

THE PENTECOSTAL EDUCATOR



A JOURNAL OF WAPTE
the World Alliance for Pentecostal Theological Education

Vol. 2, No. 2
Fall 2015
ISSN 2375-9690

The Pentecostal Educator

A Journal of the *World Alliance for Pentecostal Theological Education*

Aims and Scope

The Pentecostal Educator biannually e-publishes scholarly and practical articles related to theological education within the Pentecostal tradition to encourage the continuing maturation of Pentecostal theological education. It is intentionally practical, applied and international.

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The Pentecostal Educator is indexed by Christian Periodical Index.

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Editorial

Paul R. Alexander, PhD, Senior Editor

The Pentecostal Educator is the official journal of the World Alliance for Pentecostal Theological Education (WAPTE). There are two primary goals for the journal. The first is to provide a platform for the exchange of informed discussion for theological educators around the world. The second is to advocate for Pentecostal Theological education in a global context.

During May of this year the Board of WAPTE gathered in Belgium for our annual meeting. Most regions of the world were well represented and the meetings were a great success. It was agreed that regular newsletters informing our constituency should be circulated. It is our intention to do this and I would encourage our wide membership to make key events and news available through this forum. Please send relevant material to the Executive Director Roland Dudley at rqdudley@me.com

Again, I am grateful to Rick Wadholm and the editorial team who have produced this latest edition of *The Pentecostal Educator*. I trust you will enjoy the content, engage it actively and contribute towards making this journal and our newsletters valuable tools in advancing the cause of Pentecostal theological education and educators globally.

Volume Editorial

Rick Wadholm Jr., Executive Editor

Pentecostals are preachers. Yet Pentecostals seem too often to have not paused long enough in their preaching to thoughtfully consider and expound upon the details and tensions of a Pentecostal theology of preaching. Thankfully there are increasing numbers of contributions to this field of study.¹ A special concern belongs to Pentecostal theological educators who have been tasked with the need to reflect more critically upon this topic in their training of Pentecostal preachers. In this issue of *The Pentecostal Educator* the topic of training preachers is examined by two contributors, Jeff Magruder and Christopher Holmes, who offer their own contributions toward a more global, critical and theologically robust education in homiletics.

Jeff Magruder, professor of Bible and Church Ministries at Southwestern Assemblies of God University, offers a telling article on the widespread use of the expository model of preaching in the Assemblies of God in his contribution toward instruction in Pentecostal preaching. His contribution notes both strengths and dangers inherent to such a model for Pentecostal preaching students. The pitfalls should be especially noted as models are too often embraced without due consideration of the implications they entail which may actually contradict or challenge Pentecostal spirituality and practice.

Christopher Holmes, Senior Lecturer in Systematic Theology at the University of Otago, delivers a critical engagement with one of the foremost theologians of the early twentieth century: Dietrich Bonhoeffer. He engages Bonhoeffer's theological contributions with specific regard to the theological education of preachers. His specifically christo- and pneumato- logical appraisal offers a highly reflective contribution (albeit perhaps controversial in a Pentecostal context) that should be considered by all Pentecostal theological educators and most particularly those engaged in the training of preachers.

It is a welcome feature that Pentecostal preaching is inherently pneumatic in its approach given at times the under-emphasis the Spirit has received by many in the Western Church. Both articles thus provide such a reorientation intended to consider the place of the Spirit in preaching, but

¹ One notable recent example is the newly published volume edited by Lee Roy Martin, *Toward a Pentecostal Theology of Preaching* (Cleveland, TN: CPT, 2015) which offers critical entrees into such topics as calling, embodiment, anointing, gender and ethnicity among many others.

both also critically reflect upon the relation of this pneumatic approach to the Word inscribed and enfleshed. Thus, the Spirit does not become the excuse for unbounded human-engendered speculations and fantasies, but is God's own self-revelation intended to create a people transformed into God's image.

Of further concern to the preacher, and those tasked in the training of preachers, is the use of digital Bibles and their research abilities. The first two book reviews offered in this issue cover Bibleworks 10 (Stuttgart Original Languages Modules) and Accordance 11 (Essential) packages respectively. Such tools offer resources not known just a previous generation ago and include extensive original language resources along with many ancient and contemporary translations. Further, such tools offer the Pentecostal theological educator access to original manuscripts, critical original language texts, lexicons and dictionaries along with numerous other digitized volumes to enhance study and instruction in the Biblical texts and their original languages.

It is hoped that this issue is well received and offers a further contribution to Pentecostal homiletical training and practice.

The Rise of Expository Preaching in Assemblies of God Ministerial Education: Potential and Pitfalls

Jeff C. Magruder

Abstract: Expository preaching is far and away the most prominent approach to preaching in the training of Assemblies of God ministers today. In addition to its being taught in A/G Bible Institutes, colleges, and Seminaries, this philosophy of preaching is promoted in several publications as well as modeled by several of the leading preachers in the fellowship. In this paper, I will describe the prominence of expository preaching in Assemblies of God ministerial education. I will describe some benefits that accompany this method, as well as some possible pitfalls that can limit its usefulness. I will conclude by describing some developments in expository preaching that can provide guidance in training Assembly of God students in expository preaching. These developments can aid in teaching expository preaching in such a way that promotes Pentecostal spirituality, audience sensitivity, and effective Bible exposition. My focus will be on the education of Assemblies of God ministerial students in the United States, though the ideas I explore can be contextualized outside of the United States.

Keywords: Expository Preaching, Assemblies of God, Ministerial Education

Introduction

Expository preaching is the most prominent approach to preaching in the training of Assemblies of God (A/G) ministers today. In addition to its being taught in A/G Bible institutes, colleges, and seminaries, this philosophy of preaching is promoted in several publications, as well as being modeled by some of the leading preachers in the fellowship. In this paper, I will describe the prominence of expository preaching in A/G ministerial education. I will describe some benefits that accompany this

approach, as well as some possible pitfalls that can limit its usefulness. I will conclude by describing some developments in expository preaching that can provide guidance in training A/G students in expository preaching. These developments can aid in promoting Pentecostal spirituality, audience sensitivity, and Bible exposition. My focus will be on the education of A/G ministerial students in the United States, though the ideas I discuss are applicable in any country.

