up in the Scriptures.

The second participle is, "praying in the Holy Spirit" (vs. 20). Bible reading and prayer complement each other. When we read the Bible, God talks to us; when we pray, we talk to God. Some might think this means the gift of tongues, but it does not have a thing to do with tongues. Romans 8:26 says, "Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit itself makes intercession for us with groanings which cannot be uttered." That literally means groanings which you cannot put into words. Have you ever been there? Have you ever had a burden on your heart, a need in your life so great that when you got to your prayer altar all you could do is just groan and say, "Oh Holy Spirit groan over me?" It takes a lot of prayer in days of apostasy. We need to keep

ourselves in the love of God and we do it by building ourselves up, studying the Bible, and by praying.

Then, the third participle in verse 21, “looking for the mercy of our Lord Jesus Christ unto eternal life.” The best way in the world to stay in love with Jesus is to be looking for Jesus to come any day. We must expect that Jesus will return any day.

I believe in the return of the Lord Jesus Christ. One of the things that really gets me excited when I recognize that we are in the days of the apostasy is that the Bible is clear that apostasy will occur right before the return of the Lord Jesus Christ. “Lift up your heads. Your redemption draweth nigh” (Luke 21:28). Some golden daybreak Jesus will come. I had an old step-grandmother, my real grandmother Johnson died before I was born, my grandfather, a country evangelist/preacher, married Aunt Callie. Aunt Callie was an uneducated woman, but she had a real walk with the Lord. Aunt Callie used to put it this way, “I’mma looking for Jesus to come today, but if he doesn’t come today, I’mma looking for him to come tomorrow.” If you want to stay in love with Jesus, just keep your mind and heart on the fact that one of these days soon, and very soon, Jesus Christ is going to come again.

What Jude is saying here is, if you want to survive and thrive in the apostasy, first, do not let the apostasy surprise you, and second, do not let the apostasy stop you. We must keep on loving the Lord. However, there is something else he tells you to keep on doing, notice verses 22–23. In those verses there is a relative pronoun translated as “some” and is translated “others.” The word οὗς is a plural pronoun that is a structure word providing the flow and logic of the language. Jude is saying, “Do not stop loving the Lord,” but he is also saying, “Do not stop loving the lost.” In this he provides three categories of lost people that Christians are to seek to win.

Notice, first, verse 22, “and of some have compassion” (a better translation would be “have mercy making a difference”). There are precious souls in the world that are just in doubt. They are weak and perhaps have been influenced by apostate teaching. They do not know true doctrine because no one has explained it to them. This passage helps believers see that there is an opportunity in the world to witness to those who are in doubt.

I pastored in Jacksonville, Florida for almost twenty-four years and on Tuesday nights we would go out visiting. I remember one of those nights of visitation to Beach Boulevard and the home of Mr. Lance. I simply shared the gospel with him and he looked at me and said, “Well, that just sounds too simple.” And I said, “Well, do you have a grandchild?” And he said, “Oh yes. I have a grandson—he is the only one I got and he is the apple of my eye.” I then said, “If you wanted that grandson to have something, would you go into the kitchen and hide it somewhere and make it difficult for him to find?” He said, “Why, no. If I wanted him to have it, I would just put it on the table and tell him to come get it.” I replied, “That is exactly what God has done with his great salvation. He has put it on the table and he has said to people like you and me, ‘Come and get it.’” As I said those last words tears welled up

in his eyes, he said, "Well it is just too good to be true." I responded, "Well it might be too good to be true, but it is true." There are a lot of lost people who could be won like that. We are to love those who are in doubt.

Second, we are to love those that are in danger. In verse 23 we find the same relative pronoun, "and others save with fear, pulling them out of the fire." There are many who are in danger. I used to listen to the evangelist, Oliver B. Green, every day to close his show he would say, "Lord, save the soul that is nearest hell." Hell is real and there are people who do not know Jesus Christ whose feet are almost in the fire. It is the job of Christians to pull them out of the fire.

On Sunday mornings when I was a little boy, one of the things I would do is get up and run out in the front yard to get the Sunday newspaper. I would run back into the house to read through the sports and comics. On one particular day, a picture on the front page of that paper caught my attention. It was the picture of people leaping out of windows. The front page had a picture of the burning of the Winecoff Hotel in Atlanta on Peachtree Street, it was the worst fire we had ever known in history in a hotel. Grown men came to windows and jumped to their death. Mothers took their babies and tossed them out of windows in an attempt to get them out of the fire. God has a message that will get people out of the fire. Stay in love with love with Jesus. Stay in love with those who are lost and nearest to hell.

Jude uses the pronoun a third time, "and to others have mercy . . . hating even the garment spotted by the flesh." "Garment" refers to the inner garment, the *χιτώμα*. The word for "spotted by the flesh," literally means human excrement. It is as if Jude is saying, "Some people you have mercy on, you win, but they are in defilement. Their inner life is so corrupt and filthy that it has corrupted their outer life and it is dangerous to touch them."

In response to the Ebola outbreak people would wrap themselves up and insulate themselves in such a way to not be infected or defiled by the virus. The same thing is true in the spiritual realm. There are some people who are in defilement and they need to be witnessed to, and need to be won to Christ, but there needs to be great caution to avoid personal defilement.

When I was at New Orleans Baptist Theological Seminary, there was a student who was an evangelist. He used to give his report in chapel of the great crusades he was having and the hundreds of people who were coming to know Christ as Savior. He began to minister in the French Quarter around Bourbon Street. He became attached to the place and called himself a chaplain, but in coming so close to the defilement in the ministry around him he soon became defiled himself.

There is a teaching today that says that the way to win the world is to be like the world. The truth is that the church of the Lord Jesus Christ has had the most influence on the world when it was the least like the world. Win some who are in defilement, "hating even the garment spotted by the flesh." So, what Jude is saying is, Do not let the apostasy surprise you; the

Bible said it was coming. Do not let the apostasy stop you. Keep on loving the Lord; keep on loving the lost.

Do Not Let the Apostasy Stifle You

Finally, Do not let the apostasy stifle you. The end of Jude provides relief from the previous content in perhaps the most beautiful doxology in all of the pages of the New Testament, “Now unto him that is able to keep you from falling.” The ultimate solution to apostasy is proximity to *him*. Stay close to him and keep preaching him. We do this also knowing that he is able. The text presents this in the present tense. It does not say he was able, nor is it in the future tense. Jude is saying, “He is able.” Whatever the need is today, God is able.

What needs exist today? Some say, “Well, I need grace.” Second Corinthians 9:8 says, “God is able to make all grace abound toward you.” Some say, “Well, I am going through some temptation.” Look to Hebrews 2:18: “He is able to aid those who are tempted.” Still others say, “Well, I need salvation.” Consider Hebrews 7:25: “He is also able to save to the uttermost those who come to God through Him.” Some may say they need confidence in the faith, 2 Timothy 1:12 says, “I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.” Then there is a passage that seems to cover everything, Ephesians 3:20: “Now to Him who is able to do exceedingly abundantly above all that we ask or think.” The Lord is able to keep us from stumbling before a fall.

The Lord is able “to present you faultless before the presence of his glory with exceeding joy” (vs. 24). In this verse there is a Greek word loaded with meaning. Some have translated it, “He will present you before the presence of the Lord with mighty shouts of joy.”³ When I get to heaven Jesus is never going to hear the last of it. I am going to spend eternity praising Jesus. The next verse follows with a great doxological statement, “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” Here Jude mentions God’s splendor, greatness, sovereignty, and authority. Finally, look to what A. T. Robertson claims is “as complete a statement of eternity as can be made in human language.”⁴ The praise offered to the Lord is past, present, and future. This is praising him forever and forever.

This is how to survive and thrive in the apostasy. The joy of the Lord and the hope of eternity are able to keep one from becoming spiritually satisfied. In the Old Testament, when the children of Israel came into Egypt, they were placed in the land of Goshen. When the plagues came in Egypt in the time of Moses there was prosperity in Goshen. There was darkness in

³The Living Bible translates this as “And he is able to keep you from slipping and falling away, and to bring you, sinless and perfect, into his glorious presence with mighty shouts of everlasting joy.”

⁴A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman, 1933), 6:196.

Egypt that could be felt, but in Goshen there was light. There was death in Egypt, but in Goshen there was life. Today Christians are living in an old Egypt culture, but it is possible to be Goshen Christians in the midst of an Egypt culture.

The solution to apostasy is not isolation. The solution to live in an apostate culture is not isolation. The solution is insulation from culture for the purpose of infiltration in culture. The apostates are not the only ones infiltrating. Believers are doing some infiltrating of our own. We are going over there into an Egypt culture to capture some people for the gospel and we are bringing them into the land of Goshen.

Bibliography of Commentaries, Special Studies, and Monographs on Jude¹

Preachers desiring to study Jude can be overwhelmed by the wealth of material at hand. All resources, however, are not created equal. What follows is a semi-comprehensive bibliography of commentaries, articles, monographs, and other works on Jude compiled by David L. Allen.

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¹An Asterisk indicates a recommended volume for preachers to consider.

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Who is the True Revisionist? A Response to Steve W. Lemke

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The Reason for This Article

In the Spring 2015 issue of the *Southwestern Journal of Theology*, Steve W. Lemke, Provost of New Orleans Baptist Theological Seminary, contends that the claim of an evangelical Calvinism constituting the theological consensus among Southern Baptists at their founding in the nineteenth century is “revisionist history.”¹ He argues against two historical claims that he asserts are often made by modern Calvinistic Baptists: (1) “that the overwhelming majority of Baptists were five-point Calvinists from the time before the founding of the Southern Baptist Convention until the early twentieth century” and (2) “that the Baptist confessions before the 1963 *Baptist Faith and Message* were overwhelmingly five-point Calvinist confessions.”² The first of these reported claims we believe is cogent and has an abundance of evidence to incline one’s view in that direction, but is not precisely the claim being made. The second is nebulous and, unfortunately, not documented by Lemke as a claim we make but nevertheless employed as theological foil against which he attempts to make his charge of revisionism appear reasonable. In spite of his confusion, however (specifically the generalization “the Baptist Confessions before” etc.), we would be willing to claim that the *specific* stream of confessions that informed the doctrinal development and position of Baptists in the South through the eighteenth and nineteenth centuries was Particular Baptist, providing a Calvinist confessional field of play.

Lemke has done Baptists a service by calling attention to the important historical question of our theological roots. As a signer and defender of “A Statement of the Traditional Southern Baptist Understanding of God’s Plan of Salvation” he wrote his article in part to give historical credibility to

¹Steve Lemke, “History or Revisionist History? How Calvinistic Were the Overwhelming Majority of Baptists and Their Confessions in the South until the Twentieth Century?” *Southwestern Journal of Theology* 57 (2015): 227–54.

²Lemke, “History or Revisionist History?” 227.

that position. His article is well-written, structured in a clear way designed to convince the reader, and reflects a familiarity with many sources from American and Southern Baptist history. Familiarity, however, does not necessarily mean understanding. His misappropriation of sources will be demonstrated below in a more extensive look at the nature and context of his citations. At times this will involve investigation of the broader setting and concerns of nineteenth-century American and Southern Baptist life. Initially, however, we must investigate his construction of the premise that he intends to disprove.

A Classic Straw Man Syndrome

Lemke has set a context within which the discussion can continue. He recognizes there is no need to pursue the issue of infant baptism and certain other aspects of ecclesiology. We can all agree that infant baptism is not a part of Baptist confessional history and the discussion about Calvinism has never had anything to do with that in our present context. The discussion among us is now, and never has been aught else, concerning soteriology, specifically its ground and the means of effecting it.

Lemke presents the thesis that he is seeking to disprove as an affirmation that Baptists in the South in the nineteenth century were “univocally and overwhelmingly five-point Calvinists.”³ In doing so, he seeks to disprove what was never claimed. The claim he should disprove is “that Calvinism, popularly called the Doctrines of Grace, prevailed in the most influential and enduring arenas of Baptist denominational life until the end of the second decade of the twentieth century.”⁴

To give substance to his argument, therefore, he sets the historical stage for the acrostic TULIP. He is satisfied to use those five points in the discussion as to the Calvinistic status of early Baptist confessions and of Southern Baptists in the nineteenth century. TULIP unexceptionally embraced, in his argument, constitutes the only way in which one can be Calvinistic. He supports this principle by garnering the published convictions of some contemporary Reformed scholars that consider any apparent amalgamations as “logically inconsistent,” “unstable,” and not truly Calvinistic and imposes their arguments on the Southern Baptist discussion.⁵

Lemke proceeds, therefore under the conviction that if he can dislodge even one of the “five points” he has destroyed our thesis. Most vulnerable in this case is the issue of “limited atonement” which he isolates as “specifically the point” that divided Particular Baptists from General Baptists.⁶ The difference is important, but these Baptists also established polarities on election, total depravity, the nature of the call to salvation and its relation to regeneration, and the eternal safety of all those who have repented of sin

³Ibid., 247.

⁴Tom J. Nettles, *By His Grace and For His Glory* (Cape Coral, FL: Founders, 2006), ix.

⁵Lemke, “History or Revisionist History?” 231.

⁶Ibid., 230.

and placed faith in Christ as their only hope for eternal life. Consistent with his thesis, however, Lemke considers the inclusion of a four-, or even three-, point Calvinism as “disingenuous” and “simply not appropriate.”⁷

His success depends on the viability of this definition residing in the opinions of theological purists, both Calvinist and Arminian, that rejection of any of the so-called five points either of Calvinism or Arminianism means that such hybrids do not “count within their fold.”⁸ This allows him to make the claim that, both for himself and for others past and present, neither Calvinism nor Arminianism is their position.

Two issues drive us to a contrary viewpoint. One is the consideration of the overall tendency of individual doctrines. Despite his absolutism on the issue of atonement, a point-by-point examination is not “inappropriate” but quite revealing as to the theological orientation of an individual. We think that the process of such discreet delineation, contrary to the Reformed scholars he quotes, may establish with clarity the acceptability of receiving “four-point Calvinists as legitimate Calvinists.”

Wherein Lies the Real Difference?

Something deeper is at stake, however, in his isolation of differences among Calvinists on the atonement as evidence for his thesis. This betrays a critical misunderstanding of the difference between Calvinism and non-Calvinism. The fundamental difference is this: Calvinists believe that God’s eternal purpose extends to creation, providence, revelation, and redemption in such a way as to bring to pass all that he set his heart upon. That God has a specific purpose cannot be denied (2 Tim 1:9; Rom 8:28; Eph 1:5–6; Eph 1:11; 3:11). Both Calvinists and non-Calvinists use the biblical word “foreknowledge” to define this eternal purpose and describe its operations. That such a thing existed cannot be denied and is sealed by such Scriptures as Romans 8:29; 11:2, 5; 1 Peter 1:2, 20.

Calvinists believe that there is perfect symmetry, consonance, and fullness between God’s foreknowledge, his resultant purpose, and his effecting his purpose. Calvinists’ differences on the atonement have to do with their understanding of the entire range of results that accrue to the means by which God affects his eternal purpose in the world; they do not disagree on the particular sovereignty of his purpose nor the immutable aspects of his nature from which this purpose flows. God’s eternal nature of love is vitally related to foreknowledge. God’s love as an eternal attribute dependent on nothing outside of himself consists of the intrinsic perfection of knowledge of himself and infinite joy in this knowledge, an eternal dynamic that is fundamental to the eternal generation of the Son and the consequent perfect belovedness of the Son. God’s foreknowledge consists of his eternal perception of an order outside of himself, an order that he will create, the end of which will be the demonstration of his love for his Son and the perfect

⁷Ibid., 230.

⁸Ibid.

return of the Son's love for Him, in the particular created moral agents who will receive expressions of this love. Calvinists unanimously affirm, therefore, that God's foreknowledge is a determined love that manifests itself in an eternal purpose to save specific individuals, provide all the necessary means by which they will be brought safely and justly and in accord with operations of mercy and grace to his presence in an eternal kingdom of love. As Silas Mercer summarized, cited below, "Election, or God's love to his people, is the very foundation of our salvation."

The non-Calvinists do not accept unconditional particular election built upon this understanding of foreknowledge. They interpret foreknowledge as pre-cognition, an eternal awareness of all that will happen, but absent of any determination, or moral right, to employ effectual means to accomplish a desire, univocally defined, for universal salvation. Rather, they have suspended this purpose on the will of the creature. They do not, therefore, affirm a pre-mundane election of individuals to salvation, an effectuality in God's purpose of salvation either in atonement or in the operations of the Holy Spirit, and, were they consistent, they would not affirm it in the certain preservation of those who have believed. With the means provided, ineffectual in themselves, non-Calvinists affirm a resident power and surviving moral propensity, or by prevenient grace universally restored, in the human affections (or will) to receive the proffered salvation apart from effectual calling and prior to regeneration.

How This Relates to Specific Historical Evidence

Contrary, therefore, to Lemke's most formative assumption, all those that believe in particular election, the unity of the race with Adam in his condemnation and corruption, the necessity of an effectual operation of the Spirit to fit the human will for repentance and faith, and the preserving and protective grace of God in producing perseverance we heartily accept as Calvinists or Calvinistic. The discussions on the atonement introduced by Andrew Fuller's gravitation toward the view of the Synod of Dort do not signal a departure from the fundamental Calvinist soteriology, but continue a dialogue present within the framework of Calvinism from the time of Calvin to the present.

Lemke's citations of Francis Wayland's observation from 1857 that Baptists had an "honest but not unkind difference" on the extent of the atonement does not help his thesis.⁹ Among the Baptists at the time Wayland wrote, this concerned the formula of "sufficient for all, but efficient for the elect," as promoted by Andrew Fuller. Concerning Fuller, Lemke, when trying to distance the *Abstract of Principles* from consistent Calvinism, asserted that it "was written with a sensitivity to . . . the four-point Calvinism of Andrew Fuller."¹⁰ Previously, Lemke had affirmed that the "most commonly

⁹Ibid., 235–36.

¹⁰Ibid., 248.

used measuring stick of how ‘Calvinistic’ a theologian or confession might be is the ‘five points’ of Calvinism as defined in the Canons of Dort.”¹¹

Fuller’s self-perception, however, makes this juxtaposition awkward. Fuller did not consider himself as having departed from a historically Calvinistic position on this issue. In describing his own historical pedigree, Fuller articulated his position in terms of the Synod of Dort.¹² Fuller described his position relative to Dort in these terms.

The Calvinists who met at the Synod of Dort have expressed their judgment on redemption in nine propositions. Were they not too long for transcription, I would insert the whole. The following extracts, however, will sufficiently express their sentiments on the points in question. “The death of the Son of God is the only and most complete sacrifice and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world. The promise of the gospel is, that whosoever believeth in Christ crucified shall not perish, but have eternal life; which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all nations and individuals to whom God in His good pleasure sends the gospel. The reason why many who are called by the gospel do not repent and believe in Christ, but perish in unbelief, is not through any defect or insufficiency in the sacrifice of Christ offered upon the cross, but through their own fault.”—“All those who truly believe, and by the death of Christ are delivered and saved, have to ascribe it to the grace of God alone, which He owes to no one, and which was given them in Christ from eternity.”—“The gracious *will* and *intention* of God the Father was, that the life-giving and saving efficacy of the precious death of His Son *should exert itself in all the elect, to endue them alone with justifying faith, and thereby infallibly bring them to salvation.*”

I would wish not for words more appropriate than the above to express my sentiments.¹³

With the exception of the fine points of that discussion, Wayland, in 1857, testified, “In other respects there has ever been, I believe, *an entire harmony*” on doctrinal issues among the Baptists. Other elements of the position of Baptists in “the northern and eastern states” include: “The whole

¹¹Ibid., 228.

¹²Ibid., 228–29.

¹³Andrew Fuller, *The Complete Works of the Rev. Andrew Fuller: With a Memoir of his Life by Andrew Gunton Fuller*; ed. Joseph Belcher, 3rd ed. in 3 vols. (Philadelphia: American Baptist Publication Society, 1845), 2:712.

human race became sinners in consequence of the sin of the first Adam . . . so steeped are men in sin, that they all, with one consent, begin to make excuse, and universally refuse the offer of pardon." In infinite mercy, however, God "has elected some to everlasting life, and by the influence of the Holy Spirit, renders the word effectual to their salvation and sanctification." His offer of mercy is honest and sincere, "for the feast has been provided, and it is spread for all." Nevertheless, salvation comes only in his "gracious purpose to save by his sovereign mercy such as he may choose. There is here sovereignty, but no partiality. There can be no partiality, for none have the semblance of a claim." The refusal of any to come arises not from the lack of provision, Wayland repeats, but "from his own willful perverseness."¹⁴

If we understand Lemke's argument correctly, according to his estimation of Wayland, he would not consider as a Calvinist a person who believed in the election of some to eternal life, the guilt and corruption of will of the entire human race as a result of the whole's covenantal connection with Adam, the justness of their condemnation arising from this wholistic connection, the compatibility of individual and personal responsibility with this prevailing disinclination to holiness, and the consequent necessity of effectual grace according to sovereign mercy to bring a person to faith. This supposed non-Calvinist also believes that by its nature the atonement is sufficient for the salvation of the whole world but, according to God's purpose, redeems particularly only the elect. We heartily embrace such a non-Calvinism.

Not only does Lemke fail adequately to enter into the full-orbed connections of these Baptist doctrinal discussions, he introduces a false issue to cloud the doctrine of the Regular, or Charlestonian, Baptists with the issues of slavery, education, leisure time, etc. This is a surprisingly *ad hominem* argument in which he seeks a prejudice against the so-called Charleston Tradition. We are pushed to a bias against Calvinistic Baptists because, by Lemke's profile, they were more educated, lived in more urban areas, were more prosperous economically, had leisure time for study, and argued for slavery. According to his prodosis, it is much more consistent with baptistic non-Calvinistic doctrine to be agrarian, bucolic, illiterate, and non-slaveholding.

At least for the sake of this discussion, let us agree up front that slavery was wrong then and is wrong now and we have no desire to excuse any Baptist who defended that error although we think that it is self-righteous to dream that had we been there we would have conducted ourselves far differently.¹⁵

¹⁴Francis Wayland, *Notes on the Principles and Practices of Baptist Churches* (New York: Sheldon, Blakeman, & Co., 1857), 20; Lemke, "History or Revisionist History?" 236.

¹⁵It was, as a matter of record, the more Separate Baptist tradition of Georgia that first set forth the test case as to whether slaveholders would be appointed as missionaries when they submitted the name of James Reeve to the Home Mission Society as a candidate for missionary, volunteering the information that he was a slaveholder. In his last will and testament, Abraham Marshall (son of the pioneer Separate Baptist minister, Daniel Marshall), in outlining how his debts were to be paid after his death, designated money from the crop

Lemke's attempt to lay claim to the moral high ground for non-Calvinists on this issue is non-demonstrable and also irrelevant to the argument.