The Promotion of Expository Preaching in the Assemblies of God

Expository Preaching is promoted in a variety of ways within the A/G, and in the following section I will highlight how this occurs.

High Profile Examples

Some of the most high-profile preachers in the fellowship are known for their expository preaching: George O. Wood (General Superintendent of the A/G) is a committed expositor of the Scriptures. He has written extensively on the benefits of expository preaching for the local church.¹ John Lindell, pastor of James River Assembly in Ozark, Missouri, one of the fastest growing A/G churches in the U.S., is noted for his expository sermon series that work through books of the Bible. Richard Dresselhaus (former pastor and professor of preaching and current Executive Presbyter in the A/G) made his expository sermon outlines available in the A/G minister's journal *Advance* (now *Enrichment Journal*) for years. Seminary professor Deborah Gill, a popular preacher and teacher, is well known in the A/G for her biblical exposition, especially as it relates to spiritual formation in women. LeRoy Bartel (former pastor, professor, Director of Christian Education for the A/G, and currently Dean of the College of Bible and Church Ministries at Southwestern Assemblies of God University) has written and taught extensively on preaching that is centered in the biblical text.² This list is of necessity short and incomplete, but it illustrates the prominence that expository preaching has in the fellowship due to the high-profile preachers who practice and promote it.

¹ George Wood, "How Expository Preaching Helps the Church," *Enrichment Journal* 1.3 (Summer 1996), 26-30.

² LeRoy Bartel, "Pentecostal Preaching and Homiletics," in *Foundations for Pentecostal Preaching*, ed. James Bridges (Springfield, MO: Gospel Publishing House, 2005), 111-42.

Assemblies of God Publications

Gospel Publishing House is the publishing company of the A/G. It has in recent years produced several publications in which expository preaching is promoted as one of the best ways to affirm Pentecostal doctrine and practice in the contemporary church. For example, in *Foundations for Pentecostal Preaching*, there is a series of essays written by pastors and educators from within the A/G that commend expository preaching in almost every chapter. Well-known expositors such as Martin Lloyd-Jones, Stephen Olford, John Stott, and Haddon Robinson are frequently cited.³ Similarly, in *The Bible: The Word of God*, the authors, also A/G pastors and educators, make a strong case for biblical authority and then recommend expository preaching as the proper homiletic response (see especially Randy Hurst's article, "Preaching the Bible as the Word of God").⁴

Further, *Enrichment Journal*, the journal for A/G ministers, carries a monthly preaching article, in which expository preaching is frequently the focus. For a time, the journal ran a column entitled "Real Life Preaching" that was explicitly focused on expository preaching. The current issues have a column written by Doug Green, whose practical advice on writing sermons is based on Haddon Robinson's eight-step process for creating expository sermons. More examples could be offered, but the point is simply that anyone reading A/G periodical literature aimed at ministers cannot help but notice the promotion of expository preaching.

Preaching Curriculum at Assemblies of God Institutions

What could be considered the most significant contribution to the rise of expository preaching in the A/G is the widespread use of textbooks and curriculum that teach an expository approach to preaching, and specifically Haddon Robinson's "Big Idea" approach to expository preaching. In 2011, a study was undertaken on the preaching syllabi from fourteen different A/G schools.⁵ Ten of the fourteen schools used one or more of Robinson's books as "a primary text in their preaching courses" (specifically, the Assemblies of God Theological Seminary, Central Bible

³ James Bridges, ed., *Foundations for Pentecostal Preaching* (Springfield, MO: Gospel Publishing House, 2005).

⁴ James Bridges, ed., *The Bible: The Word of God* (Springfield, MO: Gospel Publishing House, 2006); see also Thomas Trask, ed., *The Pentecostal Pastor: A Mandate for the 21st Century* (Springfield, MO: Gospel Publishing House, 1997).

⁵ Cassandra Granados, "The Robinson Effect" unpublished Master's Essay, Yale Divinity School, 2011), 4-5. I am grateful to the author for permission to cite her research.

College, Northwest University, Southeastern University, Southwestern Assemblies of God University, Valley Forge Christian College, Zion Bible College, Vanguard University, Latin American Bible Institute-California, and Bethany University).⁶ Further, the study revealed that the remaining four schools, while not utilizing Robinson's books, all used "other evangelical, expository-minded preaching texts."⁷

In addition, Global University, an online A/G university, provides curriculum for students seeking ministerial credentials. The school employs two textbooks for their preaching classes, both of which promote expository preaching (*Introduction to Homiletics*, *Preaching in the Contemporary World*).⁸ Simply put, expository preaching is the most prominent approach to preaching in the training of A/G ministers. The next section will describe the benefits of employing this approach.

The Potential Benefits of Expository Preaching

The four benefits I will discuss here have particular relevance to the teaching of preaching to A/G students. Due to the great influence of Haddon Robinson's approach to expository preaching, the following discussion will be predicated upon his concept of expository preaching.

In his widely used textbook *Biblical Preaching*, Robinson defines expository preaching as "the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers."⁹ Note that his definition describes not a sermon method as much as a preaching philosophy. Many preachers understand expository preaching to be one method among many (e.g., verse-by-verse exposition), rather than seeing it as a guiding philosophy (i.e., the exegetical idea of the text will be the basis for the big idea of the sermon). Once that philosophy is in place, the form the sermon takes (inductive, deductive, narrative, etc.) varies depending upon what will best communicate to the audience. The form that a sermon may take changes; what does not change is that the text's main idea is the basis for the sermon. For this

⁶ Granados, "The Robinson Effect," 4.

⁷ Ibid, 5.

⁸ See Ian R. Hall, *Introduction to Homiletics* (Global University Springfield, MO, 2006) and Rochelle Catheart, David Crosby, Jr, and Doug Oss, *Preaching in the Contemporary World* (Global University Springfield, MO, 2006).

⁹ Haddon Robinson, *Introduction to Biblical Preaching: The Development and Delivery of Expository Sermons*, 2nd ed. (Grand Rapids: Baker, 2001), 21.

reason, his philosophy of preaching is sometimes referred to as the “Big Idea” school of preaching. This leads to the first benefit of this approach.