If Lemke's proposition that the Charleston tradition actually initiated the formation of the Southern Baptist Convention, reductionist though it is, represents a concession that the Southern Baptist Convention was originally fully consistent with the Charleston Tradition theologically, we are happy for him to make the point. We hesitate to take the advantage, however, for the fact is, the two remaining streams of Separates and Regulars united in forming the convention after almost half a century of associational cooperation and theological purging. At that point, they essentially united in only one stream of theology. We will try to show how.

John Leland

Lemke bolstered his claim concerning the Regulars and the Separates that "these groups could hardly have been more different socially, economically, or by doctrine and practice" with the oft-cited quip from John Leland for evangelistic success, "doctrines of sovereign grace in the salvation of souls, mixed with a little of what is called Arminianism."¹⁶ This factoid misrepresents the reality.

Leland was thoroughly consistent in what he meant by "the doctrines of sovereign grace in the salvation of souls," and isolated "what is called Arminianism" as the appeal to repent and believe. That practice was seen as Arminian by some of his strongly Calvinistic Separate Baptist brethren in Virginia, but was not at all opposed to his own understanding of the consistency between depravity and duty. He recognized that, at least on the issue of human responsibility, evangelical Arminians were useful in the conversion of sinners. His personal doctrinal stance, however, is no where close to that kind of fusion, and he was equally as committed to the biblical truth of human responsibility. On several occasions he thought through the various options on the issue of salvation, seeking to push each option to its logical conclusion. In 1832 after fifty-seven years of active ministry, he wrote his friend James Whitsitt concerning his articles of faith on these issues. We fail to see any "mixture of Arminianism" at any point. He wrote

That all men were guilty sinners, and that God would be just and clear, if he damned them all. That Christ did, before the foundation of the world, predestinate a certain number of the human family for his bride, to bring to grace and glory. That Jesus died for sinners, and for his elect sheep only. That those for whom he did not die, had no cause to complain, as the law under which

on his 575 acres for the purpose "and if necessary that my negro Woman Liddy & her child be sold for the same purpose." Abraham Marshall, "Last Will and Testament of Abraham Marshall," in Thomas Ray, *Daniel and Abraham Marshall: Pioneer Baptist Evangelists to the South* (Springfield, MO: Particular Baptist, 2006), 253.

¹⁶Lemke, "History or Revisionist History?" 233.

they were placed was altogether reasonable. That Christ would always call his elect to him while on earth, before they died. That those whom he predestinated, redeemed and called, he would keep by his power, and bring them safe to glory.¹⁷

Benedict on Virginia

A second source of “evidence” that Lemke cites is Benedict’s observation concerning the Separates of Virginia. Benedict claims “a majority of them, however, were Calvinists.”¹⁸ This assessment, combined with the fact that all of the “Regulars” were Calvinistic seems to make the case, even in this limited and somewhat exceptional sphere of observation, that a good majority of Baptists were Calvinistic Baptists.

When another contextual theological reality is considered, however, the evidence becomes even more opposed to the use Lemke makes of Benedict. William Fristoe’s account entitled *A Concise History of the Kettocton Baptist Association* gives a more detailed doctrinal and historiographical picture.¹⁹ The first Baptist church in Virginia “when constituted, joined the Philadelphia Baptist Association, being of the same religious sentiments.”²⁰ In 1766 they petitioned the Association to dismiss the churches that they might become a separate association. In 1808 Fristoe noted that the “small system” in which their doctrines were expressed was the *Baptist Confession of Faith* [*Philadelphia Confession of Faith*]. He summarized its thoughts and inserted a “few of the leading doctrines of the same” for the perusal of the reader. He summarized it in eleven articles including the following:

Fifthly—That in eternity, God out of his own good pleasure chose a certain number of Adam’s progeny to eternal life, and that he did not leave the accomplishment of his decrees to accident or chance, but decreed all the means to bring about the event; therefore they are chosen to salvation through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. Their calling was decreed in the purpose of election. . . .

Sixthly—That the covenant of redemption was between the Father and the Son—that the elect were given by the Father to the Son, as head and representative of his people, engaged to perform everything necessary or required to carry their complete salvation into effect. . . .

¹⁷John Leland, *The Writings of John Leland*, ed. L. F. Greene (New York: n.p, 1845; reprint ed., New York: Arno Press and the New York Times, 1969), 625. Leland has each point articulated as discreet expressions. We have pressed the articles into this paragraph.

¹⁸Lemke, “History or Revisionist History?” 234.

¹⁹William Fristoe, *A Concise History of the Kettocton Baptist Association* (Staunton, VA: n.p., 1808; reprint, Harrisonburg, VA: Sprinkle Publications, 2002), 5–13.

²⁰Fristoe, *A Concise History of the Kettocton Baptist Association*, 6.

Seventhly—That in the fullness of time, the Son of God was manifested by taking human nature into union with his divine person, in which capacity he wrought out a righteousness for the justification of his people; yielding a perfect and spotless obedience to all the requisitions of the divine law, and submitted himself to a shameful and ignominious death on the cross, as an atonement for their sins, and reconciliation of their souls to God.²¹

Fristoe also summarized the call of God to salvation as an “effectual calling . . . accomplished by the agency of the Holy Ghost operating in a free irresistible [*sic*] and unfrustrable manner, by which the understanding is enlightened, and the will subjected to Christ.”²² Those that are so effectually called “by efficacious grace” are “freely justified by God” in which “their sins are pardoned,” the “righteousness of Christ being imputed to them,” and the “good work of grace begun in them” continued to “the complete salvation of their souls.”²³ When the Separates and Regulars united in Virginia, they did so after some years of common fellowship, hearing one another preach and conversing about ordinances and church government. Hesitant at first about a confession of faith, the Separates softened and consented to unite on the basis of the Philadelphia Confession.

“We do not mean,” they explained, “that every person is to be bound to the strict observance of everything therein contained, yet that it holds forth the essential truths of the gospel and the doctrine of salvation by Christ, & free unmerited grace alone, which ought to be believed by every Christian, and maintained by every minister of the gospel.”²⁴ When these phrases are used in the context of affirming union on the basis of the Philadelphia Confession, no reasonable doubt can be entertained as to what they mean. Lemke construes this as evidence for his thesis that the majority of these Baptists were not five-point Calvinists. Though some might fit his model, the evidence certainly is not clearly consistent with his contention. It provides no evidence, however, against the thesis he should be seeking to disprove, that Baptists held “nothing less than historic, evangelical Calvinism.”²⁵

When one contemplates, moreover, the interrogatories concerning the process of ordaining ministers of the gospel, Lemke’s evidence loses more ground. Fristoe summarized the ordination event with a charming simplicity. When a church desired to set apart a person to the gospel ministry, it would call for assistance of ministers from neighboring congregations and state

²¹Ibid., 16–17.

²²Ibid., 17.

²³Ibid., 18.

²⁴Robert Semple, *A History of the Rise and Progress of the Baptists in Virginia*, ed. G. W. Beale, rev. and exp. ed. (Richmond: Pitt & Dickinson, 1894), 100. This passage is cited by Lemke, “History or Revisionist History?” 246.

²⁵Lemke, “History or Revisionist History?” 227n1.

before those ministers in the presence of the candidate that “they are satisfied with his gifts, his knowledge of divine truth, and the goodness of his moral conduct, of which they have had satisfactory trial, and that in their judgment such an one promises public usefulness.”²⁶ Then, in concurrence with the church, they proceed to question the candidate concerning his personal experience of the new birth and his consequent faith in the Son of God and reliance on his righteousness and strength as the hope of eternal life. If this is deemed satisfactory,

they proceed in asking questions concerning some doctrinal points, such as the being of the one living and true God—his existence and perfections—of the Holy Trinity—of the incarnation of God’s dear Son, and the great work of salvation accomplished by his mediation—of particular election and particular redemption—of the fallen and degenerate state of Adam’s progeny—of effectual calling by unfrustrable grace—justification by imputed righteousness—protection of the saints and their certain perseverance in grace, their everlasting rest in ultimate glory, and the entire ruin of the wicked in everlasting destruction.²⁷

Such a line of examination further challenges Lemke’s thesis.

When Robert Semple reported on the portion of history to which Lemke refers in his brief quotes from Benedict, he saw the dynamic of doctrinal relationship in these terms: “Some of the preachers, likewise, falling unhappily into the Arminian scheme, stirred up no small disputation, and thereby imperceptibly drove their opponents to the borders, if not within the lines of Antinomianism.”²⁸ Arminianism was seen as a disturbance and not as a happy alternative within the Baptist fold.

Perhaps the most notable example of this occurred in the ministry of John Waller. Waller had been converted in 1767, in the twenty-sixth year of his life. He had given himself to gambling, profanity, and harassment of the Baptists. Called the “devil’s adjutant” he was on a grand jury that indicted Lewis Craig for preaching as a Baptist. Craig’s calmness, resignation, and confidence in the face of such malicious treatment soon worked conviction in Waller’s conscience and resulted in his conversion in 1767. In that year Waller submitted to the ordinance he formerly had passionately hated, baptism by immersion. This experience loosed his tongue, not for swearing, but for witness and soon numbers in his neighborhood were converted. When a church was constituted in his neighborhood in 1770 Waller was ordained as the minister. Robert Semple recounted, “In this bright and burning way, Waller continued until 1775 or 1776, when he formed an acquaintance

²⁶Fristoe, *A Concise History of the Kettocton Baptist Association*, 32.

²⁷*Ibid.*, 33.

²⁸Semple, *A History of the Rise and Progress of the Baptists in Virginia*, 60.

with one Williams, a preacher of some talents, apparent piety, and in Mr. Wesley's connexion, consequently an Arminian."²⁹ By conversation and books, Williams wrought a change in Waller's mind so that he adopted the "Arminian system." Invited to preach at the Association's meeting in 1776, Waller, aware that all of his brethren differed with him on this point, decided that he would seek to convert them all or be dismissed from their fellowship. He preached from 1 Corinthians 13:11, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." According to Benedict, the impact was not what Waller had hoped. "In his exordium he stated, that when young and inexperienced in religion, he had fallen in with the Calvinistick plan; but that, becoming more expert in doctrine, or in the language of his text, when he became a man, he put away these childish notions."³⁰ After a lengthy argument, as Semple stated, "For want of truth, or for want of talents, he made few if any converts to his opinions, and of course had to confront the whole host of preachers and members now assembled."³¹ Waller dismissed himself from their fellowship, declared himself an independent Baptist, continued as an evangelist and organizer of camp meetings, and ordained ministers within his independent fellowship. He had notable success in this endeavor, but soon regretted his departure.

A partial restoration occurred between his independents and the Separate Baptist General Association in 1783, at which time, ironically, the association adopted the Philadelphia Confession of Faith as a "standard of principles."³² Though its use was to be with discretion so as not to usurp "a tyrannical power over the conscience of any," yet it was judged as "the best human composition of the kind now extant."³³ In 1787, a full union of Separates, Regulars, and Independents took place, the adoption of the confession having paved the way. An interesting anecdote about Waller's return to his brethren concerns the effect of one of the Arminian independent preachers he ordained, Mr. Mastin who "was a confirmed Arminian." Not only is the anecdote revealing, but the language used by Semple reveals much concerning the disesteem in which Arminianism stood in his mind.

Most of those who have been proselyted by his [Mastin's] ministry received the stamp of his principles, whilst a respectable part of the church, who had been illumined through the ministry of others, were of Calvinistic sentiments. This diversity of opinion was a source of great unhappiness among them. The Arminian party were most numerous, and were not only unsound in principle

²⁹David Benedict, *History of the Baptist Denomination*, 2 vols. (Boston: Lincoln & Edmands, 1813; reprint, Freeport, NY: Books for Libraries Press, 1971), 2:396.

³⁰Benedict, *History of the Baptist Denomination*, 396.

³¹Ibid.

³²Semple, *A History of the Rise and Progress of the Baptists in Virginia*, 92.

³³Ibid., 93.

but negligent in discipline. It seems, indeed, that Mr. Mastin, in receiving and baptizing members was too remiss, which, together with the slackness of his discipline after they were received, proved of much confusion and disorder. There were a few who were much chagrined at these things. They took opportunities to remonstrate against them with the pastor, as also against his legal doctrines. He was displeased. In 1801, Elder Hipkins Pitman, who was a supporter of Calvinism, moved into the bounds of this church, His ministry being acceptable to that part of the church who coincided with him, Mr. Mastin grew jealous and almost declined preaching among them. Finally, the contest rising to a great height, the church withdrew from the care of Mr. Mastin, and chose Messrs. Waller and Pitman to attend them jointly. The ensuing year Mr. Waller was called to take charge of the church as a stated minister. Under him as their preacher they have been a happy people, and the church has increased.³⁴

Benedict on Kentucky

Lemke cites Benedict's narrative of the South District Association in Kentucky that contained "those who inclined to the Arminian scheme, as well as those who adopted some of the Calvinistic creed in a qualified sense."³⁵ He neglects, however, the continuing narrative of Benedict who described how the Second Great Awakening brought about a union between the two sections of Baptists in Kentucky after several earlier failed attempts at union. This ended the nomenclature Regular and Separate. The Terms of Union between the Elkhorn and South Kentucky associations designated that the "preaching *Christ tasted death for every man*, shall be no bar to communion."³⁶ The South Association, formerly so-called Separate, divided into two associations, the South District and the North District, for the sake of convenience. Benedict noted that troubles immediately began to arise in the South District which

was most miserably torn asunder by religious discords, shortly after it was organized. It soon appeared that in the southern department of the old Separate community, there were a number who had gone far into doctrinal error. Some were decided Arminians, and others had adopted Winchester's chimerical notion of universal restoration. But they had all acceded to the terms of union, &c. lately mentioned. But it soon appeared that they did it with much mental reservation. When these things came to be

³⁴Ibid., 201–02.

³⁵Benedict, *History of the Baptist Denomination* 2:237. This passage is cited by Lemke, "History or Revisionist History?" 234.

³⁶Benedict, *History of the Baptist Denomination*, 2:239–40.

known in the Association, they produced much confusion and distress.³⁷

Several ministers declared themselves no longer part of that association and the two parties laid claim to the original title. No other associations would admit into fellowship the district that had conceded to the errors of Arminianism and restorationism. Benedict sought information from them but could receive no response. They began to decline rapidly after 1804 and Benedict surmised, "I know not but it has by this time become extinct."³⁸ So much for the vibrancy and acceptability of Arminianism among the Baptists of Kentucky.

The southern district mentioned here as troubled in the year 1813, laid the foundation for the success of Alexander Campbell among the Baptists of Kentucky, with similar dynamics in Virginia and elsewhere. Many of those that had hesitations about confessions and the doctrines of grace were purged from Baptist life under the influence of Alexander Campbell beginning in 1823 and climaxing in 1829–30. As J. H. Spencer summarized concerning one association, so it could be said of virtually all of those in Kentucky, "The introduction of Campbellism found the churches . . . illy prepared to meet the plausible sophistries of that system."³⁹ Very attractive to Baptists that had qualms concerning a confessional basis of fellowship, Campbell's affirmation "We take the Bible, the whole Bible, and nothing but the Bible, as the foundation of all Christian union and communion."⁴⁰

Indeed what Baptist, what Protestant, would not profess the same conviction? Campbell extrapolated from that the conclusion that all confessional language and construction was to speak the "language of Ashdod" and that one must avoid "preaching up the opinions of *saint* Arius or *saint* Athanasius."⁴¹ Campbell said that his "opposition to creeds arose from a conviction that, whether the opinions in them were true or false, they were hostile to the union, peace, harmony, purity, and joy of Christians, and adverse to the conversion of the world to Jesus Christ."⁴² Because he considered all creeds and confessions mere human constructions, he continually asserted on many occasions and in many places, "We have no new creed to form, no rules of discipline to adopt. We have taken the Living Oracles as our creed, our rules and measures of faith and practice; and, in this department, have no additions, alterations, or amendments to propose."⁴³ Well and good, if

³⁷Ibid., 2:240–41.

³⁸Ibid., 2:242.

³⁹J. H. Spencer, *A History of Kentucky Baptists*, 2 vols. (Cincinnati: J. R. Baumes, 1885), 2:93,

⁴⁰Alexander Campbell, *The Christian System in Reference to the Union of Christians and a Restoration of Primitive Christianity, as Plead in the Current Reformation*, 2nd ed. (Cincinnati: Central Book Concern, 1839), 12. Hereinafter referred to as *Christian System*.

⁴¹Campbell, *Christian System*, 6.

⁴²Ibid., 9.

⁴³Ibid., 274.

this means that they proposed no additions to Scripture. Nor did any of the confessional Baptists. But did this mean that he would never seek to say in any systematic form what he believed the sacred oracles do in fact teach? Of course not, as his voluminous comments of Scripture and his systematically arranged book *The Christian System* clearly reveal. His faux biblicism merely made a confusing nebulousity attach itself to many of the major interpretive and doctrinal issues that had been sorted out for centuries among Christian thinkers.

The Separate Baptists of Kentucky that had misgivings about creeds and defining and disciplinary confessions of faith fully embraced Campbell's deceptive "No creed but the New Testament" message. Having severed themselves from any confessional stability, they easily fell for the new creed of Campbellism. John Smith, a Baptist preacher newly minted as a true "Reformer" of the Alexander Campbell coinage, preached among the churches and "exerted his full strength in opposing Calvinism, as he termed it, and advocating Campbellism" and also plied his new trade killing with one stone, not only the bird of confessions but the bird of Calvinism, by remonstrating against the Philadelphia Confession of Faith.⁴⁴

Silas Noel, pastor in Frankfort, Kentucky, wrote a strong letter of warning to the Franklin Association saying, "

By our forbearance, and [the Campbellites'] partial success among the Baptists, they have become vain and impudent. They have, as they think, waged a war of extermination against our altars, our church constitutions, and our faith; they blaspheme the Holy Spirit, by denying and deriding his direct and invincible influence in the work of regeneration, before baptism. [They deny] that sinners are saved by grace, sovereign and free, and justified by the righteousness of Christ, imputed. Even these fundamental doctrines are ridiculed, reviled; and the final perseverance of the saints is made the subject of a jeering, taunting sneer.⁴⁵

Noel had seen defection before from "latitudinarian Baptists" during times of theological challenge and he expected the same in this instance. "Even now," he observed, "they are seen casting a leering, wishful eye towards the enemy's camp. How often have they mutinied and become our worst enemies!" At the turn of the century, during the "Arian war, many of them went out from us." Now, as Noel characterized it, in "this war with the Pelagians, and Sandemanians, called Campbellites, many of them may in like manner desert us." With profound, and even hopeful, insight he noted, "God has his own way to cleanse his sanctuary."⁴⁶ Noel's assessment probably represents reality. Those among the Baptists that squirmed under the pressure of a

⁴⁴Spencer, *A History of Kentucky Baptists*, 2:619.

⁴⁵Ibid., 2:612.

⁴⁶Ibid.

confession and were perplexed by the doctrines of unconditional election and regeneration by a sovereign and effectual operation of the Spirit found the release provided by Campbell's attack on creeds and Calvinism a welcome refuge.

It must also be noted that Benedict recognized that some of the nomenclature of *Arminian* referred only to the Fuller kind of Calvinism as perceived by the followers of John Gill.⁴⁷ While Benedict reaffirmed the differences in the degree to which the Calvinist system was stated and preached by the strict Calvinists in relation to those that had been the products of the new light movement, about both of these he stated that the kind of preaching

now much in vogue [1860] . . . would have been considered the quintessence of Arminianism, mere milk and water, instead of the strong meat of the gospel. Then, and with our orthodox Baptists [note: He did not consider the preaching "much in vogue" as coming from "orthodox Baptists."], a sermon would have been accounted altogether defective which did not touch upon Election, Total Depravity, Final Perseverance, etc.⁴⁸

As Free Will Baptist life developed, and Methodists became more vocal, Benedict observed, "I was often not a little surprised at the bitterness of feeling which, in many cases, was displayed by the anti-Calvinists against the doctrine of Election, and of their readiness, in season and out of season, to assail it by reason and ridicule."⁴⁹

Abraham Marshall

Lemke's evidence continues to thin in his appeal to Abraham Marshall as a representative of his thesis. His reference to Marshall's statement to Jesse Mercer that he was "short legged and could not wade in such deep water" referred, not to his personal doctrinal position, but to his hesitance to become involved in controversy over the disputes between Arminians and Calvinists.⁵⁰ This hesitance ended when Georgia Baptists were faced with a two-fold Arminian challenge. The first was from Jeremiah Walker's move away from Calvinism to a more Arminian profession, in which he was followed by four other pastors. Jeremiah Walker was very active in the Virginia association that experienced the Arminian defection of John Waller and probably had been influenced by his argument before Waller was restored. In his 1894 republication of Semple's *History of Virginia Baptists*, G. W. Beale inserted this note about Jeremiah Walker:

⁴⁷David Benedict, *Sixty Years Among the Baptists* (New York: Sheldon & Company, 1860), 135.

⁴⁸Benedict, *Sixty Years Among the Baptists*, 138.

⁴⁹*Ibid.*, 139.

⁵⁰Lemke, "History or Revisionist History?" 235.

Jeremiah Walker was a native of Bute county, North Carolina. He was born about the year 1747; became pastor of Nottoway church in 1769. This church under his ministry not only had large prosperity, but over twenty churches south of James River were gathered mainly through his labors. Later in life he fell into immorality and adopted erroneous views of doctrine, which cast a blemish on his character and impaired his usefulness. He died November 20, 1792.⁵¹

Thus, one hundred years after his death (1894), Beale viewed not only Walker's moral fall but his rejection of Calvinism as debilitating difficulties.

One of Walker's works bore the title *The Fourfold Foundation of Calvinism, Examined and Shaken*. During Walker's Arminian days in Georgia prior to the division, Semple records that he "went through various parts of the State, leaving his pamphlets and his verbal arguments in favour of Arminianism, whithersoever he went. In this journey of Mr. Walker, those who associated with him found him still the same pleasant, sensible, instructing, genteel character, that he had formerly been." Semple then added, "Alas, alas! That so splendid a garment should be so spotted!"⁵²

The second challenge to the prevailing Calvinism was the movement of the Wesleyan Methodists into Georgia. In 1790, at the May association meeting, the Georgia Baptist Association took the challenge and appointed a committee to write articles of faith and a statement of gospel order. Abraham Marshall served as moderator at that meeting and was elected to the committee to draw up the articles of faith along with Silas Mercer and three other men. When they were presented at the October meeting, Abraham Marshall was again elected as moderator and the two-fold document was adopted. It is basically an abstract of the *Philadelphia Confession of Faith*. The Georgia Baptist Association in distancing itself from the Arminian intrusions mentioned above stated, "And as we are convinced, that there are a number of Baptist churches, who differ from us in faith and practice; and that it is impossible to have communion where there is no union, we think it our duty, to set forth a concise declaration of the faith and order, upon which we intend to associate, which is as follows." The relevant doctrinal articles to the controversy immediately under consideration stated:

4th. We believe in the everlasting love of God to his people, and the eternal election of a definite number of the human race, to grace and glory: And that there was a covenant of grace or redemption made between the Father and the Son, before the world began in which their salvation is secure, and that they in particular are redeemed.