Expository Preaching Allows for Variety in Homiletic Forms

The big idea approach in expository preaching frees the preacher creatively to utilize a wide variety of sermon forms. Scott M. Gibson has referred to the “versatility and adaptability” that this approach provides.¹⁰ Several books and articles address the wide variety of homiletic options available to those who follow Robinson’s philosophy.¹¹ In addition, his biblical preaching textbook describes five different ways one can develop a sermon.¹² There are deductive shapes: An Idea Explained, A Proposition Proven, A Principle Applied. There are also inductive shapes that include A Subject to Be Completed (semi-inductive) and A Story to Be Told (narrative). The Story to Be Told is especially important as ministerial students need to learn to communicate the Gospel using stories to a culture that speaks to itself in stories.

David J. Lose wonders if expository preaching is up to the task of being able to engage a culture that surrounds church members with “channels of meaning making systems and possibilities.”¹³ He describes expository preaching as simply “...isolating the central cognitive idea of a passage so as to apply it to the life situation of the hearer today.”¹⁴ He then contrasts this approach with narrative preaching, which he describes as an example of “preaching as event.”¹⁵ According to Lose, the enduring concern among traditionalist preachers is fidelity to the cognitive idea found in the scripture. The pressing concern for narrative preachers, however, is primarily relevance (i.e., does the sermon help the listeners make sense of the biblical story in light of their lives).¹⁶

¹⁰ Scott Gibson, “Philosophy Versus Method: Biblical Preaching’s Adaptability,” in *The Big Idea of Biblical Preaching*, eds. Keith Willhite and Scott Gibson (Grand Rapids: Baker, 1998), 163.

¹¹ In addition to Willhites and Gibsons, *The Big Idea of Biblical Preaching*, see also, *Biblical Sermons: How Twelve Preachers Apply the Principles of Biblical Preaching*, ed. Haddon Robinson (Grand Rapids: Baker, 1989); *Models for Biblical Preaching: Expository Sermons from the Old Testament*, ed. Haddon Robinson and Patricia Batten (Grand Rapids: Baker, 2014).

¹² Robinson, *Introduction to Biblical Preaching*, chapter 6, “The Shape the Sermon Takes.”

¹³ David Lose, *Preaching at the Close of the Age: How the World and Our Preaching Is Changing* (Minneapolis: Fortress Press, 2013), 103.

¹⁴ *Ibid.*, 103.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

Lose's analysis seems to disregard the development of expository preaching along more narrative lines. Students of expository preaching, especially the Big Idea school, will know that Robinson and other similarly minded homiletics have explored ways in which narrative can be wedded to an expository philosophy.¹⁷ All good stories have a moral, and for these types of expository narrative approaches, the moral is the big idea of the sermon. A primary concern found in the literature of Big Idea preaching is that audience analysis should drive how expository preachers select which parts of the Bible to preach. In addition, those preachers seek to discover which sermon form might best connect the ideas in the scripture to the lives of their particular audience. Robinson believes that sermons have no standard form and that it is their content and purpose that matter. He acknowledges that Christian preaching has been strongly influenced by Greco-Roman rhetoric but sees no biblical mandate that sermons take that or any prescribed form. Looking to the scripture writers as examples, he points out that the teachers and prophets in the scriptures used a variety of communication methods (parables, narratives, poems, riddles, speeches, letters, and visual aids). Their concern was for their audience, and they chose the vehicle that would best communicate to that audience.¹⁸

The point to be made in all of this is that preaching students should not be made to feel that they have to choose between faithfulness to the text or relevance to their audience. Instead, they should strive to faithfully, creatively communicate the big idea of the passage in a way that is meaningful and helpful to their particular audience.¹⁹

Expository Preaching Utilizes the Power of the Big Idea

It is hard to overstate how powerful a concept the Big Idea really is. From as far back as Aristotle to the recent preaching of Andy Stanley,²⁰ students

¹⁷ For example, see Kent Edwards, *Effective First Person Biblical Preaching: The Steps from Text to Narrative* (Grand Rapids: Zondervan, 2005), and Torrey Robinson and Haddon Robinson, *It's All in How You Tell It: Preaching First Person Expository Messages* (Grand Rapids: Baker, 2003).

¹⁸ See his discussion in Haddon Robinson, "My Theory of Homiletics," in *The Art and Craft of Biblical Preaching*, ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 58-59.

¹⁹ Expository preaching can also be done in a topical manner. See Timothy S. Warren's discussion of "topical exposition" in chapters 114-116 in *The Art and Craft of Biblical Preaching*, ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 424-433.

²⁰ Andy Stanley, "My Formula for Preaching," *Preaching Today*, accessed January 15, 2015, <http://www.preachingtoday.com/skills/themes/structure/myformulaforpreaching.html>.

of communication have learned that effective speech communication is predicated on one big idea. Matthew Kim describes the value of this approach while describing Robinson's contribution to homiletics. He boils down this approach as a desire to seek to be "clear, clear and clear." Often, Kim surmises, the audience is confused by a sermon due to its lack of "sermonic clarity." He explains, "We say too much and transfer too much information void of lucidity and tangible application." I would add that Pentecostals can be guilty of taking a long time to present what turns out to be very little information, and then often in confusing, albeit highly emotional ways. Preaching students and their future congregations are well served when the students learn to develop sermons that are based on one clear idea drawn from a biblical text and stated in a succinct and memorable way.

Expository Preaching Contributes to Pastoral Longevity

There are many factors that contribute to a pastor's longevity in a congregation, and proponents of expository preaching claim that it can be one of them. It was W.A. Criswell's claim that expository preaching was one of the reasons for his long tenure at First Baptist Dallas that first persuaded George Wood to be an expository preacher. Wood writes that Criswell taught that "the Bible was inexhaustible, and if you preach it, you won't run out of things to say."²¹ Other A/G leaders have made the same claim.²² One of the most common questions that preaching students ask is, "How do I decide what to preach about?" Expository preaching teaches them to see the whole Bible as inspiration for sermon ideas. Further, clear expository preaching series can provide an opportunity to address contemporary issues (some which many of us would be tempted to avoid in a topical series). Anyone who preaches a series through the Book of James, the Sermon on the Mount, First Corinthians, or the Ten Commandments will quickly discover how relevant expository preaching can be.