⁵¹Semple, *A History of the Rise and Progress of the Baptists in Virginia*, 28.

⁵²Benedict, *Sixty Years Among the Baptists*, 2:388-92.

5th. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

6th. We believe that all those who were chosen in Christ, will be effectually called, regenerated, converted, sanctified, and supported by the spirit and power of God, so that they shall persevere in grace, and not one of them be finally lost.⁵³

Theological harmony was an issue of paramount importance from the earliest days of the Association. The covenant of the Kiokee church fueled this concern from the beginning. Prior to the associational meeting in 1787 at Greenwood meeting house, Silas Mercer wrote about his confidence in their common faith and the converting and sanctifying power of it.

We are fully convinced that Salvation is all of grace, or all of works; for they cannot be mixed in this business; and if it be by grace, then the doctrine of Election, or God's love to his people, is the very foundation of our salvation; and is that foundation of God which standeth sure. And we think it will keep all them safe who stand upon it; but should this foundation be removed, what would the righteous do? For with it go their vocation and perseverance, together with their justification. For we think, the doctrine of imputed righteousness stands or falls with the doctrine of election, and if Christ's righteousness be not imputed to us, we have none but our own, which is no more than filthy rags, and therefore, altogether insufficient to justify us in the sight of God. And if so, we are all undone, for we are all under the law and under the curse, and not a single soul can be saved. There is no medium between these extremes. Therefore, we believe it to be the duty of every gospel minister, to insist upon this soul comforting, God honoring doctrine of Predestination, as the very foundation of our faith.⁵⁴

Daniel Marshall and his son Abraham had part in three confessional documents including the Georgia Association articles of faith. The articles of the Kiokee Baptist Church, the first such in Georgia, written by Daniel Marshall promised to

keep up and defend all the articles of Faith, according to God's word, such as the great doctrine of Election, effectual Calling, particular redemption, Justification by the imputed righteousness of Christ alone, sanctification by the spirit of God, Believers

⁵³Ray, *Daniel and Abraham Marshall*, 247–49.

⁵⁴Jesse Mercer, *History of the Georgia Baptist Association* (Washington, GA: Georgia Baptist Association, 1838), 141.

Baptism by Immersion, the saints absolute final perseverance, the resurrection of the dead, future rewards and punishments, & c. all according to scripture which we take as the rule of our faith & practice . . . denying the Arian, Socinian, & Arminian errors, & every other principle contrary to the word of God.

The covenant of the Flint Hill Baptist Church written by Abraham Marshall began, “Holding to the doctrines of believers baptism by immersion, & particular election, effectual calling, final perseverance of the Saints & eternal redemption through Jesus Christ our Lord” and ended with the affirmation, “And this covenant we make, with the free and full consent of our souls, hoping through rich, free, and boundless grace, we shall therein be accepted of God, unto eternal life, through Jesus Christ our Lord. To whom be glory and majesty, power & dominion, everlasting. Amen.”⁵⁵ Certainly the supposed evidence provided by the “short-legged” quip concerning Abraham Marshall is null and void.

E. E. Folk

Lemke’s use of the quotation from E. E. Folk used by Broadus in his *Memoir of J. P. Boyce* simply points out what everyone in theological education knows.⁵⁶ Students for the most part need to be taught the foundations of theological reasoning. Lemke supposedly does not rely strictly on the doctrinal position that students bring with them as fully sufficient for their call to gospel ministry. They probably will need instruction in principles of interpretation of Scripture for *rank* Biblicists do not necessarily grasp the meaning of the analogy of faith or the differences of literary genre, or the character of progressive revelation within the canon. To teach these things is not to deny the authority of Scripture or call into question the fundamental trustworthiness of the biblical convictions in which a new student has been disciplined. Perhaps he has not thought about how to construct and defend the doctrine of the Trinity or the pivotal nature of the doctrine of eternal generation of the Son. Though the experience of salvation has been clearly attested, and faith in Christ alone is a matter of former instruction and personal conviction, they might need to be instructed in the power of and biblical character of the doctrine of imputed righteousness and be warned against the destructive effects of the “new perspective.”

Neither Folk nor Broadus is arguing that “rank” Arminianism was the informed and confessionally embraced position of these students or the pastors who “discipled” them. Rather, Broadus points out the necessity of theological education, for such ill-construed doctrinal ideas seem to be the default perception of those who have an experiential understanding of

⁵⁵Ray, *Daniel and Abraham Marshall*, 244, 250–51.

⁵⁶“The young men were generally *rank* Arminians when they came to the seminary” until they encountered the “strong Calvinistic views” of Boyce.” Lemke, “History or Revisionist History?” 237.

the necessity of repentance and faith and a heightened sense of the reality of human responsibility. This was one of Boyce's original goals, to provide theological education for those that had little formal training even in the area of common English education and had been influenced by the residual effects of Campbellism and the revivalistic simplicity of Wesleyan Arminianism. Lemke could have gone even further back, therefore, with his evidence to 1856 when Boyce presented his *apologia* for theological education pointing to the inroads of Arminianism in some of the churches as evidence of a crisis in Baptist theology. He spoke of the "leaven" of Campbellism and of the "distinctive principles of Arminianism" that had been "engrafted upon many of our churches" and even "some of our ministry." In light of a possible "crisis in Baptist doctrine," Boyce appealed to "those of us who still cling to the doctrines which formerly distinguished us." The guarding against such errors, seen as departures from Baptist doctrine, was precisely the intent of Boyce in recommending the adoption of a clear confessional statement that professors would "hold *ex animo* and teach in its true import."⁵⁷ Those who heard him, understood his concern and through the work of three Education Conventions approved of the curriculum and the *Abstract of Principles*. The teaching to which Folk referred, and of which he approved, manifests Boyce's consistency in pursuing one of the originally conceived purposes of the Seminary.

A. H. Newman

A. H. Newman's comments cited by Lemke are at one level basically irrelevant as evidence on the issue under discussion, but at another he provides a testimony in support of our thesis.⁵⁸ As an example of anti-Augustinian influence, Newman mentions the medieval sects, and the sixteenth-century Anabaptists that were influenced by them. For Lemke, this is significant because of his personal predisposition to ally himself with Anabaptist ideas but it has no historiographical connections with Baptists in the southern United States in the nineteenth century. One could point to Newman's observation more relevant to the nature of this discussion as bearing against Lemke's thesis: "those that owe their origin to English Puritanism, . . . have been noted for their staunch adherence to Calvinistic principles, not, of course, because of any supposed authority of Calvin or of the English Puritan leaders, but because they have seemed to them to be Scriptural."⁵⁹

Newman's evaluation of the condition of Baptists in 1894 is precisely the position for which we are arguing, given the nature of the moniker *moderate Calvinism*. The extremes of fatalism and antinomianism Newman

⁵⁷J. P. Boyce, *Three Changes in Theological Institutions* (Greenville: C. J. Elford's Book and Job Press, 1856), 38. This is presently in print in Tom J. Nettles, *Stray Recollections, Short Articles, and Public Orations of James P. Boyce* (Cape Coral, FL: Founders, 2009), 60–106.

⁵⁸Lemke, "History or Revisionist History?" 237.

⁵⁹A. H. Newman, *A History of Baptist Churches in the United States*, rev. ed. (Philadelphia: American Baptist Publication Society, 1898), 5–6.

mentioned as one period of development among Calvinistic Baptists were corrected by the theological discussions surrounding developments in the evangelical awakening of the eighteenth century and extending through the theological dynamics of the early nineteenth century.⁶⁰ According to our reading, Wesleyanism was of minimal positive influence on Baptists, most often fomenting division and negative response. Edwardsean thought was much more influential during the time of the evangelical awakening and afterwards than Wesleyanism. The Anti-mission society movement eventually took away both the hyper-Calvinists who became Primitive Baptists, and by strange coincidence, the followers of Alexander Campbell. His arduous opposition to the mission societies combined with his assault on confessions and Calvinism took away a sizeable number of ostensible adherents to Baptist churches and, ironically, helped create a more coherent movement among Baptists both as a denomination and in doctrinal unity. Campbellism had a healthy theological culling effect on Baptists in the South.

By the mid 1830s both the hyper-Calvinists and the unhappy non-Calvinists had found other places to express their views, leaving Baptists as committed evangelical, missionary, denominationally-centered Calvinists. By 1894 it looked that way to A. H. Newman also. In light of more amicable days at the last part of the nineteenth century, Newman listed four doctrinal areas that still would inhibit a reunion between the Disciples and the Baptists. He lists four of these.

1. In the stress laid upon baptism and the way in which it is connected with the remission of sins.
2. In representing faith as too exclusively an intellectual act of belief in the divine sonship of an historical personage.
3. In eliminating, or not sufficiently emphasizing, the emotional element in conversion.
4. In not sufficiently emphasizing the doctrines of grace, or, in other terms, inclining toward Pelagian or Arminian rather than Augustinian or Calvinistic conceptions of theology and anthropology.⁶¹

⁶⁰One should also see Newman's discussion of Campbellism on pages 487–94. Using J. B. Jeter's observations in *Campbellism Examined*, Newman points to the perfect storm of frustration created by the strongly confessional hyper-Calvinist antinomian movement in the minds of the confessionally challenged low- and non-Calvinists when they heard the straightforward biblicism of Campbell that rejected the legitimacy of creeds for the simple language of Scripture, repudiated Calvinism for a more easily manageable, objectively obtained salvation, and jettisoned all examination of spiritual experience for a simple affirmation of Jesus as the Son of God and submission to immersion as constituting justification and the new birth. Freedom from supposedly humanly contrived efforts in denominational missions and education had appeal at another level so that "there were few churches in the regions traversed by Campbell and his followers that were not more or less affected by his views." Newman, *A History of Baptist Churches in the United States*, 489–90.

⁶¹*Ibid.*, 493.

The Case of Z. T. Cody

Lemke's reference to Z. T. Cody's comments in 1911 to the effect that Baptists are not Calvinists has grave historiographical problems. First, the representation is completely out of harmony with the theological summaries given by E. C. Dargan, F. H. Kerfoot, and W. T. Conner.⁶²

Nor is it consistent with the more elaborate theological expressions or historical perceptions of Cody himself.⁶³ In 1933, Cody wrote an article as editor of the *Baptist Courier* entitled "Election, a Practical Doctrine." He noted that the differences "between pulpits of today [1933] and the pulpits of one hundred years ago is to be seen in the way the two periods treat the doctrine of election." "The fathers believed it and preached it, the sons have it in their creeds but say nothing about it. For the one it was bread to be eaten, for the other it was good as a foundation but no need to dig down to look at it."⁶⁴

The 1911 article (cited by Lemke) also noted the absence of Calvinistic preaching, with the exception of the doctrine of perseverance, but had no lamentation at the loss. In fact, the article called unconditional election, "particular predestination" and said that the doctrine was "repugnant to our people."⁶⁵ For Cody (in his 1933 article), however, "the Scriptures not only assert the existence and truth of this doctrine, but make great use of it." He viewed it as particularly useful to give assurance of salvation. He argued that for Calvin ["no man in modern times has been called on to endure a harder fight or bear greater burdens"] it provided great assurance and fortitude in his battle with the sacramental dominance of Roman Catholicism. Election freed men from the church and put them in direct contact with the God who chose them. The 1911 article also has a similar observation asserting that "the tyrant as well as the priest went down before Calvin." Calvin's doctrine established a foundation for "freedom in the modern world."⁶⁶

In 1911, the author went on to say, "Now because freedom is also the very soul of the Baptist faith it is often said that we are Calvinists," an impression that is not true. Cody, in 1933, however, recognized that man's sense of freedom depended on a combination of doctrines set within the Calvinist system. Since justification is put on the foundation of personal faith instead of the assurance given by the church's authority, his security must be shaken, given the "weak, defective, and wobbly," condition of the

⁶²E. C. Dargan, *The Doctrines of our Faith* (Nashville, Sunday School Board of the Southern Baptist Convention, 1905), 143–44; F. H. Kerfoot, "What We Believe According to the Scriptures," in Dargan, *The Doctrines of our Faith*, 230–31; W. T. Conner, *Gospel Doctrines* (Nashville: Sunday School Board of the Southern Baptist Convention, 1925), 93–96.

⁶³Greg Wills pointed me [Nettles] toward the newspaper articles by Cody as well as those of A. J. S. Thomas. His synopses and summaries have been helpful in opening the historiography on this issue. I do not impute to him my conclusions, however, but shoulder responsibility for them myself.

⁶⁴Z. T. Cody, "Election, a Practical Doctrine," *Baptist Courier*, 30 March 1933, 2.

⁶⁵Lemke, "History or Revisionist History?" 239.

⁶⁶Z. T. Cody, "Are Baptists Calvinists?" *Baptist Courier*, 16 February 1911, 4.

human will, always “liable to err and fall.” Precisely here “the living truth of election” met this “great problem of our weakness” with the assurance that “God had chosen him, that God was with him, that God supported him in every trial, that God attended him in all his weakness and failures with forgiving, correcting, and rescuing love, and that God was conducting with infinite wisdom and certitude to that glorious destiny which God himself had created and redeemed him for.” Cody saw within the doctrine of election, as Calvinists regularly do, an outworking of eternal love and, thus, the controlling reason for God’s creation and his redemptive work in Christ.

In the 1911 article, the author argued that for Calvinists, not Baptists, the doctrine of election served to free them from the church’s tyranny and from political absolutism but at the same time made them “conscientiously intolerant” of the non-elect. In contrast to that doctrinal foundation, “the Baptists derived freedom from their doctrine of the Spirit.” “The Spirit as they believed,” so the article claimed, “was the source of authority;” and “God has given his Spirit *to man as man* and not to some few elect men” (*italics ours*). That served as the basis, so the article continued, for “that universal liberty which became the glory of the Baptists and which Calvinism, untaught by the Baptist faith, could not attain to.” The Spirit’s authority, so it seems, may be discerned independent of Scripture.

Cody’s documented view of the work of the Spirit has a far more precise Christian orientation than that which is reflected in the 1911 article. In his lectures on the Holy Spirit at Southern Seminary in the 1918 Gay Lectures, Cody does not even come close to affirming a gifting of the Spirit to “man as man” as a foundation for the Baptist view of liberty.⁶⁷ To a suggestion that the “Holy Spirit was in Mohammed and imparts all that is true in that religion; that the Holy Spirit is in science, in all movements for humanity, and in all that is true and beautiful wherever it can be found,” Cody responded with quite a different perspective. “Such a statement may have a grain of truth,” he conceded;

but it certainly misses all I have been talking about this morning. If the Holy Spirit was *incarnated* in Jesus, He was not also in something else. When the Holy Spirit took Christ and Christ’s work as the body in which He would forever make His abode, He limited Himself to that sphere as certainly as the Second Person of the Trinity limited Himself when He became incarnated in Jesus of Nazareth. Henceforth and forever what He did for other things could be done for them only as they are related to Christ and His redemption. If the Holy Spirit is incarnated in Christ and Christ’s redemption, we cannot know Him anywhere

⁶⁷See Z. T. Cody, “The Work of the Holy Spirit,” *Review and Expositor* 15 (1918): 437–49; Idem, “The Spirit’s Work of Grace,” *Review and Expositor* 16 (1919): 81–96; Idem, “The Work of the Paraclete,” *Review and Expositor* 16 (1919): 164–80.

else or in any other way than as we see that character and that redemption reproduced.⁶⁸

The February 1911 *Baptist Courier* article thus summarized three areas of Calvinism and rejected in turn all three as inconsistent with Baptist life: baptism and issues of church and state, the doctrinal system itself, and the affirmation of freedom in the modern world. From Cody in 1933, however, we read “We doubt if the enslaving power of the church, whether Catholic or some other church, can ever be overthrown by any other truth than that of Election; and it is certain that those who hold to justification by faith must rest in the electing purpose and love of Christ if they are to have the certainty and assurance of victory in their Christian lives.”⁶⁹ These virtually antithetical views of the relation of Calvinism to Baptist thought can hardly have been written by the same author.

This presents a question the answer to which has some elements of speculation. Who wrote the article arguing the point and what theological disposition led him to such a claim? A. J. S. Thomas served as editor of the *Baptist Courier* from June 1891 until his death in April 1911. Cody came as an associate editor on January 19, 1911. Since the article “Are Baptist Calvinists?” (appearing February 16, 1911) is unsigned, the default assumption is that the editor, Thomas, not the newly appointed contributing editor, Cody, wrote it. Had there not been a subsequent paper trail, that conclusion would be virtually certain. The initial attribution to Cody came when the *Baptist World* reprinted the article on April 12, 1911, after the death of Thomas. A possible explanation is that, without consulting Cody, it mistakenly attributed it to him. Cody clearly was in line for the editorship and was occupied with some massive issues of transition during that time and perhaps could not be contacted. He resigned the church in Greenville on April 20 to become full time editor of the *Baptist Courier*, not entering on official duties until June 15, 1911.

Four years later, Frost picked the article up with Cody’s name on it from the *Baptist World* and reprinted it in *Christian Union Relative to Baptist Churches*. This book is a potpourri of articles from Baptist papers that affirm something distinctive about Baptists. Frost noted in his foreword, “It is nothing new to issue in book form what has been published previously.” Accordingly, these articles initially appeared in religious weeklies. “The source of each piece,” Frost explained, “and for the most part their authors are indicated each in its proper connection.”⁷⁰ Warrant for publishing, if any was actually sought, probably came from the periodicals from which Frost borrowed them, not from the authors. It is plausible that Cody’s name remained attached without his knowledge.

⁶⁸Cody, “The Work of the Holy Spirit,” 448.

⁶⁹Cody, “Election, a Practical Doctrine,” 2.

⁷⁰J. M. Frost, *Christian Union Relative to Baptist Churches* (Nashville: Sunday School Board of the Southern Baptist Convention, 1915), 5.

Frost printed the article because of its affirmation of the irreducible distinctiveness of freedom in Baptist witness. He had no intention of highlighting its rejection of Calvinism. This is clear from the fact that Frost included an article by J. B. Gambrell that maintained a clear difference from the article attributed to Cody (but probably written by Thomas). “The large matters of the Baptist faith have been condensed into two creedal statements,” Gambrell affirmed, “the New Hampshire and Philadelphia Articles of Faith.” He continued with confidence, “there is no vital difference between the two. They have had wide use among our people and have done much to clarify the thinking of Baptists. They have fixed the Baptist mind on the nerve centers of revealed truth.”⁷¹ The name of Cody seemed to have been perpetuated only because of the mistaken attribution to Cody in the *Baptist World* and its emphasis on freedom constituted the rationale for using it.

At this point, in the absence of hard evidence, the attempt to give a reason for the attribution to Cody must have the certainty only of plausibility. There is no doubt, however, that the article breathes of the spirit of Thomas and contradicts the views of Cody. It is possible, but with only the lowest degree of probability, that Cody lapsed into a Thomasian funk for one article and then came back to his senses. Thomas used the paper as a clearing house for all Baptist ideas, including conservative, but with an emphasis on the progressive element in Baptist life whose purpose was to overcome the restrictions of an inherited confessional orthodoxy. He sought release from slavery to a view of the Bible that affirmed verbal plenary inspiration resulting in an inerrant text and a consequent infallibility in its teaching in every circumstance, whether historical or doctrinal. Thomas is particularly confrontive toward the *Western Recorder* and its support of Calvinism and confessional orthodoxy. Interpreters of God’s Word do not need “to be perpetually repeating the name of the autocrat and tyrant of Geneva” and we must embrace the truth that “the essence of Baptist doctrine is not coincident with Calvinistic faith.”⁷² To the *Western Recorder’s* observation that the doctrine of election is full of comfort and consolation, Thomas retorted that, if so, it is only because “they [i.e. Calvinists] are full of a fierce, revengeful spirit.”⁷³ When questioned forcefully concerning the confessional history of Baptists and the teaching of Calvinism at Southern Seminary, Thomas grudgingly consented that it was so but “it does not follow that they must be Calvinists in order that they may be Baptists.”⁷⁴

In giving positive words concerning Charles Briggs in his confrontation with the Presbyterians and countenancing his call for “breadth of thought, liberty of scholarship, intelligent appropriation of the wealth of modern

⁷¹J. B. Gambrell, “Uses and Abuses of Creedal Statements,” in Frost, *Christian Union Relative to Baptist Churches*, 52.

⁷²A. J. S. Thomas, “Brag Will Out,” *Baptist Courier*, 16 March 1893.

⁷³A. J. S. Thomas, “Beloved, Prove the Spirits,” *Baptist Courier*, 17 May 1894, 2.

⁷⁴A. J. S. Thomas, “Bro. Covington Says a Few Things,” *Baptist Courier*, 19 October 1893, 1.

science," Thomas depicts Baptists as "the most liberal of all denominations, possessing a boundless, fathomless creed, unformulated, with places left open for every truth that may be discovered in the heavens above, in the earth or under the earth." Baptists have not "built a pen to put the truth in; they have not made a hot house in which to coddle it."⁷⁵ Just a month later, Thomas wrote, "we tolerate Arminianism, we tolerate Calvinism" while asserting that "few men care for predestination" and attesting that much more revolting than Arminianism is the "spirit of intolerance that would bind a Baptist to any theory or system of theology."⁷⁶ Thomas wanted less formula in doctrine and more of the personal element in religion⁷⁷ combined with rationality. Scripture always is acceptable, even if not accepted, when it is rationally conceived. So, the sovereignty set forth in Scripture must be less of the "mere pleasure" sort and conceived as a "rational sort of sovereignty."⁷⁸ Thomas's combination of feeling and rationality made him surmise that people reject Calvinism because they instinctively recoil at the "cold, unfeeling, impersonal deity" of Calvinism.⁷⁹

Thomas's antipathy to confident, confessional Calvinism arose, not from a disposition toward Arminianism as a system, but from the assumption of modernism that manifested itself theologically as liberalism. For him, theology is the interpretation of religious experience. He was miles beyond Mullins on the appropriation of experience, for, though Mullins looked at experience as a pragmatic verification of evangelical exegesis and as an apologetic for the persistence of the Christian truth of conversion, Thomas looked at experience as the chief operative in the interpretation of religion. This comes across clearly in his exuberant review of William Newton Clarke's *An Outline of Christian Theology*.⁸⁰ On all the great issues of Christian theology, Clarke looked for "an affectionate solution . . . rather than an intellectual solution." He did, in fact, discourage the "intellectual approach to religious subjects," and though thought is inevitable, "the heart must guide thought." Thomas commended Clarke for such an approach for the heart has "its rights in the matter of religion." Those that approach theology in a more traditional style "may be shocked by many things in this volume" as he bypasses "the exact theological style and thought of Aquinas, of Calvin's *Institutes*, of Dick, Hodge, Dagg, Boyce and some others." Clarke transcended, however, not only their style, but the "view of the Scriptures, of man, of God, of Christ, of the Holy Spirit, the view of inspiration, evolution, reconciliation (or atonement), of a possible future probation, etc. may all have a foreign air and a heretical ring." Nevertheless, from such a seedbed of energetic, throbbing, experiential

⁷⁵A. J. S. Thomas, "A Typical Argument," *Baptist Courier*, 3 August 1893, 2.

⁷⁶A. J. S. Thomas, "Dogmatic Cholera," *Baptist Courier*, 21 September 1893, 2.

⁷⁷A. J. S. Thomas, "Calvinism or Arminianism," *Baptist Courier*, 12 October 1893, 2.

⁷⁸A. J. S. Thomas, "Rational Sovereignty," *Baptist Courier*, 28 May 1896, 2.

⁷⁹A. J. S. Thomas, "The Divine Sovereignty and Human Rebellion," *Baptist Courier*, 5 March 1896, 2.

⁸⁰William Newton Clarke, *An Outline of Christian Theology* (New York: Charles Scribner's Sons, 1898).

reflections, “a large number of warm, effective sermons” could be developed. Thomas reached virtually celebratory heights of appreciation for Clarke, as his work offers such a distinct alternative to Calvin, Hodge, Dick, and Boyce. “Our religion does not depend upon our theology, but theology depends upon our religion.” Each person must find a theology “that interprets his religious experience in the light of God’s self-manifestation in the world.” He believed that many people would find Clarke to their advantage, for “all theologies are individual in nature, private property offered to any who can appropriate them and use them.”⁸¹

It is this approach of Thomas, not that of Z. T. Cody, that supports the statement in “Are Baptists Calvinists?” in February 1911, “But it may be said that Calvinism is a spirit and not a system; that its essence is not to be sought in a mummified creed but in the undying spirit of freedom which it called forth.”⁸² Given the slight uncertainty as to how Cody’s name came to be associated with the article, certainties remain. One, the article does not reflect the known theology of Z. T. Cody, but is clearly at odds with it on several strategic points, such as the value of Calvinism, the nature of the Baptist understanding of freedom, the work of the Spirit. Two, the article does clearly reflect the theology of A. J. S. Thomas in his resistance to Calvinism, his cavalier stance toward confessions, his latitudinarian approach to the work of the Spirit, and in his highlight of freedom as the most distinctive aspect of Baptist identity. Three, the historiography of the article is precisely that used by the Moderate historians and denominational leadership in the controversy over the historic Baptist view of the Bible. They made a theological claim that simply was not borne out by the clear burden of Baptist documents. That coincides with the method and intent of Thomas.

It cannot be strong support for Lemke’s thesis, that in this source we find a trajectory embedded that eschewed, not only Calvinism, but propositional revelation, the disciplinary use of confessions, and affirmed the relativity of historical orthodoxy and an aggressive argument for absolute openness in the development of theological ideas. The decline of Calvinism and the decline of orthodoxy walked hand in hand through six decades of the twentieth century.

A Final Word about Lemke’s Evaluation of his Own Article

First, the analysis Lemke provides on the power of his sources is a moot point, for none of his supposed compelling sources demonstrate the point for which he commandeers them. Second, his efforts to show that confessions were not clearly and univocally five point Calvinist documents only work if his presentation of our thesis is accurate. It is not. If, however,

⁸¹A. J. S. Thomas, “An Outline of Christian Theology,” *Baptist Courier*, 6 September 1900, 4–5.

⁸²Cody, “Are Baptists Calvinists?” 4.

our argument about the major assumption of Calvinism is correct, then his garnering of so many confessions demonstrates our point.

Confirming the overall impetus of Baptist doctrinal commitment at the time of the formation of the Southern Baptist Convention would be the observation on the necessity of effectual calling given by C. D. Mallary, first Corresponding Secretary of the Board of Foreign Missions, in 1843 in the *Christian Index*:

Every man that is not regenerated, born of the Spirit of God, is in the flesh, under the control of a depraved and rebellious heart, and therefore . . . whatever power may be granted, or whatever influence may be exerted upon the hearts of men, it does not rise higher than the rebellion of the human bosom, and so operate on the perverse will as to determine it to that which is good, this influence will never be rightly improved, nor result in the salvation of one single soul.⁸³

Mallary also provides us with a definition of election fully consistent with our thesis: "God's free, sovereign, eternal and unchangeable purpose to glorify the perfections of His character in the salvation of a definite number of the human family by Jesus Christ, without regard to any foreseen merit or good works on their part, as the ground or condition of this choice."⁸⁴

While we believe that the five-point position is more internally consistent theologically, and is a compelling synthesis of sound exegesis, we maintain that the most distinctive affirmation of the Calvinist system is the character of divine foreknowledge as an infallible purpose resident within divine love set forth for magnifying the attributes of the triune God in the salvation of chosen sinners. This view is accurately expressed by Basil Manly, Sr., a nineteenth-century Southern Baptist whose claim, along with Mallary, to represent a received expression of Baptist doctrine prior to the decline of the twentieth century is clearly justified.

It relates to a purpose of God, in eternity, respecting individual human beings who are the subjects of it; who were chosen in Christ before the foundation of the world, -elect according to the foreknowledge of God. Yet this election did not proceed on the ground of either faith or works foreseen in them; it is an election of grace and not caused by the moral character of the subjects. It is distinguishing, choosing some and not others; it fixes on persons, not on states nor conditions; the number of the elect is, to the mind of God, necessarily definite and certain; but within the gracious purpose, are inseparably included both the means and the end. Jesus Christ was chosen to be the Head

⁸³C. D. Mallary, "Election," *The Christian Index*, 29 January 1843, 43-44.

⁸⁴Mallary, "Election," 42.

of the Church, and all his people were chosen in him; and this choice of them in him, a fact transpiring in eternity, is the source of all the spiritual gifts and graces exercised by them in time.⁸⁵

⁸⁵Basil Manly, Sr., Circular letter on "Election," printed in *Minutes of the Twelfth Session of the Tuscaloosa Baptist Association* (Tuscaloosa: Printed by M. D. J. Slade), 7–8. The quote omits a large number of proof texts inserted by Manly.

Book Reviews

Biblical Studies

***Handbook for Biblical Interpretation: An Essential Guide to Methods, Terms, and Concepts*, 2nd ed. By W. Randolph Tate. Grand Rapids: Baker Academic, 2012. 544 pages. Paperback, \$39.99.**

Tate's *Handbook for Biblical Interpretation* is a reference to help students with "an extended glossary of the terminology currently used in interpreting the Bible" (ix). The entries vary in length and they offer some basic explanation of terms that often make their way into discussions of the Bible. The author states that there are about fifty methods included in this work. Quickly it becomes clear that the brevity of this volume would not be able to take into account the extensive history and depth required to discuss all of these methods in detail. However, Tate, with his extensive background in the humanities and the numerous years of teaching (over four decades), masterfully explains the ideas and terms of interpretation in a readable form that students should find helpful in their biblical and theological studies.

Because the entries are in alphabetical order, the handbook may be daunting to read unless one already has a concept or idea in mind. The handbook is helpful to consult when an unfamiliar expression arises while reading commentaries or academic journals. The caveat should be that the entries that one may need just may not be there. For example, entries like *evangelicalism*, *Calvinism*, and *dispensationalism* would not be found, but these may be more theological rather than literary; it is the latter that plays to the strength of the author.

One could quickly grow weary finding the worth of the work because it may appear to be laid out arbitrarily, unless one begins with these entries: "biblical criticism" and "biblical hermeneutics." Both of these entries offer a short history and development of the field, while also offering cross-references to other entries for further exploration. Then at this point, one might as well read Tate's textbook on hermeneutics, entitled *Biblical Interpretation: An Integrated Approach* (3rd ed. [Grand Rapids: Baker Academic, 2014]), which could more appealing and more natural to read from the beginning.

The entries of the handbook cover a wide range of areas, including history, philosophy, rhetoric, literary studies, Jewish studies, hermeneutic principles, and critical approaches. Most entries have a bibliographic section, but many of these sources tend not to go beyond the preliminary as many are surveys or introductions to the relevant discipline.

This handbook is unique for this current day because handbooks such as these are becoming less common in this digital age as more information is updated frequently with space being less of a factor in digital publishing. Having said that, the value of the volume is that it is compact and readable with information relating to hermeneutics. With the field of biblical studies being increasingly specialized, there is not enough cross-pollination, or even literacy, of different approaches to hermeneutics. In that sense, Tate's handbook increases awareness of the ever-expanding field of biblical and theological interpretation.

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***Old Testament Theology: Reading the Hebrew Bible as Christian Scripture.* By Walter A. Moberly. Grand Rapids: Baker, 2013. Hardcover, \$29.99.**

Walter Moberly is a Professor in the Department of Theology and Religion at Durham University. He has also written *The Bible, Theology and Faith: A Study of Abraham and Jesus* (Cambridge: Cambridge University Press, 2000) and *The Theology of the Book of Genesis* (Cambridge: Cambridge University Press, 2009). In many ways the current work continues along the lines of his *Theology of Genesis*. He notes in the preface that his work is from the perspective of interpreting the Old Testament as Christian Scripture, leaving himself room for addressing the New Testament as well.

The present work is not an expositional theology of the Old Testament. Instead, he deals with selected Scriptures and selected topics. This format allows him to give more space and thought to some deeper issue in Old Testament Theology. First, the book begins with “A Love Supreme,” a chapter which deals with Deuteronomy 6:4–9. Moberly points out that the chapter builds off of earlier work in three previous articles dealing with the subject matter at hand. In fact, all of Moberly’s chapters are reported to be more developed thinking on topics which he has addressed previously in other places. Second, the topic of “Chosen People” is discussed in view of Deuteronomy 7 and other Old Testament Scriptures. Third, the topic of “Daily Bread” is discussed, beginning with Exodus 16. Fourth, the question, “Does God Change?” is addressed, starting with a discussion of the Hebrew word *niham* and its occurrences in Numbers 23, 1 Samuel 15, etc. On this question, he concludes that God is both relational and faithful. He recommends these elements be held in tension, rather than be seen as contradictions (143).

The fifth chapter is called, “Isaiah and Jesus.” In this chapter he describes Christian approaches to interpreting prophecy as a long term messianic prediction. Then he spends about fifteen pages outlining his approach to interpreting Isaiah, concluding with the statement, “It thus becomes appropriate to see the self-revelation of God in Jesus as the supreme realization of Isaiah’s vision of the “the day of YHWH” (179). Chapter 6 is called “Educating Jonah.” Moberly suggests that the book of Jonah exemplifies the problem of truly understanding religious language (182). In this chapter he points out a few proposed citations of other Scriptures within the book of Jonah. Moberly’s contention is that Jonah had misunderstood these scriptures and that the book is meant to point out this very fact. In this way the book functions as a larger caution to prophets in general, much the same as when Jesus told the Pharisees to “go and learn what this means” (209–10). Chapter 7 deals with “Faith and Perplexity,” by discussing the Psalms. Moberly suggests reading these psalms as “faith seeking understanding.” That is to say that these are statements of faith from people trying to live out faith in their practical lives. Eighth, he presents a chapter titled “Where is Wisdom?” He mainly deals with Job 1–2 and 28. Here he concludes that the point in the text is that if one wants to deal well with trials, one needs to live with faith and integrity. In fact, he suggests that wisdom itself is presented as living with faith and integrity (276).

This book’s title suggests that it deals with the entirety of the Old Testament, and in that sense it seems to fail because it only addresses a selection of the Old Testament canon. Yet, Moberly is aware of this and offers the book as a representative discussion of topics in Old Testament theology (1). So, it should be noted that this book is topical or thematic in its presentation rather than expositional. Second, the book views the Old Testament as existing in continuity with the New Testament.

So, while dialoguing with Jewish interpreters, he makes no attempt to read the Old Testament only as the Old Testament. In fact, he frequently looks to the New Testament. Third, there is no central theme, or “center,” to Old Testament theology presented in Moberly’s book. As far as the historicity of the Old Testament is concerned, Moberly implicitly considers it to be historical. For example, he makes the point that Jonah fits the historical picture of an eighth-century prophet, but does not explicitly commit to that view (187). So he allows for a real historical background to the Old Testament at the very least.

This book would have use in the classroom. It is well documented and deals with major scholars in the field, yet it is also readable by students who have a background in Old Testament study. A second or third-year student, and certainly an experienced pastor, could read this book without difficulty. The way in which the book is structured would mean that it would likely need to be supplemented in teaching Old Testament theology. This book would make an ideal source material for discussing theological issues in the Old Testament, but gives no history of the discipline and very little discussion to methodology. Since this book is made up entirely of material discussed elsewhere (though Moberly claims to have further developed those thoughts), those who already own Moberly’s other works should probably pass on this book. However, for those who want an accessible introduction to dealing with theological difficulties in the Old Testament this book would make a good purchase.

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***A Commentary on the Psalms: Volume 2 (42–89).* By Allen P. Ross. Grand Rapids: Kregel Academic, 2013. 848 pages. Hardcover, \$44.99.**

Allen Ross, professor of Old Testament at Beeson Divinity School and well-known author of *Introducing Biblical Hebrew* (Grand Rapids: Baker, 2001), presents a commentary on Psalms 42–89 for pastors and students. This commentary is the second of Ross’s three volumes on Psalms. The first volume contains the introductory material for the multi-volume set. In the second volume Ross assumes the introductory material from the first and begins by analyzing each psalm (Pss 42–89).

Given that pastors are part of his target audience, this review will first describe Ross’s treatment of an often-preached psalm, namely Psalm 51, and then compare his treatment with other recent commentaries so that the contributions Ross makes will be evident.

Ross begins the study of Psalm 51 with the title, “The Necessity of Full Forgiveness” and his translation of the psalm (173–76). The translation is clear and helpful for both those who know Biblical Hebrew and those who do not. For example, Ross makes the causative Hiphil verb of “to hear” apparent in his translation of 51:8 (English), “Cause me to hear joy and gladness” (175). Ross shows how the clauses relate in 51:8 by his translation of the second clause, “that the bones you have crushed may rejoice” (175). Ross’s translation shows that the first clause is the request of the psalmist and the second clause is subordinate to the first. The significance of this perhaps seemingly small point is that the two clauses are not two equal requests, contra several English translations (e.g., NIV, NASB, and ESV). Rather, the psalmist makes one request in the first clause, and the second contains the desired result (190).

Next, the pastor will read the “Composition and Context” section on Psalm 51 in order to understand authorship, literary context, and historical context (176–78). Concerning authorship, Ross finds no good reason to doubt Davidic authorship (176). Ross weaves the literary and historical contexts together throughout the rest of this section. In the overall sense of the psalms, he notes its intensity and calls the psalm, “the most powerful confession of sin in the Psalter” (177). To help the pastor read this powerful confession, Ross makes a few hermeneutical observations. First, since the psalm is most likely connected to David’s sin with Bathsheba, pastors should read 2 Samuel 11–12. Second, since this poetic reflection occurred after the fact, the focus is on the need for forgiveness, not necessarily what the psalmist said in the moment (177). Third, Ross suggests that Christians should be reminded of the New Testament reality of confession of sin (e.g., 1 John 1:9). Fourth, because the psalmist asks for forgiveness and gives details of why he needs it, pastors should recognize Psalm 51 is about the “necessity of forgiveness” (so the above title), rather than a study of confession (178). Fifth, Ross highlights the lament form of the psalm. Ross uses the lament form as the structure for his exegetical outline. His recognition of the lament form also allows him to see that there is no section of confidence in this psalm, though one expects to find it in a typical lament. Ross, however, notes rightly that confidence is evident throughout the psalm, albeit not in a structured way (178).

Following the “Composition and Context” section is the “Exegetical Analysis,” which contains a summary and exegetical outline of the psalm (178–80). Ross makes it clear that pastors should preach the entirety of a psalm—not just their favorite parts. This section serves to help keep the big picture of a psalm in mind. Following the exegetical section is the “Commentary in Expository Form,” in which pastors will spend most of their time.

When preaching, pastors will certainly have to deal with a couple of verses that are prone to misunderstanding. For example, 51:5 (English), “Behold, I was brought forth in iniquity, and in sin my mother conceived me,” can be a perplexing verse. Ross places 51:5–6 together as showing the psalmist’s confession. Here, Ross’s Biblical Hebrew acumen shines. He notes the verbs “brought forth” and “conceived” are used emotionally (186). Through the use of these verbs, Ross argues that the psalmist is putting forth his humanity in blunt fashion. What is more, Ross helpfully elucidates the use of the Hebrew preposition (*beth*) by explaining that the psalmist finds himself born in a state of sin (187). While Ross’s comments on 51:5 are brief, he helps pastors to understand what the verse means and in turn what it does not mean.

A second example of a difficult verse is 51:11b (English), “do not take your Holy Spirit from me.” In his outline, Ross puts this verse into a section called, “petition for renewal,” which covers 51:10–12 (191). Ross’s translation (see above) is very similar to several English translations (e.g., NIV, NASB, and ESV). Anticipating the thoughts of his audience, Ross says that contemporary readers must understand the difference between pre- and post-Pentecost (193). Using Saul as an example, Ross tries to clear up how the Holy Spirit worked within the Old Testament. To be sure, Ross sees a fundamental difference between an Old Testament prayer and a New Testament prayer. When praying Psalm 51, the believer today should only pray this psalm, according to Ross, if he or she means, “do not take me out of your service, O Lord” (193–94).

Finally, after pastors have worked through the translation, outline, and

commentary, they come to the “Message and Application” section. In this section, Ross suggests an “expository statement,” which should arise from the text studied. For Psalm 51, his statement is, “Complete cleansing from sin is essential for full and free participation in God’s service” (199). The primary application Ross makes is that believers should be clean spiritually before being able to serve God fully. To be unclean spiritually results in divine discipline. Though believers, even pastors, might resolve themselves to do some action (e.g., teach sinners of forgiveness), this psalm calls believers to live in forgiveness that only comes from the Lord (200).

How does Ross’s commentary on Psalm 51 compare with other recent commentaries? First, Ross provides a message and application section, which proves quite helpful for pastors. Others (e.g., Goldingay and Kraus) do the same, but Ross includes an expository statement. Rare is the commentary on the Psalms that gives an expository statement. Second, Ross, like most other commentators, discusses the lament form of the psalm in order to interpret it. Third, Ross does not use surrounding psalms to help interpret Psalm 51. Other commentators (e.g., VanGemeren, Hossfeld, and Zenger) use compositional and canonical features of the Psalter to interpret the psalms. Fourth, Ross discusses parallelism and how certain lines work within the Psalms. Virtually every commentator does this, though Ross (and Goldingay) do exceptionally well in discussing how analysis of the lines connects to understanding of the lines. In addition to parallelism, Ross analyzes figures of speech constantly. Just in the comments on 51:16–19, for example, Ross labels at least six figures of speech. In noting the figures, as well as their hermeneutical significance, Ross’s commentary stands out. This strength may at the same time be a weakness because pastors might not be aware of these labels for figures of speech (e.g., tautology). However, Ross’s introductory material in the first volume helps explain these labels. Fifth, Ross discusses the significance of the New Testament throughout his commentary. However, to understand how many of the Psalms connect to the New Testament, Ross’s commentary is not the primary one to grab off the shelf.

The above comments should give the reader an idea of what to expect when picking up Ross’s commentary. The way he handles Psalm 51, both in terms of structure of the commentary and his interpretation, is indicative of the way he treats the rest of the psalms throughout the commentary. In sum, if you are preparing to preach the Psalms and you want to study the details while keeping the expository idea of each psalm in mind, Ross’s commentary is one of the finest available.

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***The Psalter Reclaimed: Praying and Praising with the Psalms.* By Gordon Wenham. Wheaton: Crossway, 2013. 208 pages. Paperback, \$16.99.**

Gordon Wenham’s *The Psalter Reclaimed* consists of several lectures given from 1997 until 2010. Each chapter deals with important and specific issues in the study of the Psalter. From singing to ethics, Wenham covers key topics, both academic and pastoral, about the book of Psalms.

Wenham begins chapter 1 by asking, “What are we doing singing the Psalms?” (13). He answers that believers are learning theology through self-involvement when singing the hymnbook known as the Psalms. While not attempting to persuade believers to stop meditating on the Psalms quietly, Wenham clearly wants churches to use them as a significant source for corporate singing. Similarly, he argues in chapter

2 that believers should pray the Psalms, just as Jesus and the apostles did. Specifically, Wenham points to the theological and practical importance of praying lament psalms for both private and public settings (45–48).

Turning to currents in research, Wenham works through reading the Psalms canonically in chapter 3. He gives a succinct review of scholarship, including French and German sources. Beyond summary, Wenham argues that a canonical reading provides “a deeper and richer theological reading of the Psalms, one that is especially congenial to the Christian interpreter” (76). While he asks some incisive questions about canonical reading, he does not seek to answer them all. For Wenham, the whole Psalter, the Hebrew Bible, and the New Testament function as more important canonical contexts than others (77). Noting the importance of the New Testament, he then deals with messianic reading of the Psalms in chapter 4. Wenham attacks the “assured results” of critical scholarship that lead to a non-messianic reading of the Psalms. Using insights from a canonical reading, he argues that the New Testament authors were not reading the Psalms prophetically, rather the arrangement of the Psalter moves interpretation to a messianic reading (96). He hints that the editors of the Psalter saw a Davidic ruler who would suffer (Ps 22). Thus, there was an original meaning of the lamenter of Psalm 22, but another level of meaning, which is seen in the canonical arrangement, points to a ruler who had not yet appeared (101).

In chapter 5, Wenham wrestles with the often-dismissed topic of ethics in the Psalms. He moves this rather new discussion in Psalms studies forward by arguing that the Psalms are demonstrations of what believers should do. Simply put, believers should be like God (121). Wenham acknowledges that the topic of ethics in the Psalms is only in its beginning stages. This essay, along with his monograph *Psalms as Torah* (Grand Rapids: Baker, 2012), is important for the development of subsequent scholarly research. From ethics Wenham moves logically to his next topic, the imprecatory Psalms, in chapter 6. Working his way through the history of interpretation, thankfully Wenham interacts with recent German scholarship, which too often goes unread by students of the Psalms. In short, Wenham finds the imprecatory Psalms helpful for the faithful because the one praying knowingly leaves the authority and action with God. Similar to Zenger, Wenham wants to show believers how the imprecatory psalms are similar to laments and that both of these kinds of psalms have a strong sense of theology and reality. For example, he argues in agreement with Clinton McCann’s work that the cries to God in Psalm 109 are by no means un-Christian or sub-Christian. These imprecatory prayers teach believers to care for one another and bear their burdens.

In chapter 7, Wenham reads Psalm 103 canonically. In doing so, he connects the psalm’s important theme of steadfast love to Exodus 34:6–7. Wenham rightly notes the echoes of Exodus in the literary prophets, such as Jonah and Joel. From these canonical connections, Wenham wants believers today to see the forgiveness Moses and David experienced. To encounter the Lord’s steadfast love, the believer is to obey the Lord (159).