Stanley's "pick a point" and "sticky statement" is very similar to the Big Idea concept that Robinson espouses. For another recent affirmation of the sermonic effectiveness of one big idea, see also, Nicholas McDonald, "12 Things That TED Speakers Do That Preachers Don't," *ScribblePreach.com*, February 26, 2014, accessed January 15, 2015.

²¹ Woods, "How Expository Preaching Helps," 26.

²² See also James Bridges, "Pastoral Longevity," *Enrichment Journal* website, accessed January 15, 2015, http://enrichmentjournal.ag.org/200101/0101_106_longevity.cfm and Richard Dresselhaus "The Hide of a Rhinoceros: Making the Case for the Long-Term Pastorate," *Enrichment Journal* website, accessed January 15, 2015, http://enrichmentjournal.ag.org/200702/200702_036_hiderhino.cfm.

Expository Preaching Promotes a High View of the Bible and Educates the Listeners in the Scriptures

Expository homiletics stress how vital a high view of scripture is to this approach to preaching. Duane Litfin claims, “You can discover more about God, by spending an hour reading the Bible than a day at the beach.”²³ Haddon Robinson observes, “God speaks through the Bible.... Something awesome happens when God confronts an individual through preaching and seizes him by the soul.”²⁴ Bryan Chapell asserts that expository preaching “...puts people in immediate contact with the power of the Word.”²⁵

It is logical that the A/G, which has such a high view of scripture, would embrace an approach to preaching that shares that conviction. Expository preaching assumes the power and authority of scripture. Expository preaching presents the power of the Word as it is explained and applied to the lives of people, and Pentecostals’ strong commitment to the authority of the Bible would naturally lead A/G teachers of preaching to promote this homiletic approach. Thus, the student learning to preach expository sermons is learning how to divide the scriptures rightly for the purpose of relevant and spiritually transformative ministry. The church will benefit from ministers who have been trained to preach this way as it will increase their knowledge of the scriptures, insulate them from bad doctrine, and expose them to the whole counsel of God.

The Potential Pitfalls of Expository Preaching

Along with the possibilities associated with teaching expository preaching, there are some potential pitfalls that come with this approach as well. At the risk of sounding indelicate, I think the challenge is this: Most high-profile expository preachers in the English-speaking world are white, male, and non-Pentecostal. These characteristics, of course, do not invalidate them as positive role models for preaching students. However, this does illustrate the challenge of teaching A/G students an approach to

²³ Duane Litfin, Doctor of Ministry Seminar, Gordon-Conwell Theological Seminary, May 2002.

²⁴ Haddon Robinson, *Biblical Preaching*, 18-19. Robinson has stated both in writing and in lectures that he sees the Bible as “self-authenticating” and is thus less concerned with a preacher’s theory of inspiration and more concerned with the preacher’s commitment to exposing people to the power of the Bible’s message. See his article, “Convictions of Biblical Preaching,” in *The Art and Craft of Biblical Preaching*, ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 23-24.

²⁵ Bryan Chappell, *Christ Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker Books, 1994), 22.

preaching, when those students may find it difficult to relate to the most visible practitioners of that approach. In the following section, I will explore the potential pitfalls and offer some specific strategies that can help the Pentecostal teacher of preaching to avoid them.

The Perils of Expository Preaching for Ethnically Diverse Students and Audiences

The Assemblies of God continues to grow nationally and internationally, and much of this growth is due to ethnic populations being reached and their congregations growing. The teacher of preaching cannot afford to miss the significance of this development. Increasing numbers of ethnic students will come to preaching classes with the intention of returning to their communities. Further, many Anglo students will serve in churches where there is ethnic diversity. In light of the fact that expository preaching is primarily utilized by Anglo preachers, what can be done to help students contextualize an expository preaching philosophy in a way that is relevant for their listeners? One important step is to teach our students to think like missionaries about their audience. Each congregation has its own history, set of values, demographic breakdowns, etc. We do our preaching students a great service when we train them to exegete the audience as carefully as they exegete the text. Matthew Kim has written about the need to “exegete ethnicity.”²⁶ He offers the following four practical steps for doing so:²⁷

1. Personal Study—The preacher reads existing literature about particular ethnic groups.
2. Focus Groups—The preacher invites non-majority ethnic members from their congregation and asks them questions about how they identify themselves and how the sermons preached in the church speak to their ethnic self-understanding (e.g., Have there been occasions when I have offended, omitted, or misrepresented your ethnicity and culture? Has my preaching ever intersected with your particular ethnic and cultural experience?).
3. Friendship and Conversations—The preacher is intentional about striking up conversations and friendships with people of other ethnicities to better understand their life experience.

²⁶ Matthew Kim, “A Blind Spot in Homiletics: Preaching That Exegetes Ethnicity,” *The Journal of the Evangelical Homiletics Society* 11, no. 1 (March, 2011): 66-83.

²⁷ Ibid. This is a concise summary of the four steps he describes in his article.

4. Celebrate Ethnicity—The preacher will frequently point out in sermons how different ethnicities experience a passage of scripture and remind the congregation of the diversity that exists in the church.

I would add to this helpful list the importance of exposing our students to role models of various ethnicities who are known for their preaching effectiveness. In addition, it is vital that the teacher of preaching listen to students and preachers from other ethnic groups in regard to what constitutes effective preaching in their communities. Big Idea proponents have picked up on the necessity of preaching sermons that consider different cultures,²⁸ and the preaching instructor should help students see a successful expository sermon as one that properly exegetes both the text and the audience.

The Potential Pitfalls of Expository Preaching for Female Students

The A/G believes that women are called and gifted to preach. Every year a significant number of female students enroll in preaching courses in A/G schools. Once in those classes, the female student will likely be instructed by a male teacher, be assigned textbooks written by male authors, and watch model sermons by male preachers. In addition, many of the more popular expository preachers come from denominations that do not believe God calls women to preach or serve as lead pastors.