Following his study of Psalm 103, Wenham discusses the role of the nations in the Psalms. Once again employing a canonical reading, he begins the last chapter with important methodological notes. He sees Psalm 2 as critical in the study of the nations. He then works through the rest of the Psalter using Psalm 2 as context for his reading (165). Briefly noting specific psalms throughout his treatment, he shows the nations as impotent armies. The Lord will defeat these nations, and the nations will, in turn, praise the Lord (Ps 148, 150).

The topics of praise and lament pervade this brief work. These topics now become the outline for evaluation of his book. There are numerous reasons Wenham's work has earned praise. First, he moves the study of the Psalms forward, especially in his study of the ethics of the Psalms. Second, he asks piercing and difficult questions about hermeneutics, even regarding the ways that he himself reads the Psalms. Third, Wenham interacts appropriately with English, French, and German scholarship. Even though there are a number of important works available in English, several notable studies are only accessible in German or French. Fourth, and perhaps surprising to some given the previous point, Wenham's essays are practical for pastors, students, and the general public. Fifth, and in line with the fourth, he writes with clarity. With that praise, there is some room, albeit small, for lament. In short, Wenham asks innumerable questions, many of which he does not seek to answer. Even though it is understandable that the author cannot work through every question he raises systematically, constant questions with no attempted answers can leave the readers frustrated. This lament, quite like those in the Psalms, soon turns to praise because any frustration experienced by the readers should lead them to research the questions themselves. In sum, this brief work serves as an excellent resource for pastors, teachers, and students to think through major issues in Psalms studies and more importantly to *reclaim* the Psalter by praying and praising with the Psalms.

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***The Dead Sea Scrolls Reader*, 2nd ed. 2 vols. Edited by Donald W. Parry and Emanuel Tov. Leiden: Brill, 2014. 2218 pages. Paperback, \$349.00.**

Ten years ago Parry and Tov's first edition of *The Dead Sea Scrolls Reader* (Leiden: Brill, 2004 [*DSSR I*]) was received with high praise. This six-volume reference set offered scholars and students convenient and relatively affordable access to the authoritative transcriptions and English translations of nearly all of the non-biblical Dead Sea Scrolls. Now, in the two-volume second edition of *The Dead Sea Scrolls Reader* (*DSSR II*), Parry and Tov expand and improve the earlier set.

DSSR II preserves most of the positive qualities of the first edition. Hebrew/Aramaic transcriptions and English translations are presented on opposing pages. Texts in the second edition, as in the first, are grouped according to genre, facilitating analysis of related texts. *DSSR II* also, like its predecessor, contains the most authoritative scholarly transcriptions and translations of the non-biblical Dead Sea Scrolls. In most cases these are derived from the *Discoveries in the Judaean Desert* series [*DJD*]. In the case of some texts, however, other editions that have become the scholarly standard are used. For example, *DSSR II*, like *DSSR I*, contains J. Duhaime's transcription of 1QM from the Princeton Theological Seminary edition.

The texts included in the volumes have been upgraded in several respects. Numerous texts not published in the first edition appear in the second. According to this reviewer's count, *DSSR II* contains approximately 90 texts not published in *DSSR I*, including a large number of "unclassified" manuscripts. *DSSR II* also contains updated versions of several of the texts that were included in *DSSR I*. These include those texts for which *DSSR I* was able to offer only preliminary editions, but which have in the last decade appeared in more refined, published form, such as Puech's transcription of the Aramaic *Book of Giants* from *DJD XXXVII*. In contrast,

some of the smaller, less-significant fragments that were included in *DSSR I* have not been included in *DSSR II*.

With regard to the grouping of texts, *DSSR II* has made one very welcome change. In *DSSR I*, texts of mixed genre were divided into its various components, which were then distributed to various sections of the work (e.g., the cases of 1QS and 1QapGen). These texts have been recombined in the more recent edition. This policy of presenting texts in unified form is preferable to the policy of the earlier edition in that it allows readers to study each text in the form in which it actually exists in the manuscript remains.

On the whole, consolidation to just two volumes in the second edition is a change for the better. The two volumes, to be sure, are hefty, each being around 1100 pages in length. And the complete set is only slightly more affordable than its six-volume predecessor. The two-volume format, however, makes for more convenient use and is to be compared with García Martínez and Tigchelaar's two-volume *The Dead Sea Scrolls: Study Edition* (Grand Rapids: Eerdmans, 1999 [*DSSSE*]).

Unfortunately, the cost of these volumes will likely be prohibitive for most students. One potential drawback of the two-volume format, perhaps, is that it is no longer possible to purchase only a smaller portion of the collection. One must either purchase half of the collection or the entire set, either of which would stretch most students' budgets. For use in the classroom, this reviewer will likely continue to encourage his students to acquire *DSSSE*, although the transcriptions and translations of *DSSR II* are generally to be preferred to those of *DSSSE*. For biblical scholars and advanced students who want convenient access to the authoritative Hebrew and Aramaic transcriptions and English translations of the non-biblical Dead Sea Scrolls, *DSSR II* offers an affordable alternative to *DJD*.

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***From Jesus to the New Testament: Early Christian Theology and the Origin of the New Testament Canon.* By Jens Schröter. Translated by Wayne Coppins. Baylor-Mohr Siebeck Studies in Early Christianity. Waco, TX: Baylor University Press, 2013. 417 pages. Hardcover, \$59.95.**

This volume is a translation of Jens Schröter's book *Von Jesus zum Neuen Testament* (Tübingen: Mohr Siebeck, 2007) and is the first entry in the Baylor-Mohr Siebeck Studies in Early Christianity series that aims to bring substantial German works to an English-speaking audience. As the first volume of the series, Schröter's study of the New Testament canon is strategic. Indeed, engaging the story of how the New Testament canon came to be involves wide swaths of history, theology, and literature.

The studies in this volume were written independently and edited together to form this collection. Schröter asserts that the common point of reference in each essay is "the question of what the Christian understanding of reality is founded upon and how this understanding, which has its foundation in the writings of the New Testament, can claim a place in the discussion of the interpretation of reality" (xiii). He asks, How did the early churches form "a distinct religious self-understanding?" (1). His task, in other words, is ambitious, inter-disciplinary, and requires deep integration of the history, literature, and theology of the New Testament.

The book's four major parts reflect the formation process Schröter seeks to

delineate. In part 1, Schröter examines the nature of the historical task and what it means to reconstruct a history of a collection such as the New Testament (chaps. 1–4). In the context of asking “how the past is appropriated as history and becomes a common point of reference for a community,” Schröter zeroes in on the “identity-creating function of conceptions of history” (1). A community’s identity-shaping “history” is not happenstance, but rather comes through a “constructive” effort to frame formative events of the past through “interpretation, placement in larger contexts, and differentiation from competing interpretations” (1). For Schröter, this methodological discussion informs and sets the parameters on a historical investigation of the early Christian communities and the way their identity is formed in light of Jesus, the apostles, and the traditions associated with them. He ends this section on the “hermeneutics of history” with a case study on the resurrection of Jesus (chap. 4). Belief in the resurrection, Schröter contends, does not *end* the historiographical pursuit of the early church but rather *guides* the construction of meaning and the interpretation of traditions (68–70).

Building on this historiographical discussion, in part 2, Schröter examines the traditions surrounding the figures of Jesus, Paul, and Luke. In each of these areas, Schröter seeks to illuminate the “formation of a distinctive Christian view of reality” that emerged within “the framework of a Jewish discussion” (xiii). In part 3, Schröter moves to consider what these traditions look like “on the way to the New Testament” (249). Here, Schröter first considers the relationship between Jesus and the Gospels (chap. 12) and the apostles and the book of Acts (chap. 13). Schröter then considers the emergence of the New Testament canon within the stream of early Christian history and literature (chap. 14). In this section of the book, Schröter “thematizes the development” (xiii) of individual traditions and writings as they formed into an authoritative collection that becomes binding on the Christian communities and foundational for their social identity.

Schröter concludes the volume in part 4 with a reflection on the nature of “New Testament theology.” Here, Schröter seeks to integrate his historical and literary investigation into a comprehensive account of New Testament theology. What meaningful impact, Schröter asks, is the canon to have on the theology of the New Testament writings? Because the New Testament canon represents a discernible effort to correlate the various diverse strands of Christian teaching and preaching, Schröter concludes that “a theology” of the New Testament is both possible and legitimate even on explicitly historical grounds. The study of an authoritative New Testament canon is not merely a dogmatic imposition but represents a historically verifiable pursuit (see 317–49). Thus, this collection of “binding” writings represents the core consensus and confessional worldview of the early church. According to the “canonical principle” of the early churches, “the New Testament writings *mutually and in this placement together* are an expression of Christian faith” (341). Therefore, “canonical interpretation” is appropriate precisely because “it corresponds to the emergence of the New Testament canon” (341). Schröter’s historical defense of the legitimate role of the canon in the interpretation of the New Testament is cumulative (building on the studies throughout his work) and instructive (relevant to recent developments in canon studies).

One obvious value of this volume is Wayne Coppins’s clear, readable translation of Schröter’s work. This window into German scholarship on the New Testament canon is very helpful. Schröter himself characterizes the translation as one that shows “great care” and “an astonishing sensitivity” to the original German text

(see xii). This means that there are some long, complex sentences and phrases that feel translated (e.g., the decision to use “New Testament science” rather than “New Testament studies”). On the whole, though, the prose reads cleanly and clearly. Because the editors chose to include cross-references to the original German edition, this English volume is a well-suited entry-point into this important area of German scholarship.

Schröter’s treatment and integration of historical, theological, and hermeneutical areas demonstrate also that a full account of the New Testament requires all three lines of inquiry. Isolating one of these elements will produce a needlessly thin account of the New Testament canon. For instance, even while discussing the “construction of history” in the early Christian communities, Schröter immediately clarifies his intent to connect this analysis to the emerging canonical texts of this community (e.g., see his introductory clarifications, 1–2). In this move, Schröter also highlights continually the “interpretive character of historical work” (2). This type of methodological analysis will be helpful for scholars working on the history of the New Testament canon as they consider their own interpretive assumptions critically when examining the data (e.g., in the minimalist-maximalist debate).

Another example is the way that Schröter deconstructs the false dichotomy between “theology” and “history.” For Schröter, the book of Acts is a case-in-point. Forcing Luke to be *either* a theologian of redemptive history *or* a historian of the early church is problematic and inadequate. Because he foregrounds historiographical methodology in part 1, Schröter is well-positioned to demonstrate that Luke as a competent writer is able to “rework” his historical and cultural knowledge “into a conception that allows the developments about which he reports to appear as a coherent complex of events directed by God” (3; see esp. his discussion of “Luke as a historiographer,” 205–26). This is not a suspect process of interpolation but rather a task that is simply a feature of a biblical author’s compositional strategy. This particular feature of Luke’s work in Acts, then, informs the book’s role within the literary context of the New Testament canon. Further, in this canonical context, Acts connects the theology of the Gospel narratives to the theological discourse of Paul and the other apostolic epistles (see 273–304). For Schröter, the canonical context both preserves the real diversity of the New Testament writings and also presents a means by which these writings can function as a unity. The New Testament canon itself, then, represents “the historical formation of this unity” (343).

Through each of these areas of study, Schröter demonstrates the need for interpreters of early Christianity, the apostolic writings, and the New Testament canon to consider their assumptions, methods, and the manner in which they relate history, hermeneutics, biblical texts, and the nature of canonical collections. While readers of *SWJT* will likely strongly disagree with some of Schröter’s historical-critical starting points, his substantive work in this volume will need to be taken into account by those seeking a robust understanding of the New Testament canon.

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***Gospel Writing: A Canonical Perspective.* By Francis Watson. Grand Rapids: Eerdmans, 2013. 665 pages. Paperback, \$48.00.**

How and why the Gospels came to be is an enduring topic of interest among the churches and among biblical scholars and theologians. In *Gospel Writing: A*

Canonical Perspective, Francis Watson engages these lines of inquiry and seeks to consider the historical, hermeneutical, and theological significance of the fourfold Gospel corpus. Indeed, Watson understands his work to be an exercise in “historically informed theological hermeneutics” (9).

There are three parts to Watson’s study. In part 1, Watson tells the story of how the fourfold Gospel was “eclipsed” in the modern period among New Testament scholars. There are both similarities and differences between the four Gospels. One way of navigating this situation is to “harmonize” the differences and demonstrate that there are no contradictions. Watson here describes Augustine’s work in producing a “harmony” of the Gospels that emphasizes the similarity of the narratives. Next, Watson describes the development of the “Gospel synopsis” in the modern period that emphasizes the differences in the accounts. Watson argues that the foundational assumption of the approaches at both ends of this spectrum is the notion that any “difference” is a problem that means the truth of the Gospel’s message is compromised. Watson contends that both the harmonizing and source-critical impulse deconstructs the diversity-protecting “canonical” function of a fourfold Gospel corpus.

In part 2, Watson attempts to “reframe” Gospel origins by examining the composition of Matthew, Mark, Luke, and John alongside other “gospel” narratives that were not later recognized as canonical. From Watson’s perspective, this type of comparative analysis is necessary because the New Testament writings are best understood as part of a broader literary environment of early Christian writings. New Testament scholars, Watson insists, need “to be concerned with the second century no less than the first” (xii).

Watson outlines the standard “two source” theory of Gospel origins that posits that Mark wrote first, and then Matthew and Luke independently utilized Mark and a “sayings” source (Q). Drawing on the recent critiques of the existence of Q, Watson argues for what he calls the “L/M theory.” In this model, Mark writes first, and then Matthew expands Mark’s narrative by adding substantial blocks of discourse. Then, Luke writes using both Mark and Matthew as a source. In this scenario, Luke not only copies his sources, but he also interprets these prior texts. Watson sees Luke as an involved interpreter of Matthew’s Gospel who omits, supplements, interprets, and *re-interprets* Matthew’s use of Mark. If Luke writes in conscious relation to Matthew, Watson reasons, then the “two source” theory simply is not feasible (which requires Matthew and Luke to write *independently* from one another). Watson provides both the evidence he believes refutes the two-source theory as well as the exegetical studies that point to Luke’s knowledge of, dependence on, and reflective interpretation of Matthew and Mark. Consequently, though many will disagree with aspects of Watson’s proposals (e.g., the prominence Watson affords to texts like the *Gospel of Thomas*), the analysis in this section represents a serious fresh approach to Gospel origins and the compositional strategies of the Gospels’ writers.

Watson concludes his study in part 3 by sketching a “canonical construct” that can be seen in the reception history of the fourfold Gospel collection in the early church. In Watson’s view, there was a robust fluidity between canonical and non-canonical writings in the first and second centuries, as gospel literature continued to proliferate. By the time of Eusebius in the fourth century, however, the fourfold Gospel “construct” has suppressed the several streams of non-canonical gospel literature and created the canonical/non-canonical boundary. Historically, there is a move to limit the plurality of gospel narratives and establish a politically achieved

consensus about Gospel origins. Here Watson engages several familiar patristic figures: Clement of Alexandria, Eusebius, Irenaeus, Origen, and Jerome.

One important point of contention with Watson's overall approach is his working definition of "canon." Watson argues that the prevailing canonical criterion was and is "reception" within a community (see 604–16). Defining canon in this way leads Watson to downplay any notion that there is anything inherent in the writings themselves (e.g., either content, style, or genre) that would distinguish them from any other Christian writings of the early church period. In light of this level, literary playing field, Watson argues, it is only of arbitrary significance that the "canonical" Gospels were composed in the first century and other gospel literature was written later. Consequently, Watson typically characterizes the boundaries of the canonical collection as late and oftentimes politically motivated decisions. However, it is difficult to demonstrate that the leaders of the early church *did not* see authorship and something like "apostolicity" as a critical consideration that anchors discussions of a writing's canonical status. Watson's dismissal of this traditional position is less helpful than his other proposals.

While brimming with technical minutia, Watson's study maintains a narrative thrust that pulls the reader along. His various hypotheses allow him to recount the journey Jesus' teaching took from oral sayings, to written sources, to carefully composed gospel narratives. Though debatable in the way all such reconstructions are, Watson's account of the process of composition, canonization, and consolidation of the four Gospels among the churches is in many ways remarkable in its scope and depth of detail.

Watson also demonstrates the need for students of the New Testament canon to be able to account for the broader literary environment of the early church period. Regardless of how one understands the non-canonical writings, one must be able to reckon with them. Distinguishing between this type of literature strikes at the heart of what it meant to form a Gospel collection in the first and second centuries and what it means to share in the confession that these and only these four Gospels are the church's guide for understanding Jesus Christ. One of Watson's most important achievements here, too, is that his study forces the reader again and again to consider what it means for the churches to have four similar but distinct Gospel narratives.

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***The King in His Beauty: A Biblical Theology of the Old and New Testaments.* By Thomas R. Schreiner. Grand Rapids: Baker Academic, 2013. xix + 714 pages. Hardcover, \$49.99.**

Thomas R. Schreiner has accomplished a grand feat with the publication of his pan-biblical theology, *The King in His Beauty: A Biblical Theology of the Old and New Testaments*—Schreiner has struck a balance in writing a whole-Bible theology that is at once accessible to the church and yet penetrating enough to satisfy readers conversant with the issues and task of biblical theology. In writing this lucid, concise, and easily approachable work, Schreiner has sketched in broad strokes and in vivid hues, YHWH—*The King in His Beauty*.

The purpose of Schreiner's work is to offer a concise, canonical approach to the metanarrative that runs throughout the Scriptures. Schreiner accomplishes his

purpose by adopting a book-by-book approach following the canonical ordering for both the Old and New Testament. Schreiner's thesis is conspicuously set forth in his Prologue,

I intend to argue in this book that the "kingdom of God," if that term is defined with sufficient flexibility, fits well as a central theme of the entire Bible. . . . [S]uch a thesis does not rely upon a word study approach, for it is quite obvious that the kingdom of God cannot be a central theme if we count up how many times the words "king," "kingdom," or "rule" and "reign" appear, for in many books of the Bible they do not appear at all. Instead, the contention here is that the phrase "kingdom of God" thematically captures, from a biblical theology standpoint, the message of Scripture (xiii).

It is important to note that Schreiner is not arguing for the "kingdom of God" to be seen as the singular "center" of biblical theology, as Schreiner elucidates that, "[N]o one theme captures the message of the Scriptures" (xii). In terms of scope, Schreiner's hope is that, "[T]his book will be understandable for college students, laypersons, seminary students, and pastors. It is not intended to be a technical work for scholars" (x). Methodologically, Schreiner adopts a canonical, synthetic approach in summarizing the Bible's contents both accurately and inductively.

Structurally, Schreiner organizes his work into nine main parts—from Part 1, "Creation to the Edge of Canaan" (covering the *Torah*) to Part 9, "The Kingdom Will Come" (Book of Revelation). In addition, Schreiner also includes a prologue, epilogue, fifteen page bibliography, as well as helpful author, Scripture, and subject indices. Interestingly, given Schreiner's New Testament background, the Old Testament sections (Parts 1–4) are substantially longer than those of the New Testament even in consideration of its consisting of thirty-nine books. Proportionately, the New Testament sections only make up about thirty-one percent of the book's main text.

His first section, which deals with the *Torah*, introduces two main concepts that are repeated throughout the rest of the book and serve as theological threads connecting the canonical chords of Scripture—the war between the Seed of woman (i. e., Christ—Gal 3:16) and the seed of Satan (Gen 3:15) and the triadic promises (land, seed, and blessing) made to Abram in Genesis 12:1–3. Each section of Schreiner's work traces the canonical development of these themes through the Scriptures highlighting the progression, regression, or fulfillment of each theme.

Perhaps the greatest strength of this work is Schreiner's masterful synthesis of the biblical material in summarizing complex and lengthy topics in succinct, limpid style. The greatest weakness of this work, is most likely Schreiner's lumping together of major sections such as the Book of the Twelve (Part 4) and the Pauline Epistles (Part 7). Schreiner could have easily added textual markers (or even begun new paragraphs) to indicate where one book/epistle started and another stopped. Schreiner's work is also surprisingly lacking any explicit discussion on a theology of aesthetics—what exactly makes Christ, the King, so beautiful? This is, however, revealed implicitly throughout the book, but Schreiner would have better served his readers by adding a section (or excursus) that discusses this important aspect in more explicit detail.

Schreiner's work is a top-shelf page-turner and welcome addition to the discussion of biblical theology. Some, perhaps, will criticize Schreiner's repetition, assumptions, and methodological approach, but Schreiner has written a refreshing,

synthetic work that is at once easily approachable, concise, and goes far in elucidating YHWH's redemptive metanarrative from Genesis to Revelation. Schreiner's contribution to pan-biblical theology has truly helped to reveal *The King in His Beauty*.

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***A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator.* By Charles L. Quarles. Phillipsburg, NJ: P&R Publishing, 2013. 240 pages. Paperback, \$17.99.**

The Explorations in Biblical Theology series is written “for college seniors, seminarians, pastors, and thoughtful lay readers” who do not have a robust knowledge of Greek, Hebrew, or advanced theological training. Charles L. Quarles's contribution to the series maintains this desire (ix). *A Theology of Matthew* brings a refreshing and accessible look at the Gospel of Matthew. As the title suggests, this is accomplished by addressing three significant theological claims that Matthew makes concerning Jesus: deliverer, king, incarnate creator.

After a brief look at Matthean authorship (5–9) and interpretative measures for understanding Matthew's message (21–30), Quarles begins his discussion on Matthew's presentation of Jesus as the New Moses. There is a plethora of comparison between the two, from similar infancy narratives (35–37) to their transfigurations (42–43), and the comparisons are too similar to overlook. Indeed, Quarles argues that for Matthew's original readers, Moses was not simply a lawgiver but rather a “savior, a redeemer, and a deliverer” (47). This is viewed primarily through the inauguration of the new covenant (51–60), which finds its fulfillment in Christ through his language in the Lord's Supper and ultimately his death upon the cross.

Not only does Matthew compare Jesus to Moses, but he also compares Jesus to King David in numerous ways. Perhaps most clearly is the genealogy in Matthew 1:1–17, with the emphasis placed on the person David rather than Abraham. With the addition of the article before David's name, Quarles notes that David was *the* king par excellence (75), which sets up Matthew's presentation of the New David theme. Most striking is Matthew's account of Jesus healing two blind men, unique only to this Gospel. Quarles notes the significance of Jesus as the Son of David healing the blind. “The Old Testament promises that when the Messiah arrives, he will preserve the sight of those who see and grant sight to the blind (Isa 32:1–3; 33:17)” (75). The theological importance of this theme, as Quarles discusses the presentation of the Davidic Messiah in the Hebrew Scriptures and shows their fulfillment in Matthew, should not be overlooked.

Though not reflected in the title, Quarles also notes how Matthew presents Jesus as the New Abraham. This presentation “implies far more than that Jesus is merely born of Abraham's line” but that Jesus is Abraham's seed and “will fulfill a role in God's plan similar to the one fulfilled by Abraham himself” (99). As one might surmise, Jesus fulfills this role by founding the New Israel, the church (109–10). The New Israel is graciously chosen by God, which mirrors God's election of Israel in the Old Testament. This New Israel will bless the nations, be holy, and be a light to the other nations.