However, there have been some positive developments in the affirmation of women preachers, especially among those of the “Big Idea” school of preaching. For example, Haddon Robinson in the preface to the second edition of his bestselling *Introduction to Biblical Preaching* acknowledges that God’s gift to preach is not distributed based on gender. He goes on to express regret that his first edition was not more explicit about that.²⁹ His most recent publication, *Models for Biblical Preaching*, was co-edited by Patricia Batten, a female homiletics professor at Gordon-Conwell Seminary.³⁰ Further, there are recent books and articles written by Evangelical homileticians addressing how understanding gender differences should impact preaching.³¹ Doubtless there is much more to be done to promote

²⁸ See for example the articles on preaching to Mexican-American, African-American, and Asian-American audiences in *The Art and Craft of Biblical Preaching*, ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 412-421.

²⁹ Haddon Robinson, *Introduction to Biblical Preaching*, 10.

³⁰ Haddon Robinson and Patricia Bratten, eds., *Models for Biblical Preaching: Expository Sermons from the Old Testament* (Grand Rapids: Baker, 2014).

³¹ See Alice Matthews, *Preaching That Speaks to Women* (Grand Rapids: Baker, 2003), and Jeffrey Arthur, “He Said, She Heard,” in *The Art and Craft of Biblical*

and celebrate the preaching and leadership of women in the A/G, but these developments in the field of biblical preaching show that expository preaching and a commitment to women in ministry need not be mutually exclusive. Some ways that A/G homiletics can be more intentional about creating opportunities for female students can include familiarizing them with examples of female expository preachers, as well encouraging them to pursue graduate education, so they can take their rightful place among the ranks of the preaching faculty.

The Potential Pitfalls of Expository Preaching for Pentecostal Spirituality

More than one commentator has voiced ambivalence about the influence of Evangelicalism on the A/G. Some have raised concerns about the potential dampening effect that an over-reliance on Evangelical approaches to theology and ministry may have on those features that are central to the Pentecostal witness. Aldwin Ragoonath, for instance, bemoans the lack of signs and wonders in western Pentecostal churches, and stresses that whatever lessons we may learn from Evangelicalism, Pentecostals must continue to prioritize fasting, prayer, and altar ministry. Further, he prefers interpretations of the biblical text that begin in devotion or prayer, as opposed to the historical-grammatical approach that is typical in expository preaching.³² Even more pointed is Allen Anderson's observation that "Pentecostals became vulnerable to losing their distinctive experience-oriented spirituality as Evangelical and Fundamentalists models of education were bought into wholesale and uncritically."³³ In what could be considered both a declaration and a warning, former General Superintendent of the A/G Thomas Trask asserted, "We are more than Evangelical; we are Pentecostal!"³⁴

In light of the concerns about Evangelical models and methods stifling Pentecostal spirituality, the question naturally arises, could expository preaching, as it is Evangelicalism's' preaching philosophy of choice, contribute to this problem? The answer, I believe, is maybe. At the risk of oversimplification, standard Evangelical approaches to preaching stress the importance of studying the passage that is going to be preached.

Preaching, ed. Haddon Robinson and Craig Brian Larson (Grand Rapids: Zondervan, 2005), 184-187.

³² Aldwin Ragoonath, *Preach the Word* (Winnipeg, Manitoba: Agape Teaching Ministry, 2004), 1.

³³ Allen Anderson, "The 'Fury and Wonder?' Pentecostal-Charismatic Spirituality in Theological Education," *Pneuma: The Journal of the Society for Pentecostal Studies* 23, no. 2 (Fall 2001): 295.

³⁴ Thomas Trask and David Womack, *Back to the Altar: A Call to Spiritual Awakening* (Springfield, MO: Gospel Publishing House, 1994), 25.

Pentecostals, on the other hand, will often spend much of their preparation by praying for the Holy Spirit's guidance and empowerment. J.P.S. Samuels offered a careful analysis of this tendency in his article, "The Spirit in Pentecostal Preaching," in which he compared and contrasted Haddon Robinson's *Biblical Preaching* with Charles Crabtree's *Pentecostal Preaching*.³⁵ This is a fascinating study, due to the way in which each of these books represents the differing approaches that Evangelicals (represented by Robinson) and Pentecostals (represented by Crabtree) take when it comes to sermon preparation. After a careful description of each writer's emphasis on preparation, he observes that Robinson spends a considerable amount of time covering how to study the Bible and little to no time on the role of prayer. Crabtree, by contrast, says only a little about Bible study and a great deal about prayerful preparation for the preaching event. Crabtree believes the event should include supernatural activity (healing, gifts of the Spirit, and most importantly salvation). Samuels derives from this the tendency for Evangelicals to stress the role of the Holy Spirit in inspiring scripture and the habit of Pentecostals to emphasize the role of the Holy Spirit today in contemporary supernatural occurrences. Due to the imbalance found in both of their approaches, he offers the following suggestion:

Pentecostals may use books like Robinson's in order to counterbalance the sometimes excessive emphasis Pentecostals place on the present work of the Spirit and the supernatural. But while Robinson's work offers helpful insights into studying Scripture for preachers, Crabtree's emphasis on preachers being continually yielded to the Spirit cannot be neglected. It is evident that a more balanced Pentecostal approach to preaching is needed today, one that incorporates the Spirit's past (Scripture) and present work for preaching.³⁶

I concur and would like to offer some suggestions on how this can be accomplished in the preaching class. First, be sure that the preaching curriculum includes a strong emphasis on prayer, spiritual gifts, and altar ministry. Second, be sure to stress Pentecostal hermeneutics and theology and help students to see that Pentecostal preaching is theologically driven. When people think of Pentecostal preaching they commonly think of a delivery style that is characteristic of Pentecostal worship (exuberant, spontaneous, using simple speech, etc.). Without wanting to dismiss the

³⁵ Josh P.S. Samuels, "The Spirit in Pentecostal Preaching," *Pneuma: The Journal of the Society for Pentecostal Studies* 35, no. 1 (Fall 2013): 199-219.