Quarles saves the best theme for last, arguing that Jesus as the New Creator “simply denotes that Jesus, as God with us, is not only the One who made the

universe, but also the Author of the miracle of new creation" (133). There are five titles associated with Jesus as the New Creator: Son of Man, Wisdom, Lord, Son of God, and Immanuel. Each title is used to communicate the deity of Jesus, and Quarles draws heavily from the Old Testament to show the fulfillment of the Scriptures. The only proper response the readers of the Scriptures should have is to worship Jesus, for "his identity as *God with us* demands nothing less" (189).

A Theology of Matthew preserves the wishes of the series editor. The book is accessible not only for the seasoned scholar but also for the armchair theologian. Still, Quarles does not pass over themes quickly or haphazardly, taking the reader on a journey through Matthew's Gospel that does not disappoint. When Quarles addresses a specific theme, he is painstakingly thorough, running over the richness of Matthew with a fine-toothed comb.

With each theme Quarles highlights, he provides ample amounts of evidence to support his claims. He employs not only Scripture, but also literature from first-century Judaism because he believes that "modern readers of the Gospel of Matthew need to step into Matthew's world and read his gospel as his original readers would have understood it" (22). While Christians should prioritize knowing the Old Testament more than Jewish literature written around the time of Christ, Quarles does consider it helpful (23).

Throughout the book, Quarles utilizes literature from this time, but it often left me wondering, after clear reference to Old Testament Scripture has been cited, is it necessary? For example, Quarles compares the narratives of Jesus and Moses' birth; rather than citing Exodus 1:8–2:2, Quarles opts for *Antiquities of the Jews* where, according to Josephus, Pharaoh murdered the Hebrew children because a scribe in Pharaoh's court predicted the birth of an Israelite boy who would bring down Egyptian dominion and liberate the Israelites (36). However, Exodus 1:8–9 contradicts Josephus' claim.

Those interested in furthering their understanding of Matthew would do well to add this book to their library. Quarles is a seasoned scholar of the Bible and it does not surprise me that this book is not only thorough, but also has a pastoral tone throughout. *A Theology of Matthew* is a welcome addition for the study of Matthew and the continuing of biblical theology.

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***Tormented in Hades: The Rich Man and Lazarus (Luke 16:19–31) and Other Lucan Parables for Persuading the Rich to Repentance.* By John A. Szukalski. Eugene, OR: Pickwick, 2013. xii + 170 pages. Paperback, \$21.00.**

Since Jülicher's *Die Gleichnisreden Jesu* (Freiburg: J. C. B. Mohr, 1886) a plethora of methodologies have been proffered in interpreting the parables of Jesus. At the forefront of this discussion is Luke 16:19–31, and in his concise work *Tormented in Hades*, Szukalski posits an innovative way forward in the debate with his synthetic approach of "socio-narratological" criticism (36–38). Szukalski's approach is synthetic and "interdisciplinary" in that it "integrates the insights from both literary and cultural analyses of biblical narratives" (36), and is adapted from Gowler's 1991 study *Host, Guest, Enemy and Friend* (New York: P. Lang, 1991). Szukalski's work is a "lightly revised version" of his doctoral dissertation at the Catholic University of America under the direction of Frank J. Matera (x).

In his preface, Szukalski conspicuously lists his thesis, problem question, and warrants. Szukalski states his thesis thusly:

The parable of the Rich Man and Lazarus in Luke 16:19–31 is one of seven φιλάργυροι or “money-lover” parables in the Lukan Travel Narrative that evinces a rhetorical strategy of persuading the rich to repentance by utilizing parabolic dynamics that move the reader away from an established vision of reality that is exclusive and elitist toward an alternate vision of reality that is inclusive, egalitarian, and associated with Jesus’ preaching of the kingdom of God (ix–x).

Szukalski’s frames his problem question in rhetorical fashion:

The problem is that the parable seems to condemn the rich man to torments in Hades for no other apparent reason than his wealth and to reward poor Lazarus with bliss at Abraham’s side for no other apparent reason than his poverty. Such an amoral and mechanical criterion of judgment cannot be the criterion utilized by the personal and loving God of Jesus Christ as presented to us in the Gospels, can it (ix)?

Both of Szukalski’s warrants are centered on the utilization of Gowler’s socio-narratological approach to determine “the concrete actions rich Christians must perform to demonstrate true repentance and discipleship” (x). Structurally, *Tormented in Hades* consists of five chapters, a bibliography and index of Scripture citations.

Szukalski begins chapter 1 by investigating the *Forschungsgeschichte* (i.e., “history of research”) of Luke 16:19–31 since Jülicher. He notes three main approaches: the search for a parallel; application of literary criticism; and social-science criticism (4). Seminal for Szukalski’s study is Gowler’s socio-narratological approach, he states, “Heretofore, there has been no comprehensive and exclusive treatment of the parable of the Rich Man and Lazarus utilizing the interdisciplinary socio-narratological approach” (38). Szukalski seeks to fill this lacuna.

In chapter 2, Szukalski explores the Lukan Travel Narrative and argues for five parabolic “affinities” (40–41) between Luke 16:19–31—the penultimate of the seven φιλάργυροι parables—and the other six Lukan pericopes (i.e., Luke 10:30–35; 12:16–20; 14:16–24; 15:11–32; 16:1–8; 18:10–14). Bedrock for Szukalski’s argumentation is Luke’s supposed rhetorical strategy in arguing “for the necessity of repentance among the rich” (40). Szukalski finishes this chapter with an original translation of Luke 16:19–31, highlighting his threefold structure of orientation (vv. 19–21), disorientation (vv. 22–23), and reorientation (vv. 24–31), as well as a text-critical analysis.

Chapters 3 and 4 evince Szukalski’s socio-narratological analyses for the so-called seven Lukan φιλάργυροι parables, as well as selected works from Lucian of Samosata. Szukalski summarizes Gowler’s socio-narratological methodology as “a method composed of two movements: character analysis and analysis of operative cultural scripts—culturally conditioned patterns of perceiving and behaving” (74).

Szukalski concludes in chapter 5 by describing how Luke’s supposed rhetorical strategy in the seven φιλάργυροι parables functions in “persuading the rich to repent.” Szukalski also explains the concept of “negative reciprocity” (extraction from the poor without reciprocation), and feels that the rich man in Luke 16:19–31 was condemned for his habitual praxis of negative reciprocity towards Lazarus. Negative

reciprocity stands in contradistinction to the “proper use of wealth,” and “proper social relations in Christian discipleship” (156–57).

Tormented in Hades is well-organized and offers a comprehensive survey of contemporary trajectories in parables scholarship. Szukalski’s interdisciplinary approach elucidates several keen insights into Luke’s *Sitz im Leben* that are beneficial in understanding the Gospel of Luke (generally) and Luke 16:19–31 (specifically). Perhaps, the primary weakness is that Szukalski’s thesis remains unconvincing. Szukalski does not prove his unique, tripartite structure to Luke 16:19–31 effectively nor his concept of a special Lukan set of φιλάργυροι parables—especially since the term, φιλάργυροι, never actually appears in any of these seven parables (appearing only in Luke’s Gospel in 16:14), and Szukalski’s argument seems forced in linking 16:14–18 as an extended “prologue” to 16:19–31 (120–21). It seems that Szukalski is too dependent on Green (*Gospel of Luke*, New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1997]) for his structural analysis (see e.g., 124–27).

In sum, *Tormented in Hades* evinces the complexity in contemporary approaches to the parables of Jesus and is a must-have for any serious student of Lukan parables. While this work has definite weaknesses, the survey of scholarship in chapter 1 is worth the price of this book.

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***Galatians.* By Douglas J. Moo. Grand Rapids: Baker Academic, 2013. 496 pages. Hardcover, \$44.99.**

Moo’s commentary on Galatians in the Baker Exegetical Commentary series [BECNT] provides a wide range of information starting from the usual introductory issues: identifying the Galatians, dating, destination, etc. Noticeable right away is the thought put into the variety of scholarly views on these issues. In light of the “works of the law” and “Christ faith,” the New Perspective is briefly taken into consideration but does not dominate the conversation. Moo gives a nod to the discussion of works and faith by minimally conceding that the distinction “while not the focus in the letter, does underlie the argument of Galatians” (31).

Moo also looks at the objective and subjective genitive reading of πίστις Χριστοῦ. The answer is not a simple matter of falling on either side of belief or faithfulness. To show the inclusion of both readings, Moo provides examples not only in Galatians and Romans but also other Pauline passages including those outside of Paul in the New Testament and Old Testament. While in agreement that participation (subjective genitive) is an important aspect of πίστις, Moo comments “it is reductionistic to insist that this category must undergird all of Paul’s language and theology” (42).

Moo is tempered in his conclusions throughout the commentary since the aim of this commentary is not necessarily to set down a dogmatic interpretation of the text. Moo allows room for his readers to think through the issues through a spectrum of scholarship. Where certain readings demand clarity Moo cuts through the fog by examining the text’s syntax and its history of interpretation to reason his position on the text. The beauty of this commentary is the readability from all levels of Greek competency; the commentary engages with the text in English and Greek, along with transliterations of the Greek in the case a reader is not familiar with the

original language.

One noticeable aspect of Moo's interpretation is his desire to ground Paul's language of righteousness in relation to Judaism. He presents his understanding of Judaism only from Old Testament texts related to righteousness, however, it is unclear if this form of Judaism existed in the Second Temple Period. Although he may oversimplify the picture of Judaism, Moo's discussions are confined to the boundaries of salvation history, rather than other sources of Second Temple Jewish thought. For Moo, the argument of Galatians articulates the means for extending God's blessing to the Gentiles. It then becomes clear that the Jewish identity is critical for understanding Paul in his confrontation with Peter and the implications of faith in Jesus Christ (see 156ff.). Furthermore, the concept of the law in Paul's writing is emphasized throughout Moo's comments on righteousness, justification, and vindication. The gospel, as Paul stresses, brings to light not only the good news but also the reign of the Messiah in truth and new life

Overall, this Galatians commentary is a worthy edition to include in any collection, including the high-quality volumes in the BECNT series. The work in its own right is a substantial contribution to New Testament studies. Moo sorts through the varying viewpoints in the ongoing debates and weighs arguments carefully. Because the commentary is an exegetical commentary it can be a bit more technically advanced than what the average pastor is seeking for regular sermon preparation. Sometimes the technical nature of this work may eclipse the theological points that a congregation normally desires. Nonetheless, Moo's command of the text and history offers much to contemplate when considering Paul's letter to the Galatians.

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Historical Studies

***A Reader's Lexicon of the Apostolic Fathers.* Edited by Daniel B. Wallace, Brittany C. Burnette, and Terri Darby Moore. Grand Rapids: Kregel Academic, 2013. 256 pages. Hardcover, \$34.99.**

Daniel B. Wallace and his coeditors, Brittany C. Burnette and Terri Darby Moore, have provided students and scholars of early Christianity a helpful resource in their recent publication, *A Reader's Lexicon of the Apostolic Fathers*. As with other similar lexicons, the purpose of the volume is to assist in reading and studying the Apostolic Fathers in the original language. This lexicon complements an earlier volume entitled, *A New Readers' Lexicon of the Greek New Testament* (edited by Michael H. Burer and Jeffrey E. Miller [Grand Rapids: Kregel Academic, 2008]) and follows the same basic format. Wallace also remarks that this work is only a starting point and he hopes to produce "several volumes that assist students of Hellenistic Greek in their reading of various corpora that are relevant to nascent Christianity" (11).

The *Reader's Lexicon of the Apostolic Fathers* is based upon the Greek text represented in Michael Holmes's edition and translation of the Apostolic Fathers (*The Apostolic Fathers: Greek Texts and English Translations* [Grand Rapids: Baker, 2007]). The volume lists the basic lexicographic information for any word used thirty times or less in the New Testament. The reason for this, Wallace argues, is that most students read the Apostolic Fathers after having studied the New Testament. The lexicographic information provided is based on a variety of lexicons including

the third edition of Bauer's *Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 2001), Lampe's *A Patristic Greek Lexicon* (Oxford: Clarendon, 2010), and Lightfoot's five-volume publication on the Apostolic Fathers (J. B. Lightfoot, *The Apostolic Fathers: Clement, Ignatius, and Polycarp*, 5 vols [reprint, Grand Rapids: Baker, 1981]). In certain instances the editors supplemented the definitions with their own glosses based upon the context. The work corresponds to the chapter and paragraph divisions in the Apostolic Fathers in order to help guide the reader through the various writings within this collection of texts. The presentation of the lexicon is simple and straightforward. The vocabulary is defined in its basic lexical forms with additional numbers identifying how many times a word is used in each individual book, as well as the entire corpus of the Apostolic Fathers. This supplemental information allows readers to evaluate the significance of key terms easily and compare these findings with the New Testament writings. For example, Wallace observes that "even though the AF [Apostolic Fathers] comprise less than half the number of words of the NT, there are 4296 different lexical forms in the AF [Apostolic Fathers] compared to 5420 in the NT" (13).

The volume is manageable for students with at least a couple of semesters of Greek, though even beginning students may find this work helpful as they become more acquainted with the language. It is also possible to use the lexicon as a word list to study the more difficult vocabulary essential to reading the Apostolic Fathers and the New Testament. Those who come to the Apostolic Fathers after studying the New Testament might also find some sections more challenging since these writings contain many unique terms and concepts. Some readers may wish that the lexical entries provided more information, such as the specific cross-references where parallel terms and concepts are used. By comparison the companion reader on the New Testament by Burer and Miller is more detailed. Each entry indicates the number of occasions that a term appears in a particular book of the New Testament, the writings of a particular author of the New Testament, and the whole New Testament canon. Burer and Miller also provide the specific references (not simply the number of times a term is used) for any words used fewer than three times in a particular book, an author, or the New Testament as a whole. Certainly limiting the information in each lexical entry keeps these volumes down to a manageable size, but any careful study of their writings will need to seek other resources to supplement the information in this lexicon. Nevertheless, as Wallace indicates, the study of the Apostolic Fathers is imperative for any student of the New Testament, since these writings provide the earliest reception of the apostles' teachings and writings. For this reason, *A Reader's Lexicon of the Apostolic Fathers* is a great entryway into reading and studying the faith life of the early church. Students and scholars of early Christianity will certainly benefit from this resource and others that help facilitate the study of the early church.

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***Jonathan Edwards's Bible: The Relationship of the Old and New Testaments.* By Stephen R. C. Nichols. Eugene, OR: Pickwick, 2013. 248 pages. Paperback, \$27.00.**

As the first full-length treatment of Jonathan Edwards and the Bible, Stephen R. C. Nichols helpfully contributes to the growing literature on Edwards's theology.

Nichols analyzes Edwards's view of the Bible as a piece of metaphysical theology and hermeneutics. He shows that Edwards was not only a pastor, but a philosophical theologian and a biblical exegete. Anyone familiar with Edwards will realize that there is not a sharp distinction between his radically theocentric metaphysics and his reading of Scripture. As such, Nichols carefully advances the discussion on Edwards studies and demonstrates the contribution Edwards makes to hermeneutics and systematic theology.

As a historian and theologian conversant with metaphysics, Nichols capably mines the disjointed pieces of literature found in Edwards's corpus in order to help the reader understand Edwards's biblical theology (most clearly seen in Edwards's later work *The Harmony of the Old and New Testaments*). Nichols appropriately situates Edwards's reading of the Christian Scriptures in Edwards's metaphysics. He shows that all of God's work is a self-communication directed toward the glory of God—in this way Edwards is radically centered on God. Furthermore, all that is spoken is ultimately dependent upon the Divine mind (i.e. Divine idealism; akin to Berkeley's idealism) as the only *true* or *real* substance undergirding everything else, including human minds. Edwards, then, approaches the Scriptures from the vantage point that all of creation and redemption as narrated by the divine author of the Scriptures bear a rich teleology that is fully manifested in the person and work of Christ. All of Scripture is endowed with types pointing to Christ.

Nichols approaches the study by first addressing Edwards's view of prophecy in chapter 1. In the context of prophecy Edwards is situated in the discussion of the deist Anthony Collins. Like Collins, Edwards agrees that language must be read according to a set of rules. The challenge advanced by Collins is such that Christ must be proved according to Old Testament prophecy, and Edwards implicitly takes up this challenge. However, Edwards does not approach the language in a univocal manner like Collins; instead, he argues in favor of the Scripture's unity in terms of the Divine author wherein the Old Testament is to be read figurally or typologically. Second, in chapter 2, Nichols addresses Edwards's understanding of typology rooted in Edwards's metaphysical system. He shows that irrespective of the common misunderstandings of Edwards from either conservative or liberal scholarship, Edwards's typological system is internally coherent whereby God communicates himself in a teleological schema directed at God's glory seen in Christ. Third, Nichols examines Edwards's notion of doctrine and precept in chapter 3. Nichols advances the discussion by expounding on prophecy and typology and showing that the meaning of the Messiah is made available to the Old Testament saints not in terms of implicit faith (as with dispositional ontology), but through a "new sense" (i.e. construed in terms of his phenomenal idealism), which results in strong continuity in the salvation of Old Testament and New Testament saints. Fourth, Nichols demonstrates the coherence of Edwards's systematic view of the Old Testament and the New Testament by analyzing a case study in chapter 4.

Nichols contributes to the discussion in three prominent ways. First, Nichols advances the study of Jonathan Edwards as a philosophical-theologian. Throughout the work Nichols capably interweaves Edwards's metaphysical assumptions with his reading of the Bible. One way in which Nichols advances this important discussion is in his critique of Sang Hyun Lee's interpretation of Edwards as a dispositional ontologist, which is consistent with a growing body of literature (see especially chapter 2; cf. Oliver Crisp and Steven Holmes). Second, Nichols advances the picture of Edwards as a pastor-theologian by showing the brilliance of typology in practice.

Nichols offers a detailed discussion of Edwards as a pastor-theologian in the context of chapter 4 where he synthesizes the Old and New Testament conception of salvation. Practically speaking, Nichols' discussion overlaps with Edwards's understanding of sanctification, religious affections, evidence of salvation, and faith. In this way, Nichols shows how Edwards advances the discussion of grace (in Old Testament and New Testament) as the provision for all virtues. All virtues follow from man's experiencing salvific grace, which Edwards refers to as the "new sense" that is endowed to the believer. Third, Nichols advances the discussion by showing how Edwards contributes to Reformed hermeneutics. Nichols situates his discussion in the context of talking about "implicit faith" and distinguishes Edwards from this view. Furthermore, Nichols shows how it is that Edwards's system allows for conscious faith of Old Testament saints, thereby moving beyond his Reformed forebearers (namely, John Owen and Francis Turretin).

In the final analysis, *Jonathan Edwards's Bible* is an exceptional contribution to Jonathan Edwards's studies and hermeneutics. Edwards's reading of the Bible is unified, appealing, coherent, and christological. Neither biblical scholars nor theologians should disregard this work. Edwards masterfully shows that theology is incomplete without philosophical-theology. Additionally, theologians interested in theological interpretation of Scripture can mine the resources of Edwards for contemporary use. Contemporary scholarship on the unity of the Bible must not sideline Edwards's persuasive approach to biblical interpretation.

Joshua Farris
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***Recovering Classic Evangelicalism: Applying the Wisdom and Vision of Carl F. H. Henry.* By Gregory Alan Thornbury. Wheaton: Crossway, 2013. 224 pages. Paperback, \$17.99.**

Since the time of his passing, Carl F. H. Henry has been identified as the "Dean" and "Michelangelo" of evangelical theologians. Over the course of his career, Henry served in the roles of professor, administrator, journalist, ethicist, lecturer, and ecumenical leader; all the while providing in his written works jeremiads, social and personal ethics, theological treatises, and biblical commentary. His works range from the popular level to the realm of high-minded scholarship. With such an adaptable pen, Henry garnered the reputation as the chief theologian of post-World War II evangelicalism, flanking the movement's chief evangelist, Billy Graham. Approximately ten years have traversed since Henry's death, and at the decade mark Gregory Thornbury has published an engagement considering the contribution of Henry for contemporary evangelicalism.

The historical orientation of Thornbury's argument is that "there really was once a Shire" of evangelicalism (32). This was a day and time when "evangelicalism was a countercultural upstart movement" in which "Carl F. H. Henry was reaching the intellectuals through *Christianity Today*" (32). In Thornbury's opinion, if Henry's major works are recovered for their force of argument, then the fruits of this "classic evangelicalism" may be recovered (33).

Following an introductory chapter to orient his reader to the existence and the loss of the "Shire," Thornbury summarizes the thought of Henry according to five themes, each with a chapter under the same heading: Epistemology Matters, Theology Matters, Inerrancy Matters, Culture Matters, and Evangelicalism Matters. For

epistemology, he provides an engagement with Henry's theory of religious knowledge. Thornbury views epistemology as the key mark lost in post-classical evangelicalism, and the key to restoration is a Henry-esque renaissance of philosophical intelligibility. As an indispensable matter of prolegomena, Henry sought to make clear how the "concept of the reliability and authority of the Scriptures could be established and maintained in the modern world" (40). Henry's assertion is that an articulable theory of religious knowledge and truth are necessary for the defense of the Christian faith. Providing an articulation of the Christian worldview in the face of those supplied from secular sources should be within the scope of the theologian. The key epistemic point necessary for such a worldview by Henry's account was that God revealed Himself in cognitive-rational terms, with man possessing the capacity to receive this revelation through the endowment of the *imago dei*. This is a point that must be recovered according to Thornbury.

Following closely from the themes of epistemology, Thornbury turns his attention to engage Henry on the point where he has been most criticized from within the evangelical camp. The chapter titled "Theology Matters" constitutes a selected overview of Henry's fifteen theses found in volumes two through four of *God, Revelation, and Authority* [GRA]. Thornbury's summary of the fifteen theses is perhaps the best primer for GRA for its readability and brevity and one that should be read by anyone preparing to scale the six volume summit. It is in the latter half of this chapter that Thornbury engages the sharpest critiques against Henry, specifically those who view Henry's emphasis on epistemology and rational-cognitive propositions as a brand of Modernism. Thornbury deals primarily with post-foundationalist evangelicals with a focus on the influence of post-liberalism and speech act theory, to the consequence that he forgoes many Henry critics from outside the modern evangelical camp.

Following Henry's progression through the divine source and foundations of knowledge, Thornbury turns his attention to the topic for which GRA is most popularly noted—inerrancy. According to Thornbury, Henry's key contribution concerning the reliability of Scripture is that any debate "over the reliability of the Bible [is] a matter of God's ability to speak to his people." (127). Under the heading "Culture Matters," Thornbury considers Henry's vision for evangelism and social engagement. For Henry, the most basic need is for believers to become equipped with a competent faith integrated intelligently into all areas of human pursuit. Keying off Henry's *Uneasy Conscience of Modern Fundamentalism*, Thornbury points to Henry's chastising of protestant liberalism for purging orthodox theology from social concern and modern fundamentalism for purging social concern from doctrinal purity.