³⁶ *Ibid.*, 214.

distinctions found in some Pentecostal sermon delivery, it would be a mistake to think that Pentecostal preaching is primarily a matter of style. Instead Pentecostal preaching is best understood in terms of theology. R.H. Hughes wisely refuses to distance Pentecostal preaching too much from preaching done by other Evangelical ministers. Hughes focuses not on differences in delivery, but instead on the unique theological emphasis that Pentecostals have, most notably their use of the Book of Acts as a pattern for the life of the church.³⁷ Does the preaching stress the need for the church to be empowered by the Holy Spirit? Does the preaching teach that the works of the Holy Spirit in the Book of Acts are more than just a record, but serve as a pattern for Christian service and spirituality? Does the preaching create expectation in the lives of the audience regarding God's ability and willingness to work through spiritual gifts, yesterday, today, and as long as the church is doing her work? If the answer is yes, then that is Pentecostal preaching, and it is my conviction that expository preaching will help to clarify, explain, and reinforce the biblical teachings from which these doctrines are based.

Finally, I think that it is important to challenge students to have a wider pneumatology that invites the Spirit's guidance, from the initial discovery of the exegetical idea to the final delivery of the sermon. One could argue that Pentecostals have been so committed to the spontaneity that can accompany being led by the Holy Spirit that they have neglected the other essential practices needed for good preaching. These practices would include study, organization of the message, planning a preaching calendar, and allowing the main idea of the text to be the main idea of the sermon. It is important that they be taught that if the Holy Spirit can guide them at the altar, during their prayer time, or in their day-to-day living, the Holy Spirit can certainly give them guidance as they study and plan. There is nothing inherently contradictory between Pentecostal preaching and expository preaching. Both commitments require effort, patience, and a willingness to let God speak.

Conclusion

By now it clear that I am a proponent of the Assemblies of God continuing to promote expository preaching to their ministerial students. However, I do not think that it should be done in a way that fails to consider the

³⁷ R.H. Hughes, "Pentecostal Preaching," in *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander (Grand Rapids: Zondervan, 1988), 722. In his article, Hughes does a good job of striking the balance between Evangelical theology and Pentecostal theology and spirituality.

potential pitfalls that can accompany this approach. Walter Hollenweger, a historian of Pentecostalism, claimed that Pentecostals taught him to love the Bible, and Presbyterians taught him how to understand it. The teaching of expository preaching in the Assemblies of God has the potential to produce preachers who will in turn help to produce churches that both love and understand the Bible and, most importantly, love and know the God of the Bible.

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"The *subject of contemporization*": The Holy Spirit and the Task of Theological Education

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Abstract: Does Christology overwhelm pneumatology in Bonhoeffer's thought? In this article I argue that this is not so by reflecting on the extent to which Bonhoeffer's account of theological education's task in the Finkenwalde material trades upon a rich pneumatology. I develop this along three lines. First, Bonhoeffer would have theological education be interested in the formation of preachers who help the congregation to "see the true situation of human beings before God." Indeed, humankind's situation is unintelligible apart from the Spirit as the very contemporization of the Christ event. Second, preaching becomes a matter of witness to Christ who is "the gift of the Holy Spirit." Accordingly, Bonhoeffer's bold experiment would promote an account of the preacher as witness to the Spirit's speech "through the text of the Bible." Third, rather than eschewing metaphysics, a robust education in the Spirit appreciates the ministerial function of Trinitarian first principles.

Keywords: theological education, Trinity, pneumatology, Dietrich Bonhoeffer

Introduction

The perception of Bonhoeffer as a rigorously christocentric theologian is true enough. Few twentieth century treatments of Christ's person can match the intensity and depth of his Lectures on Christology from 1933. Less well appreciated is the level of insight present in his account of the Holy Spirit. To be sure, Bonhoeffer's account of the Spirit in vol. 14 of DBW—*Theological Education at Finkenwalde: 1935–1937*—is quite christologized. Nonetheless, the manner in which he unfolds the relationship of Christ to the Spirit and the Spirit to Christ has not received any scholarly attention. This is unfortunate given its dogmatic and pastoral promise. In this article I describe the extent to which Bonhoeffer's account of Christ's contemporaneity—by which I mean his ongoing ministry and presence—is reliant upon a doctrine of the Holy Spirit. I also ask about the

Spirit's relationship to the Son and Father in the triune life, and what Bonhoeffer envisages the distinction between the immanent life of God and God's economic activity among us to be. I do so with a view to how Bonhoeffer's treatment of the Spirit as "the subject of *contemporization*" promotes a rich sense of one of the tasks intrinsic to theological education, namely the formation of preachers who appreciate the pastoral function of theological metaphysics.¹

The Holy Spirit, The Presence of Christ, and Christian Preaching

Bonhoeffer argues that theological education should be interested in the formation of preachers. The kind of preachers it is interested in forming are those who help the congregation to think truthfully about itself. Such thinking is a matter of "see[ing] the true situation of human beings before God."² The preacher is called to tell the truth. The truth he or she is to hear and tell in life and death and to promote in the here and now via preaching is determined "by the *future*, and this future is Christ, is the Holy Spirit."³ Although it would seem at first glance that Bonhoeffer conflates Christ and the Spirit, that is not so. As with the New Testament at times, Bonhoeffer recognizes their functional equivalence. Christ and the Spirit work together as one. Their work is indivisible.

What is their work? Christ and the Holy Spirit are, first and foremost, speakers. What they speak into being is what Bonhoeffer calls the "present."⁴ The "present" is aligned with their speaking; indeed, the present is their speaking. In speaking of the present as determined by the "*future*," Bonhoeffer is introducing an eschatological note. We live in the present inasmuch as we are justified by the Christian message. This message propels us forward for it is a matter of Christ and the Holy Spirit speaking. Their speaking is what gives us the present; it constitutes the present. Talk of the present and the future is intelligible only in relation to them.

There is a significant lesson in this for preachers. Bonhoeffer puts it this way: "Truth is already fixed before I even begin my exegesis of Scripture."⁵ Preaching involves acknowledgement of the truth that the sermon's concreteness is a function of the Spirit's speech "through the text

¹ "Contemporizing New Testament Texts," in *Dietrich Bonhoeffer Works*, eds. Victoria J. Barnett and Barbara Wojhoski, vol. 14, *Theological Education at Finkenwalde: 1935–1937*, eds. H. Gaylon Barker and Mark S. Brocker (Minneapolis: Fortress Press, 2013), 417. [Hereafter DBW]

² DBW 14, *Contemporizing New Testament Texts*, 423.

³ DBW 14, *Contemporizing New Testament Texts*, 418 [original emphasis].

⁴ DBW 14, *Contemporizing New Testament Texts*, 419.