Finally, Thornbury takes up Henry's ideals for the movement for which he fought over a lifetime—evangelicalism. Thornbury explains that for Henry, the success of evangelical identity represented the success of the Christian faith. As such, the program Thornbury suggests is one which recovers the "evangelical" vision for Christian foundations across denominational and ecclesiastical boundaries. He observes that once upon a time core doctrinal commitments united believers across ecclesiastical boundaries under the umbrella of evangelicalism, and the power of such a union is a necessary pursuit.

There is much to be commended in Thornbury's work. Thornbury's engagement with Henry provides an accessible introduction to his principal ideas. Thornbury jests with justification about the abstruse nature of Henry's writing. He should be commended that in this work he has provided a well-written and understandable

introduction to Henry's thought. Thornbury's recollection of the main points of Henry's fifteen theses constitutes what may be perhaps the best primer of the heart of Henry's magnum opus. This is no easy accomplishment and reflects Thornbury's ability to understand Henry deeply and in turn communicate his thought effectively. Additionally, Thornbury should be commended for seeking a theological vision which provides substantive distinctives. Among those distinctives are an articulation of a worldview that is operable in the wake of Modernism and Post-Modernism, full affirmation of dependence upon divine initiative in revelation, integration of Christian implications into all spheres of life, practical engagement in spiritual transformationalism and social concern, and unified doctrinal commitment under the priorities of the kingdom. These emphases are good (for reasons beyond the fact they are found in Henry) and Thornbury has provided a thought-provoking entry into these priorities.

By way of critique, it will be helpful to ask a question of Henry's "classic evangelicalism" and by implication Thornbury's proposal for its recovery. The question may be phrased, "Does Henry's idea of evangelical ecumenism provide the necessary resources for a recovery of his ideals?" Some have opined that a lack of confessional ecclesiology within the neo-evangelical movement is partly to blame for its inability to maintain consistently the doctrinal distinctives Henry and his allies established. As Carl Trueman observes, the decision to "identify more strongly with the coalition movement of evangelicalism than with a particular denomination or local church" tends to sideline doctrinal distinctives (Carl Trueman, *The Real Scandal of the Evangelical Mind* [Chicago: Moody, 2012], 38). As such, the ongoing health of Henry's evangelical prospectus may have been undermined by his own commitments. This begs the question then if an ecclesial supplement is necessary to the success of recovering "classic evangelicalism's" ideals. Engagement on this point does not arise as a substantive factor in Thornbury's comments in the chapter "Evangelicalism Matters." Acknowledgement of this critique and comment on the prescription for correction in recovering Henry's vision would have bolstered Thornbury's proposal. Yet, in conclusion it is undeniable that Thornbury has done contemporary evangelicalism a service by intelligently presenting Henry and calling for a fresh look at the high points of his theology.

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Studies in Ethics and Philosophy

***The End of Apologetics: Christian Witness in a Postmodern Context.* By Myron Bradley Penner. Grand Rapids: Baker Academic, 2013. 192 pages. Paperback, \$19.95.**

Are modern methods of apologetics the correct method? This question is the focal issue of Myron Penner's *The End of Apologetics*. Penner claims that apologetics, like philosophy, has been fragmented and fallen into disagreements due to the Christian community accepting the Enlightenment notion of independent and secure reasoning. This is why apologetics largely is unsuccessful both within and external to Christianity making it a curse in its current form. We are faced either with accepting Nietzsche and his nihilistic descent away from modernity, returning to Aristotle and his premodern use of reason, or going with Kierkegaard and his

middle ground approach which affirms reason but rejects the modern notion of reason (6–12).

Following the Kierkegaardian approach, Penner proposes a new form of apologetics. Christianity is not some sort of positivism that can be believed only if it is rationally proven (44). According to Penner, reason always takes place within a perspective and a community; therefore, reason is not a neutral, universal vantage point. It cannot provide final truth or a firm ground for belief (53–55). Thus, modern apologetics is wrong because it grounds the faith on the individual and his use of reason rather than the revelation of God (58). Under the Kierkegaardian approach, faith is more about truly becoming/living than truly believing a set of propositions. Epistemology (is it true and justified?) is replaced with hermeneutics (is it intelligible and meaningful?). Hermeneutics starts with the revealed word of God, not human reason, applying the found meaning to the world that is encountered (66–70). Faith is not about possessing truth but about being possessed by truth; in finding the quality of life that the faith claims to deliver. If something edifies and builds up then it is true. This experience of the truth guides the believer allowing him to interpret his life fruitfully and meaningfully so that he has a more authentic understanding of himself (74–76, 110). Thus, the hermeneutical approach leaves one rooted more firmly in the community and in God than the reason approach.

As a result, apologetic witness is a kind of confession where people confess their faith and proclaim their beliefs inviting others to examine the confessor's life and how it has been edified so that they may decide if the faith is true and will edify them (103). According to Penner, truth telling is agnostic. It is an uncertain process of attesting to our convictions and disclosing God through a performance that edifies and builds up (127). If a piece of communication is not edifying it is not the truth. Objective truths cannot be used to tear down others. Like speech actions, arguments are ethical entities with moral consequences (140–43). Rational coercion puts people in a position where they do not wish to be, and accepting beliefs they do not believe contributes to their alienating themselves. Christian witness that attempts to coerce one's neighbor rationally demonstrates a lack of love for that neighbor (145–48). Christianity needs to return to an apologetics of witness and edification, not rational argumentation.

Penner makes two penetrating points. First, current apologetic methods can exalt human reason making the need for faith or the grace of God superfluous. We can figure it out on our own. Second, the witness of a Christian lifestyle is sorely lacking in the apologetic mindset. Current apologetics have a tendency towards coercive argumentation than speaking the truth in love. Penner is right to call Christian apologetics back from these failings.

However, Penner's apologetic method is ultimately flawed in many ways. First, Penner is incorrect in his claim that reason is the perspective of a community. Rational truths, such as *modus ponens* or the law of non-contradiction, are not determined by the community. They are universally true. Second, Christianity is more than just a feeling of edification or a lifestyle. It requires one to assent to the propositional claims that Jesus is the incarnate Lord and the only means of salvation. One is not allowed to believe otherwise. Quality of life is a consequence of faith and obedience, not the source of it.

Third, reducing truth to edification is faulty. Edification can only be attested to by emotions and feelings, which are not valid grounds for truth. If it were, how would Christians respond to Buddhists who are edified by Buddhism or atheists

who are not edified by Christianity? Would we not have reason to accept the claims of Buddhism or suspect the truth of Christianity? Fourth, the interests and desires of the individual are ultimately inconsequential to the truth of the gospel. The gospel cannot be sugar-coated or watered down so that the individual may find it acceptable to him. God's call requires change in our lives, which is often unappealing and contrary to our interests.

Sixth, Penner's position is ultimately incoherent. Penner asserts that the modern method of rational argumentation and proof must be abandoned as faulty. However, Penner's entire book is a rational argument that claims to prove his position is correct. If Penner is not out to prove his position is rationally correct, then the modern method of apologetics is undefeated and may continue to be used. Thus, Penner's position is superfluous. Whichever way Penner's position turns, it defeats itself. As a result, Penner's method of apologetics is inadequate.

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***Mind, Brain, and Free Will.* Richard Swinburne. Oxford: Oxford University Press, 2013. 242 pages. Paperback, \$34.95.**

Few debates receive as much attention in contemporary philosophy as the body/soul debate. Though the subtleties and categories vary, the two general sides are physicalism and dualism. The formidable Oxford philosopher, Richard Swinburne, enters the foray with *Mind, Brain, and Free Will*. This review will give short descriptions of Swinburne's chapters and arguments and note one minor contention with an element of his argumentation.

As a dualist, Swinburne seeks to show that there are sound reasons for believing in the existence of a human soul. He writes that the focus of the book is "the nature of human beings—whether we are merely complicated machines, or souls interacting with bodies; and what follows from this for whether we have free will in a sense which makes us morally responsible for our actions" (1). Thus, according to Swinburne, our metaphysical stance regarding the human soul has substantial effect upon moral permissibility.

In chapter 1, "Ontology," Swinburne starts laying the ground work for his metaphysics. Here he establishes a framework for properties, substances, and events that he uses throughout the remainder of his book. Swinburne, being the crafty wordsmith that he is, constructs his positions by establishing philosophical foundations that bolster future conclusions.

With chapter 2 Swinburne discusses his view of epistemic justification. In detailing his criteria for justified beliefs, Swinburne also argues that the principles of credulity and testimony are reliable sources of accepting beliefs as probably true. In chapters 3 and 4, Swinburne begins forming his basic view of the soul, claiming that a full history of the world must include both mental and physical events. It is here that he seeks to prove that there is a difference between mental and physical properties. The distinction is proposed in "terms of the privileged accessible/public" (67). In other words, Swinburne defines the distinction between mental and physical properties by measuring the accessibility of the experience that has been instantiated. If the experience is purely subjective then it is mental. If the experience can be shared equally then the property is physical. Using this foundation, in chapter 4, he addresses epiphenomenalism, the view that mental events—such as conscious-

ness—exist, but have no causal power over physical events—the body. Swinburne argues that “no one could ever be justified in believing the core first principles of epiphenomenalism” (101); for one of the primary mental properties is intention, and intentions are a significant causation of physical events. Thus, most of chapter 4 is spent rebutting arguments defending epiphenomenalism.

Chapter 5 is an extension of Swinburne’s groundwork from chapters 3 and 4. Here Swinburne argues that it is the intentions of the agent that causes brain events which in turn cause bodily movements. It is the individual, he argues, that forms intentions which affects the brain. Thus, his primary focus is to defend agent causation over event causation.

In chapter 6, Swinburne details the nature of mental events. Defining mental events as “one for which the possession of some mental property is essential” (141), Swinburne discusses non-physical properties, the interactive problem, and the ontology of a human being. After arguing for the existence of a non-physical component of the human being, in chapters 7 and 8, Swinburne argues that free will and moral responsibility are tied intimately to mental properties.

There is little needed in way of critique of *Mind, Brain, and Free Will*. As usual, Swinburne displays his mastery of philosophical ideas. He sets out to prove that it is logically consistent to claim human beings have an immaterial substance, and in this reviewer’s opinion he succeeds. There is, however, one minor squabble I have with Swinburne’s argumentation. He gives Occam’s Razor (simplicity) far more weight than it deserves. He writes, “The simplest explanation of many of the bodily movements which we make is often in terms of intentions . . . , and, as the simplest explanation, such an explanation is therefore most probably the correct one” (89). To be fair, Swinburne is one of many philosophers (and scientists) that hold simplicity as a major criterion for philosophic explanations. Yet, the criterion seems highly problematic. What is it about simplicity that one should be compelled to claim it as a significant indicator of truth? For one, simplicity is subjective at best. What may be considered simple to person A is highly complex and dubious to person B (both individuals being of equal intelligence). Furthermore, there is a meta-criterion that needs to be established—what is to be considered “simple”? The general understanding of the Principle of Parsimony is that one should not multiply entities beyond what is necessary. Yet this definition does little to help the debate; both physicalists and dualists use simplicity as reasoning for their positions. Next, there is little reason to assume that simplicity is vindication for general acceptance of a theory or belief. Simplicity certainly does not make a proposition true. Lastly, accumulation of information comes in a gradation. What seems complex today may be categorized as simple tomorrow (keep in mind, “simple” does not mean “easy to understand”). Thus, it seems dubious to claim that better understanding of the concept will lead to general acceptance. Perhaps the concept becomes better understood, yet seems less likely the answer.

It seems best to use simplicity as a weak paradigm or perhaps an initiation point, but not as a standard criterion for acceptance of a philosophy. Due to simplicity’s eclectic use, if it is employed robustly, an argument may be caught in the philosophical wash. Fortunately, none of Swinburne’s major arguments hinge upon simplicity. Thus, the criterion of simplicity only has negligible affects of his overall argument.

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Studies in Preaching and Pastoral Ministry

***Embracing Shared Ministry: Power and Status in the Early Church and Why it Matters Today.* By Joseph Hellerman. Grand Rapids: Kregel, 2013. 320 pages. Paperback, \$19.99.**

Given Hellerman's position as Team Pastor at Oceanside Christian Fellowship Church, it is not entirely surprising the position that he takes in this book. The title of the book captures that heart of what seems to be his purpose, to argue for a team-based, elder-led approach to ministry. Though he oddly attempts to shy away from that as his stated purpose (194), it is clear from the extended and repeated focus on the issue (17, 193–95, 238–42, 247–48, 265–287, 287) as well as from the title of the book itself that this is the author's intent. It is, therefore, a little difficult to reconcile the statements, "It is not my agenda to argue for plurality leadership as the one biblical model for church leadership" (194), and "God's church is to be led by a plurality of pastor-elders" (287).

The book is organized in three parts with three chapters in each part. Hellerman begins each chapter by outlining the purpose of the chapter and concludes each chapter with questions for reflection. While generally, the author supports his chapters with research, there are other places where more support would have been helpful (180, 187).

The first part of the book was an interesting overview of power and authority in the Roman World. Most of the evidence for these chapters focuses on Philippi. Hellerman discusses the nature of social status and how the Romans emphasized ranks among people. He demonstrates their secular values and how those influenced competition for position and status (98). The author concludes this part with the statement, "It would have been wholly natural for the church to adopt the social practices of the dominant culture" (99).

Chapter 4 focuses on Paul's letter to the Philippians and attempts to present evidence that the church in Philippi was influenced by their surrounding culture. Indeed, the author points out several uniquenesses of Paul's letter to the Philippians and his visit to Philippi that suggest that possibility. Next, chapter 5 juxtaposes that with the humility of Christ presented in Philippians 2 and advocates Christ's humility as the model for believers to follow.

It is at this point that this reviewer admits some confusion as to the overall purpose of the book. This confusion is illustrated by the differences between the title and subtitle of the book. The first three chapters of the book represent an interesting historical analysis of power and authority in the Roman world. Chapters 4 and 5 address the book of Philippians and try to demonstrate that Paul was warning the church not to adopt the customs of its surrounding culture. These five chapters point to the subtitle of the book. However, the remainder of the book has a different focus. Chapters 6–9 relate more to the title of the book and, despite the author's awkward disavowal, clearly attempt to support an elder-led style of church governance. What is not entirely clear is if the author is suggesting that a single-elder style of church governance promotes a power and status style of leadership similar to the one depicted in Rome. His illustrations seem to imply that point.

Chapter 6 is the turning point of the book. This chapter generally moves away from the previous historical and biblical analysis and begins the author's assault on single-elder congregationalism. Even the title, *When Jesus is Not Enough*, implies the subtle allegation of abuse among single-elder leaders. The illustrations used to sup-

port his allegations are interesting. They come from painful experiences that he has heard about in ministry through his students, though it is not always clear if he has heard both sides of the story. The illustrations seem to over-exaggerate (254) and universalize bad examples on the entire church. And, at least one example (Richmond in chapter 6) seems more of a calling-out of a former church leader than a productive illustration. In the end, Hellerman castigates an entire system because of some abuses that he has witnessed. One might be led to wonder, after reading his book, if there are not any abuses in elder-led congregations. But, Hellerman himself answers that question by citing examples of elder-led churches with the same problems (175–176; 211), the first of which is in the same chapter in which he advocated the elder-led structure.

In his conclusion, Hellerman presents some final challenges. Here, he concludes that culture, Scripture, and the example of Christ emphasize the need for humble leadership following the example of Christ. This chapter, again, supported the confusion for this writer. The character depicted in the type of leadership the author advocates does not necessitate the other argument of this chapter (and the entire book) regarding team leadership. Hellerman described how Rome was led by a group of “elites” who lorded their authority over the masses (98). One cannot help but see a potential parallel (or at least a potential danger) of an elder-led congregational style of governance.

No one denies that abuses have taken place in both single-elder and plural-elder styles of leadership, but, ultimately, it is not the type of structure or a churches’ decision to follow Roberts’ Rules of Order (264–66) that is the problem. Hellerman’s call for humble leadership following the example of Christ is a better answer. That would be true whatever the style of governance.

Deron J. Biles

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***College & University Chaplaincy in the 21st Century: A Multifaith Look at the Practice of Ministry on Campuses across America.* Edited by Lucy A. Forster-Smith. Woodstock, VT: Skylight Paths, 2013. 337 pages. Hardcover, \$40.00.**

Editor Lucy Forster-Smith notes that this volume arose out of conversations between university chaplains and a concern they shared that their stories remained largely unknown (xvi). It therefore functions as something of an *apologia* for chaplaincy in higher education. In a world of increasing secularism and financial constraints, some might see the chaplaincy as an unnecessary luxury; after all, the church (or other religious institutions) should be doing the work of ministering to university students and staff. Thus, the contributors seek to explain not only how they minister, but also how their ministries impact the mission of the educational institutions they serve. The book includes essays from a number of chaplains who represent a variety of religious traditions and types of educational institutions, and they approach the essays in diverse ways: by telling stories, by offering theological reflections, by providing historical analysis—all with a view to giving the reader food for thought about how chaplains have contributed to campus life and the lives of university students.

The book has both strengths and weaknesses. I will comment briefly on each, beginning with its shortcomings. First, while the book seeks to offer a wide spectrum of religious perspectives on chaplaincy in higher education, it fails to include

the voice of one of the most influential movements on the American religious landscape, namely evangelical Christianity. This is a glaring omission, just given the sheer numbers of evangelicals in the United States, but all the more so due to two other factors. First, concerns of evangelicals with regard to the implications for First Amendment rights of chaplains (mostly military, but also healthcare, public service, and university) have been in the news almost constantly for the last ten years or more. Second, and somewhat ironically, one of the chapters used the exclusion of evangelicals by liberal Protestants as a way of chastising those university chaplains who allow their own assumptions/religious perspectives to limit the scope of their ministries. In his chapter entitled, "Stewards of the New Secular," Samuel Speers tells of a panel discussion on the Mel Gibson movie, "The Passion of the Christ" that his office sponsored. At the conclusion of the event, he was approached by an evangelical student who expressed her disappointment that no evangelical had been invited to participate. Speers admits that it was wrong of him to exclude such a voice from the panel and notes that he has since tried to incorporate one in his events because it "unsettles" the campus's (and his own) "liberal assumptions" (248). As he puts it, the encounter with the student showed him that a "kind of hidden liberal Protestantism can stand in for the secular" in that context (249). Unfortunately, the editor of the book did not see that such a voice was needed.

Second, the contributors to the book are all decidedly liberal and pluralistic in their approach to chaplaincy. That is, the contributors treat all religions as being equally true or speaking to the same Reality. Numerous examples could be given, but just to give one, in describing her work in helping grieving students connect to one another, Karlin-Neumann writes, "Our gathering is devoid of religious symbols or rituals, yet presiding over this group of mourners is one of the most sanctified acts of my chaplaincy" (137). The use of "sanctified" here is curious. Students from many faiths or no faith (Christian, Jewish, Hindu, Muslim, Buddhist, Shinto, Native American, and secular students) participate, and there appears to be little concern to point them to the truth about God. Yet the exclusive claims of many of the religions represented demand that at least some are wrong, and this means that the time cannot be sanctified—set apart unto God—unless universalism is true.

Third, there are times when the reader can walk away from the book with the impression that chaplaincy is only about connecting with people (or helping them connect to one another) on an emotional level; sometimes the emotional and spiritual are conflated in the essays. For example, in the opening essay, Kugler describes a Good Humor ice cream cart that she keeps in her office so that students will feel welcome. The idea is fine, and in the wake of the 9/11 attacks, it became something of an excuse for students to come by the chaplain's office, but Kugler argues that the cart became "one of the holiest objects at Interfaith Center" because students connected to one another over a dreamsicle and thus found comfort from the cart.

Of course, each of these criticisms can be reduced to the complaint that the book is theologically liberal. For those coming from a liberal tradition or liberal approach to ministry, there is much to find of use in the anecdotes and theological reflections in the book. Oliver's essay, which makes use of William Sloan Coffin's legacy at Yale to discuss the fluid nature of chaplaincy, is particularly noteworthy, as is Hong's essay, which reads like an apologia for the viability (and even depth) of syncretistic approaches to spirituality and ministry, something he calls "the value of hybrid identities," even while he offers a rather philosophically rigorous critique of postmodernism (227).

The book effectively raises the key questions anyone considering chaplaincy ministry should consider, namely questions about the relationship of the sacred and profane on the university campus, the role of the chaplain in the institution's mission, and how the chaplain can serve those of other faiths while remaining true to his/her own. As Shorb puts it, "What does it mean to be the God-person on a godless campus?" (76). While some readers will not find the answers given by many of the authors to be satisfactory, they will nevertheless be challenged to think through their own theology and philosophy as they relate to these issues.

The book also serves as a storehouse of creative ideas of how to connect with parishoners (in this case, students). In what is arguably the best chapter in the book, Henry-Crowe wrestles with the balance of her roles as religious educator and advocate generally, and religious leader of her own (Methodist) tradition. She has come to see her job as extending far beyond the walls of the chapel, in order to create opportunities to minister to students as they go through their prescribed courses of study. In what can only be seen as genius creativity, she has made it her practice to accompany medical students through their human anatomy class where most will encounter their first cadavers in a clinical sense. For many, the experience is unsettling both emotionally and spiritually, and the chaplain's presence and availability provides a sense of calmness and solemnity, and an opportunity for processing.

Ultimately, the work offers some valuable insight into chaplaincy in higher education and in general. However, it does so, ironically enough given the diversity of its authorship, from a rather limited perspective. This means that it has a more limited value than it could have otherwise enjoyed. Nevertheless, it effectively meets its stated goals and will prove both useful and provocative to those entering or working in higher education chaplaincy, as well as those who work in higher educational administration.

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***Preaching: A Biblical Theology.* By Jason C. Meyer. Wheaton: Crossway, 2013. 368 pages. Paperback, \$22.99.**

In *Preaching: A Biblical Theology*, Jason C. Meyer provides a unique contribution to the subject of preaching. Rather than focusing on issues such as sermon development or delivery, Meyer traces the theme of the ministry of the word—stewarding the word and heralding the word—through the biblical narrative in order to provide a foundation upon which to build his discussion of expository preaching.

The position presented in the book is that "the ministry of the word in Scripture is *stewarding and heralding God's word in such a way that people encounter God through his word*" (21). This three-part thesis—receiving/stewarding God's word, heralding God's word, and responding to God's word—is then traced from Adam to the Apocalypse through ten stewardship paradigms (70). Meyer argues that "knowing these stewards will strengthen our own stewardship today" (71).

Furthermore, these paradigms provide a backdrop for Meyer's contemporary discussion. He presents expository preaching as the best method of stewarding and heralding God's word in the present context, though he acknowledges the difficulties associated with such a position. Providing a biblical definition of expository preaching is tenuous since "the Bible never directly defines expository preaching," in fact, "it never explicitly uses that phrase" (237). Even more disconcerting is the "question

of whether the Bible contains any examples of expositional preaching" (270).