⁵ DBW 14, *Contemporizing New Testament Texts*, 420.

of the Bible.”⁶ The sermon’s task is not to apply the truth but to help the congregation see their situation “before God.”⁷ But sight is in the end the achievement of the Spirit. The sermon is the Spirit’s instrument. Only the Spirit can render us present to the truth. This is the principle of intelligibility for preaching, really the whole of Christian existence. Christ is present, and as present he commands. He commands, moreover, in the Spirit who for Bonhoeffer “serves the entirety of the Christ witness.”⁸

As we step back for a moment, we see some Trinitarian principles begin to emerge. The Spirit’s work is other-directed, that is Christ-directed. The Spirit serves “the Christ witness.”⁹ In so doing, the Spirit brings about “the present.”¹⁰ The present only exists for Bonhoeffer insofar as it hears and heeds Christ. The present is not self-authenticating. The present does not arise in relation to the past or on the basis of resources internal to itself. “The *subject of the present* is the Holy Spirit, not we ourselves.”¹¹ But not only that, “the subject of *contemporization* is the Holy Spirit itself.”¹² Put differently, the Spirit is not only the content of the present but the one who brings the present about. Bonhoeffer does not have a pelagian bone in his theological body. The Spirit’s speech comes from the future, the Christ witness that we must always follow after. We are not ahead of the Spirit but the Spirit is ahead of us. Accordingly, preachers preach as those liberated from the burden of contemporizing. Contemporizing is the Spirit’s business, the very ministry of justifying the present to the biblical message. Preachers share in this ministry of the Spirit.

Theological education, as Bonhoeffer understands it, encourages the development of preachers who are subject to and are being grasped by the speech of Christ and the Holy Spirit. Such a preacher does not understand their present or the present of the congregation to be that to which “the message must be made contemporary.”¹³ The message *is* contemporary. The preacher therefore does not work under the illusion that she has to take “the so-called concrete situation of the congregation” seriously.¹⁴ Indeed, to do so is to trade upon the false assumption that the congregation’s situation is intelligible on its own terms. Without the Word and the Spirit’s speech, the congregation is unable to elucidate its situation. In other words, only by the Word and Spirit can the congregation see itself truthfully, that is before God. What makes Bonhoeffer’s account so potent is this emphasis on the preacher as one who proclaims the Word

⁶ DBW 14, *Contemporizing New Testament Texts*, 422.

⁷ DBW 14, *Contemporizing New Testament Texts*, 423.

⁸ DBW 14, *Contemporizing New Testament Texts*, 431.

⁹ DBW 14, *Contemporizing New Testament Texts*, 431.

¹⁰ DBW 14, *Contemporizing New Testament Texts*, 418.

¹¹ DBW 14, *Contemporizing New Testament Texts*, 417.

¹² DBW 14, *Contemporizing New Testament Texts*, 417.

¹³ DBW 14, *Contemporizing New Testament Texts*, 413.

¹⁴ DBW 14, *Contemporizing New Testament Texts*, 423.

that would have us justify all of our presents in relation to the Christian message. Thus the joy of preaching lies, Bonhoeffer argues, in helping the congregation to *see*. Such sight does not come about via resources internal to it, but only through the Holy Spirit who renders “*the whole of Holy Scripture audible as a witness to the word of God.*”¹⁵

To sum up this section, then, the Holy Spirit’s relationship to preaching is quite simple. Bonhoeffer argues that preaching is a matter of being present to the Spirit’s speech through the text of the Bible. A robust theological education would have preachers learn and re-learn that their task is not to make Christ relevant but rather to be transparent to the Holy Spirit’s speech “through the text of the Bible.”¹⁶ Christ and the Spirit are the truth from which and to which the church’s preaching proceeds. Accordingly, the subject of the present is not our so-called realities but the Holy Spirit itself justifying us in relation to the Christian message.

Preaching and Command in Relation to the Immanent and Economic Life of God

The Spirit’s ministry comes via Christ’s cross. Bonhoeffer writes in his “Notes on the Holy Spirit” that “only through the cross can the Spirit come.”¹⁷ The Spirit gifts us Christ. The Spirit “brings Christ into the hearts of believers such that he then dwells within them.”¹⁸ The Christ whom the Spirit brings is the cruciform Christ. On the cross does he give up the Spirit, and to the cross does his Spirit lead.

Bonhoeffer does not think that you can talk about the cross without talking about the command of God. Focus on the commandment of God overcomes an antinomian understanding of Christian life. Scripture is of course full of commandments. The commandments have a very specific function in the divine economy. They are, Bonhoeffer argues, that through which Christ self-witnesses. Bonhoeffer writes, “the commandments of the New Testament are not the principles of a Christian ethics but rather the unique witness of the present and commanding Christ, and it is as such that they are to be interpreted.”¹⁹ Christ addresses his people through the text of the Bible, especially its commands.

What is the first command? In his outline on Exodus 20:2–3 as a Sermon for Trinity Sunday, Bonhoeffer writes, “the promise given at the beginning of all commandments, however, is that it is good to put one’s trust in the

¹⁵ DBW 14, *Contemporizing New Testament Texts*, 421.

¹⁶ DBW 14, *Contemporizing New Testament Texts*, 422.

¹⁷ DBW 14, *Doctrine of the Holy Spirit*, 481.

¹⁸ DBW 14, *The Holy Spirit and the Church-Community*, 456.

¹⁹ DBW 14, *Contemporizing New Testament Texts*, 427.

triune God, to believe that God. There is no other God!”²⁰ That is the first command—to trust in God. It is for such trust that the Spirit frees. Indeed, the Holy Spirit establishes “the relationship between God and human being and between human being and human being,” and does so through “the ministry of the sermon, Rom. 10:9, 17.”²¹ The Spirit does not encounter directly as it were but through “the ministry of the sermon.”²² Intrinsic to this ministry is “the present and commanding Christ.” Christ through the Spirit meets us in the preached Word; Christ is present in it as the “commanding Christ.”²³

The Spirit does not come through the law but “rather only through the gospel.”²⁴ The Spirit comes through Christ, more specifically and as we have seen, through his cross. The Spirit brings the word to us, and that word is the word of the cross. Bonhoeffer’s basic point is that the Spirit gives rise to ears, ears that hear Christ’s commands as that through which he brings us into faith-communion with himself. This has, I think, profound implications for preachers and the education and formation of preachers. Preachers are to be continually educated in the receiving of the Spirit through Christ. The word comes through the Spirit, and the Spirit the word. That word is one of command—not of course understood as burden but as freedom. This is the freedom to trust, to have a Lord.