Such difficulties may appear overwhelming, but Meyer's background study provides the necessary corrective-lens through which the definition of expository preaching is made clear. In the same manner that the three phases—the stewarding phase, the heralding phase, and the response phase—fit the context of Scripture, they also provide the construct for contemporary discussion, albeit with two points of distinction. God's revelation is complete in written form and is no longer being added to by God's spoken word. The canon is complete and closed. Secondly, Meyer notes rightly that while Scripture is inspired and inerrant, "our interpretations of Scripture are not" (238).

With these two caveats in place, Meyer posits that, "the phrase *expository preaching* is a way of expressing the vital connection between the terms *stewarding* and *heralding*" (239). He explains that while heralding describes the manner of delivery, stewarding emphasizes the care with which the preacher approaches his task in order to communicate accurately the very words of God. Meyer demonstrates that the over-arching biblical witness concerning the manner in which one receives and proclaims God's word testifies in support of expository preaching, even if it never does so by name. Contemporary exposition of the biblical text, then, is the culmination of Meyer's study.

Meyer rightly discerns a vacuum in the vast array of books written on the subject of preaching. His concern is that most books, "focus narrowly on specific words for 'preaching' instead of the wider conceptual category to which preaching belongs: the ministry of the word" (316). Such a narrow focus reveals an inadequate appreciation for—and understanding of—the breadth and depth of the biblical text. One cannot simply defend his own method of proclaiming the word of God with an insufficient understanding of what God's Word says about the task of proclamation. Meyer provides the biblical theological study necessary to support expositional preaching.

His emphasis on "the herald" and "heralding" the word of God is helpful in light of other preaching images. The image of the herald highlights the borrowed authority of the preacher, for, "the herald's authority is completely derived and is legitimate only to the degree that he faithfully represents the one who sent him" (23). The herald has no authority other than that which is given him by the king, and that authority is predicated upon the accuracy and faithfulness with which he proclaims the king's message. The herald, "has no authority to modify the message or insert his own opinions as if they represent the revealed will of the sender" (24). The herald's responsibility is not to persuade or convince, but rather to proclaim the message faithfully and accurately. This biblical portrait should force the one who would proclaim the word to God to reassess his purpose, design, and goals for preaching.

There is significant variance among those who write on expository preaching. For some, such as Haddon Robinson, this simply means deriving one's main point from the text before discerning which method to communicate the main point. They might argue that the form of the sermon matters little in the exposition of God's Word. Others maintain that the shape of the text should govern the shape of the sermon—the manner in which God communicated his Word should govern the manner in which the preacher communicates God's Word. Meyer's heraldic emphasis appears to place him comfortably in the camp of the latter rather than the former, yet he does not make this distinction at any point. However, it must be noted that Meyer's book is not intended to serve as a preaching handbook or manual.

Preaching is not intended to walk the reader through the task of sermon preparation, nor is it written in such a way as to strengthen the reader's sermon delivery. Meyer approaches the task of preaching with the reverence and gravity that the subject matter deserves and establishes a biblical-theological call for expository preaching; such preaching stands in the line of those who have been entrusted with God's Word and who "take that word and faithfully serve others with it" (21).

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***Preaching the New Testament.* Edited by Ian Paul and David Wenham. Downers Grove: IVP, 2013. 263 pages. Paperback, \$26.00.**

A book consisting of a collection of themed essays from various authors is like a mountain range—it will typically contain an admixture of both "peaks" and "valleys," that is, some essays are stronger and better than others. *Preaching the New Testament*, edited by Ian Paul and David Wenham, is no exception. Fortunately, in *Preaching the New Testament*, there are far more "peaks" than "valleys."

Positively, this work features seventeen essays from leading New Testament scholars such as D. A. Carson, John Nolland, and the late I. Howard Marshall and R. T. France. The information is easily accessible to most pastors, seminary students, and well-read laity and is focused on pragmatics. While there are some technical terms and more advanced discussions scattered throughout the book (especially in the latter chapters) the majority of the text serves its purpose well in offering a "useful way into the question of preaching the New Testament, which will encourage followers of Jesus not just to follow his moral example, but to follow him in being effective teachers of God's kingdom, truth and way" (16).

Negatively, while the aims of this book are indeed ambitious, perhaps they are a bit too ambitious given space limitations. Often only a mere "helicopter view" of the subjects discussed is offered. An example includes Hardin and Maston's section, "Preaching Paul's Letters" (chapter 7), in which the authors attempt to cover the preaching of the Pauline Epistles in a scant twelve pages. It would have also been helpful if the authors had included a subject index for finding key terms repeated in the work, especially those that are technical in nature.

While there were a plethora of "peaks" throughout this book, some rise higher than others. Particularly beneficial is Snodgrass's essay on "Preaching *Jesus'* Parables" (chapter 3, emphasis original). This is a troublesome area for many preachers (including this reviewer) as there are usually two extremes homileticians fall into—those who are guilty by "subtraction" and those who are guilty by "addition." Those guilty of subtraction reduce a complex parable to only one point. Conversely, those guilty of "addition" find numerous sermon points that are absent from the text, "adding into" the parable more than is actually there. The damage done is missing the point(s) of the text by misunderstanding the flow of the narrative, and thus, losing or weakening the power of the writer's intended, tangible effect. Snodgrass explains, "Parables are like Trojan horses. Defences go down, and objectivity and fairness are enabled, which if taken seriously require people to respond *personally*, not in the abstract" (47, emphasis original).

Ian Paul's essay, "Preaching from the Book of Revelation" (chapter 11), was another pinnacle in this book. Paul's keen insight into the multitude of Old

Testament allusions embedded within Revelation was invaluable and goes far to explain why many (if not most) exegetes misinterpret the text of Revelation as they often overlook these important Old Testament themes (164–65). Rather than spending his time on the typical fare of the various ways of reading Revelation (i.e., preterist, idealist, historian, or futurist), Paul assists his readers in ascending up a different path. He challenges his readers to rethink their presuppositions regarding the exegesis of Revelation and invites them to see afresh the vivid vistas that await the careful climber who takes the time to see Revelation from within its canonical and historical contexts and not merely from the distant lens of one's own theological system.

Chapter 13, "Preaching the Ethics of the New Testament," was another particularly high peak in that Nolland discusses the importance of preaching the oft-neglected ethical material within the New Testament. This discussion is important because to disregard the ethical material of the New Testament is to undermine the Bible's authority and to question the usefulness of Scripture in contemporary living. The problem in preaching the ethical material is that often anger and legalism result. Furthermore, the question as to whether a text is *descriptive* (temporary in its relevance) or *prescriptive* (timeless in its application) arises when covering the ethical material of the New Testament. This question stems mainly from the distancing between the contemporary congregation and the first-century writer. In this essay, Nolland highlights the urgency and apologetic nature of such ethical preaching (197). Critically important issues—such as the deconstruction of marriage and family by militant feminist/radical homosexual groups, waning moral values, and increase of cohabitation—necessitate the preaching of the ethical material of the New Testament.

In sum, *Preaching the New Testament* is worthwhile and well deserving of a spot on the shelf of any pastor or student wishing to preach the New Testament faithfully. It is easily accessible, pragmatic, and current on the key issues in contemporary homiletics. While not without faults, this book achieves its goal in aiding the busy pastor with a helpful guide to preaching the New Testament.

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Studies in Evangelism and Missions

***Developing a Strategy for Missions: A Biblical, Historical, and Cultural Introduction.* By John Mark Terry and J. D. Payne. Grand Rapids: Baker Academic, 2013. 287 pages. Paperback, \$28.00.**

John Mark Terry and J. D. Payne have produced a worthy addition to the excellent Encountering Mission series of books. This new book, like Dayton and Fraser's classic *Planning Strategies for World Evangelization* (viii), provides a comprehensive look at mission strategies. It adds a needed critique of strategies that have been trendy in recent years.

The authors devote an entire chapter to the Church Growth Movement founded by Donald McGavran. They endorse McGavran's prioritization of receptive groups for missionary work: "Unless a team is specifically called by God to a resistant people, it should begin where the Holy Spirit has been working, ripening the field for the harvest" (47). Payne assigns the very highest priority to highly receptive, but

unreached, groups. The authors advocate a ten-percent evangelical concentration as a standard for classifying unreached groups rather than the earlier twenty percent or the currently popular two percent (189). They also reflect the concerns of Dayton and Fraser for the importance of strategy for missionaries working among people classified in the middle range of a receptivity scale (179, 184). They lament that many missiologists ignore the receptivity principle (176).

One of the most interesting and relevant sections of the book explains the strengths and weaknesses of the Church Planting Movement [CPM] strategy described by David Garrison. Listed as positives are “fervent prayer, widespread evangelism, and planting indigenous churches” (133). Also mentioned in a good light are the emphases on “local leadership, reproducibility, and limited foreign involvement” (133). On the negative side, the authors mention the neglect of thorough training for disciples and leaders, the use of new converts as pastors, and “a minimalistic approach to ecclesiology” (133). They remark on a related weakness: “Also, many of the featured CPMs seem to have a short life span. That is, after a few years researchers cannot find the churches” (133).

The book describes CPM strategy as a stream of the Church Growth Movement (119). This assertion is debatable. Garrison says, “Church Planting Movements are not the Church Growth Movement” (*Church Planting Movements* [Midlothian, VA: WIGTake, 2004], 24). In spite of some similarities between the CPMs described by Garrison and the people movements described by McGavran, significant differences exist between Garrison’s missiology and McGavran’s missiology.

The authors take a strong stand against insider movement strategy: “The critics are rightly concerned with the likelihood of syncretism should the converts continue to worship in their temples or mosques” (145). They utilize field research to show the syncretism among people supposedly converted to Christianity using C5 strategy, reporting that “66 percent say the Qur’an is more important than the Bible” (144). In regard to the Camel Method, however, the authors are more sanguine: “Third, this method has proven effective in many different parts of the Muslim world. While the response to the Camel Method has been generally favorable, some critics have raised objections” (146). The authors view the Camel Method as a bridge (145); however, the Camel Method spends too much time in the Qur’an. Like Paul in Athens, the Christian witness should not spend much time on a bridge.

Scattered throughout the book are interesting sidebars and case studies that would be useful for interactive discussions in the classroom. One example is a case study about a missions committee hearing presentations by two missionaries, one serving in a harvest field (Brazil) and another serving in the 10/40 Window, and only having enough funds to support one of them (135). Another example is a case study about newly converted men with multiple wives (165–66). These types of case studies help students apply biblical principles in real-life situations.

The authors emphasize the importance of team involvement in strategizing (208). They discuss the strengths and limitations of teams, phases of team development, and the alignment of teams (209–17). In the largely individualistic Western culture of today, such attention to teams is necessary. Pertinent to the proper functioning of a team are its end vision, goals, and action steps; thus, these subjects are frequently discussed in the book.

Much space is given to the historical development of strategies for missions. Among other benefits, this section helps the reader understand how missionaries learned to communicate effectively their intended message to their intended

audience. One example given is Adoniram Judson's successful use of an open-air pavilion to teach the people in Burma after he observed the Buddhist monks using that format (87, 171). The historical section starts appropriately with a discussion of the Apostle Paul's strategy; the authors include David Hesselgrave's important "Pauline Cycle" in their discussion (58–59). The book has a solid biblical foundation. Terry and Payne's comprehensive book will be very useful in classrooms where strategies for missions are studied.

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**Abstracts of Recently Completed Dissertations
in the School of Theology at Southwestern Baptist
Theological Seminary**

“New Creation Eschatology and the Land.” By Steven L. James. Supervised by Craig A. Blaising.

This dissertation argues that in recent new creation conceptions of the final state there is a logical inconsistency between the use of Old Testament texts to inform a renewed earth and the exclusion of the territory of Israel from that renewed earth. By examining a select group of new creationists, I show that the exclusion of territorial restoration of Israel in a new creation conception fails to appreciate the role of the particular territory of Israel in Old Testament prophetic texts and results in an inconsistent new creationism.

Chapter 1 introduces the problem that the dissertation addresses, proposes the thesis, and presents the methodology by which the thesis is to be argued. Chapter 2 introduces the conceptual model of new creation eschatology, places its recent forms in historical context, and introduces the primary emphases of selected new creationists. References to new creationist views in the following chapters pertain to this selected group. Chapter 3 explains the role of particularity in new creationism by showing areas of continuity and correspondence of identity between the present earth and the new earth that are common in new creationist conceptions. Chapter 4 offers a synthesis of views of the territorial promise to Israel in recent theology, shows that the selected new creationists affirm the common interpretation that the land promise is fulfilled metaphorically, and places the various metaphorical interpretations into two categories. Chapter 5 examines the use of Old Testament restoration texts by new creationists to reveal a logical inconsistency between the use of those texts to inform their view of a renewed earth and their exclusion of the territory of Israel from that renewed earth. Chapter 6 offers an alternative to the common conclusion among new creationists that the territorial promise to Israel is to be fulfilled metaphorically. Chapter 7 concludes the dissertation and offers areas for further research and a final plea.

“A Theology of Preaching for the Free Church Tradition: Contributions of 16th Century Radical Reformers to the Preaching Tradition of Free Churches.” By Christopher W. Johnson. Supervised by Steven W. Smith.

This dissertation will seek to demonstrate how the concept of regenerate church membership, which distinguishes free churches from both Roman Catholic and many Protestant counterparts, also demands a unique theology of preaching. The Radical Reformation sparked a distinctive preaching tradition, and more specifically a distinctive theology of preaching that the earliest Anabaptists had a critical role in shaping.

Chapter 1 limits the parameters of research as well as defining both the concept of theology of preaching and the Free Church. A brief overview of Anabaptists' contributions to ecclesiology will help establish the basis for researching Anabaptist theology of preaching. This chapter also introduces the primary Anabaptist theologians. Chapter 2 analyzes the historical context from which the Free Church tradition emerged, primarily in regard to theology of preaching. This chapter will set the stage to distinguish clearly between Catholic, Reformation, and Free Church varieties of preaching. Catholic preaching focused on sanctification and Reformation

preaching focused on justification, while the Anabaptists charted a different course. Chapter 3 articulates the positive vision of a Free Church theology of preaching. Two particular goals found in Free Church preaching, evangelism and ethics (which was typically expressed as following the example of Christ) comprise the overall purpose of preaching for the Anabaptists. This author has chosen to describe this as preaching for discipleship. Chapter 4 explores the nature of preaching provided by a Free Church theology of preaching. For Anabaptists, their doctrine of Scripture, view of the authority of the preaching, and understanding of preaching in the life of the congregation all aid us in comprehending the nature of preaching in the Free Church. Chapter 5 details the more practical expressions of a Free Church theology of preaching in an attempt to present to the reader what preaching would have been like in a sixteenth century Anabaptist congregation. The final chapter provides a brief summary of the arguments drawn in this project, as well as practical implications of the research for contemporary homiletics.

***“A Golden Mine Opened: The Doctrinal Rubric of the Perseverance of the Saints in the Thought of Benjamin Keach (1640–1704).”* By Jae Ho Lee. Supervised by Paul L. Gritz.**

This dissertation seeks to answer the following question. Where was the soteriology of Benjamin Keach, a prominent Particular Baptist theologian, located in relationship to Reformed Orthodoxy in seventeenth-century England? This dissertation argues that Keach was a High Calvinist like John Owen but with some elements similar to Tobias Crisp. This assessment is based primarily on this author’s research into a series of published sermons previously unexplored, *A Golden Mine Opened*, and focused on various dimensions of the doctrine of the perseverance of the saints.

Chapter 1 reviews the scholarly literature regarding Keach and presents the need to challenge previous assessments of the soteriology of Benjamin Keach. Heretofore, these studies have assigned his theological thought to several different places in the wide range of Reformed Orthodox interpretations. Chapter 2 presents the historical context for Keach’s life and spiritual formation as a pastor and leader among Particular Baptists. This background helps in understanding his soteriological themes in his sermons and treatises. Chapter 3 examines the doctrine of the perseverance of the saints in the *Westminster Confession* as a baseline or criterion for defining Reformed Orthodox stances. The views of Tobias Crisp and John Owen allow one to set the soteriological boundaries for an analysis of Keach’s views on this doctrine. Chapter 4 delves into Keach’s main soteriological writing, *A Golden Mine Opened*, which is a collection of sermons using the doctrinal rubric of the perseverance of the saints. This chapter provides the basis for an informed assessment of Keach’s true position related to Reformed Orthodoxy. Finally, chapter 5 summarizes the findings of the study and presents the evidence to support the thesis that Keach’s soteriological views reflect a High Calvinist understanding. The implications of this finding suggest this study’s relevance to an understanding of subsequent debates over soteriology among Baptists.

“Jefferson Davis Ray: A ‘Forgotten Man’ in the Matter of Preaching.” By Christopher Kyle Walker. Supervised by Steven W. Smith.

This dissertation argues that although Jeff Ray was a relatively obscure Texas pioneer preacher, he made a lasting contribution to the legacy of expository preaching among Southern Baptists as a teacher of preachers for thirty-seven years at Southwestern Baptist Theological Seminary by establishing a foundation upon which advocates for “text-driven preaching” stand at Southwestern today.

Chapter 1 introduces the thesis and the life of Jefferson Davis Ray. Chapter 2 presents and evaluates Ray’s theology and practice of preaching in order to illuminate the driving force behind his decision to champion expository preaching. Chapter 3 defines and critiques Ray’s definition of expository preaching by summarizing and analyzing his book, *Expository Preaching*. This chapter also compares *Expository Preaching* with other works on exposition in order to illuminate the historical significance of Ray’s volume. Chapter 4 situates Ray in the history of preaching and provides the historical context for his contributions to expository preaching. Chapter 5 crystalizes Ray’s impact on expository preaching by tracing the trajectory of homiletical instruction he initiated at Southwestern Seminary. This chapter also provides plausible answers for Ray’s obscurity. Chapter 6 concludes the dissertation with a summarization and restatement of the thesis. Areas for further research are also suggested.

“Revelation, History, and the Biblical Text in the Writings of Carl F. H. Henry.” By Jonathan Arthur Wood. Supervised by Jason K. Lee.

This dissertation explores the hermeneutical principles of revelation, history, and the biblical text through the writings of Carl F. H. Henry. Henry wrote in conversation with two contemporaries on the subject. Wolfhart Pannenberg stands at the headwaters of the “revelation as history” approach, and Hans Frei is notable as the genesis of narrative hermeneutics. As an evangelical focused on the doctrine of revelation, Henry articulates an approach different from the two aforementioned theologians. The purpose of this dissertation is to argue that, in contrast to the “revelation as history” and to “post-liberal” approaches to revelation, Henry’s doctrine of revelation generates a text-oriented, yet apologetically engaged, scheme of the relationship between revelation, history, and biblical text.

Chapter 2 presents Carl F. H. Henry’s assertions concerning the concepts of the revelation of God, text, and history in his systematic writings. Henry’s doctrine of divine revelation affirms a broad sense of revelation in historical event as God’s genuine activity, yet asserts the meaning and interpretation of the historical event is tied inseparably to writings divinely inspired. This approach to revelation produces a hermeneutic focused on the text, yet theologically and apologetically engaged in history. Chapter 3 provides an analysis of a notion of revelation, strictly event-oriented, most clearly typified in the writings of Wolfhart Pannenberg. Pannenberg’s revelation-as-history approach produces a thoroughly historical approach to hermeneutics. Henry’s evaluation of Pannenberg provides instructive critique for the tendency for evangelical emphasis on discerning revelation through history as the goal of interpretation. Chapter 4 provides Henry’s analysis of the approach of post-liberal method exclusively text-oriented, specifically addressed through dialogue with Hans Frei. Postliberal method has found welcome within evangelical method for the purpose of encouraging text-oriented hermeneutics. After exploring the different hermeneutical priorities on the subject of history and the biblical text

in Henry, Pannenberg, and Frei, chapter 5 undertakes the task of clarifying the value of Henry's voice for an evangelical approach to revelation, event, and biblical text. Analysis of the contemporary discussion will show, contrary to many contemporary descriptions of neo-evangelical hermeneutics, Henry has provided answers to many of the questions now being asked.

**Abstracts of Recently Completed Dissertations in the School
of Church and Family Ministries at Southwestern Baptist
Theological Seminary**

“The Administrative Role of the Academic Dean in the Integration of Faith and Learning in Christian Higher Education.” By Kyumin Jang. Supervised by Paul Stutz.

The twenty-first century has seen a resurgence of evangelicals vigorously endeavoring to connect their faith with their scholarship in higher education. These efforts have been, for the majority, labeled as the integration of faith and learning. Much of the discussion has been centered on the professor and their workings inside the classroom. Administration has received little attention in the precedent literature and research on faith-learning integration. However, without the aid of administration, the efforts of individual professors to bring about integration can easily be frustrated.

To address the lacuna, the researcher investigated three key administrative roles that the academic dean may exert in fulfilling the integration of faith and learning. The three roles investigated by this study that the dean may fulfill to facilitate successful faith-learning integration at his or her institution are: 1) achieving a consensus on the understanding of faith-learning integration, 2) designing a curriculum that intentionally guides the integration process, and 3) developing the faculty so that they effectively bring faith and learning together in their classrooms and in their research.

“A Biblical Critique on Bowen’s Family Systems Theory of Differentiation of Self.” By Junianaway Suhendra. Supervised by Chris Shirley.

This dissertation argues that within Bowen’s Family Systems Theory [PST, his Differentiation of Self Theory [DST] is contrary to a biblical anthropology at the points of human identity, purpose, and relationships. On the surface, some concepts in DST appear similar to biblical concepts: (1) human beings are natural beings; (2) becoming a differentiated person is one of man’s purposes in life; and (3) humans are social beings. However, Scripture and Bowen’s theory have differing explanations regarding human nature, the ultimate purpose of man, and human relationships.

Chapter 1 introduces PST as a lens in trying to understand the dynamic relationship process in clergy families and the need to study the theory’s evolutionary background; it also scrutinizes FST’s assumptions regarding human relationships as compared to Scripture. A biblical critique of FST will lead into implications for parenting and discipleship in clergy families. Chapter 2 establishes the distinct identity of human beings as the image of God. The concept of humans as created persons refutes Bowen’s concept of humans as products of evolution. The Scriptural concept of man as created persons who share the image of God and fully depend on God contradicts the Darwinian concept of PST. Chapter 3 develops the differences between Bowen’s concept and the biblical concept regarding the purpose of man. According to Scripture, the whole purpose of man does not stop in the transient realm

of existence; compared with DST, the scriptural concept differs in its focus on man, the creation, or on God, the Creator. Chapter 4 examines the argument of scriptural differences in Bowen's assumption in regard to human relationships. The Trinitarian concept in Christianity develops a unique pattern in human relationship, which is incomparable to any pattern in any natural relationship. Chapter 5 summarizes the comparison between the distinct biblical assumptions on identity, purpose, and human relationship, as compared to those in PST. This chapter explores the implications for parenting and discipleship among clergy families based on biblical anthropology rather than PST. It also provides suggestions for further research.

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