All of what has been said so far regarding the unity of word and Spirit is a mystery that, in Bonhoeffer’s words, “is not to be understood temporally.”²⁵ That Word and Spirit work indivisibly, as they do, has to do with their life in the Trinity. We do not generally think of Bonhoeffer as a Trinitarian theologian, but that he is. Christocentric, yes, and therefore Trinitarian: “The Trinity dwells in us John 14:23.”²⁶ Indeed, Bonhoeffer’s pneumatology, economically oriented as it is, assumes an immanent basis. “Christ sends the Spirit;” the Spirit comes to abide with us through Christ.²⁷ But the Spirit whom Christ sends “proceeds out of the Father.”²⁸ The Spirit is received through Christ but does not proceed out of Christ. Rather, the Spirit proceeds “out of” the Father.²⁹ This is why the Spirit “points to the Son and the Father. The Spirit is knowledge of God, subjectively and objectively.”³⁰ The Spirit’s ministry of pointing arises

²⁰ DBW 14, Bonhoeffer’s Outline on Exodus 20:2–3 (Student Notes) as a Sermon for Trinity Sunday, 637.

²¹ DBW 14, The Holy Spirit and the Church-Community, 456, 457.

²² DBW 14, The Holy Spirit and the Church-Community, 457.

²³ DBW 14, Contemporizing New Testament Texts, 427.

²⁴ DBW 14, Doctrine of the Holy Spirit, 483.

²⁵ DBW 14, Doctrine of the Holy Spirit, 486.

²⁶ DBW 14, The Holy Spirit and the Church-Community, 457.

²⁷ DBW 14, Doctrine of the Holy Spirit, 482.

²⁸ DBW 14, Doctrine of the Holy Spirit, 482.

²⁹ DBW 14, Doctrine of the Holy Spirit, 482.

³⁰ DBW 14, Doctrine of the Holy Spirit, 484.

from, and is a function of how the Spirit comes to be in God. The Spirit points to the Father and the Son from whom the Spirit originates. The Spirit's work among us has its ground, its principle of intelligibility in God's life. How the Spirit comes to be in relation to Father and Son is expressed in the Spirit's ministry among us.

Preaching as with the ministry of the Holy Spirit is concerned with pointing, indeed pointing to Christ just as the Spirit points to him. Preaching points to a Christ who commands us through his promises; his promises are that through which he makes us his people. "The promise given at the beginning of all commandments" is again one of trust, "to put one's trust in the triune God."³¹ That is what preachers encourage. Theological education should be concerned with the formation of preachers who call upon the Spirit and teach others to do so. Such calling will evoke a word-centric ministry. So Bonhoeffer: "The Spirit brings the word, and it is through the word that the Spirit happens."³² The spoken word of the preacher complements the invisible and inner word of the Spirit. They are united. Preachers preach the word that points, like the Spirit, to Christ. The Spirit commends Christ and his cross—hence the self-effacing, other-directed character of Christian preaching. It commends trust in Christ.

Metaphysical Education

The third and last point, and what is really the most important point, has to do with why theological education is an education in Trinitarian metaphysics. Without an appreciation for the immanent Trinity, Bonhoeffer recognizes that preaching on the economic Trinity "always risks turning into an outline of the entire doctrine of soteriology, and [the sermon] becomes more a report."³³ Bonhoeffer recognizes well that theological education ought to be concerned with articulation of what and who God is, eternally. John 14:23, among other Johannine texts, teaches us of the indwelling Trinity. In the Gospel we are confronted with and by God. But preaching on God, Bonhoeffer argues, is more than a matter of reporting on what this God has done. The doctrine of the Trinity cannot be conflated with soteriology. The one is not the other. Trinitarian doctrine requires exposition of God's life. This is what preaching on the immanent Trinity accomplishes.

Some might wonder whether Bonhoeffer is thereby overturning his insistence from a few years before that one cannot seek a Christ in himself

³¹ DBW 14, Outline of Exodus 20:2–3, 637.

³² DBW 14, Doctrine of the Holy Spirit, 486.

³³ DBW 14, Outline of Exodus 20:2–3, 635, n.10.

but rather only the Christ who is for us.³⁴ By no means: in his outline of a Sermon for Trinity Sunday he writes, “What good does a God do us who is in eternity and is stronger than the majesty of the world, stronger than sin and death? This God does not concern us.”³⁵ The God that does not concern us is the God that does not come to us and help us in Jesus Christ—that God is an idol. That is the God we are to disbelieve: a God locked up in eternity is no God. “Does the God inquire after me?”³⁶ No, but there is a God who does, and that God is the Father, “Christ the Son, God the Holy Spirit.”³⁷ The God in whom we are commanded to trust is the Trinity. The function of Trinitarian doctrine, for Bonhoeffer, is to identify God for us and so that God in whom we are to believe and commanded to put our trust. God’s identity occasions God’s commands; God’s commands arise from God’s life. The saving economy of God has the shape that it does because it expresses what is antecedently true: the Father who begets, the only begotten Son, and the Spirit who proceeds from the Father and the Son.

To sum up this section, Bonhoeffer recognizes that the Spirit’s sending by Christ has its principle of intelligibility in the immanent life of God. Accordingly, the unity of the promised word and the Spirit “is not to be understood temporally.”³⁸ Bonhoeffer’s treatment of the “Doctrine of the Holy Spirit” in vol. 14 appreciates the eternality of the unity of Christ and the Spirit as manifested in the economy of salvation. They are consubstantial even as their originating relations distinguish them. I think that Bonhoeffer’s gesture towards the immanent basis of their unity points to how theological education, as an education in the Trinity, is not indifferent to metaphysical themes. The action of Word and Spirit that displays their unity of being is a unity that is an eternal unity. Trinitarian theology’s ministerial function is, I argue, to remind us why the unity of word and Spirit must not to be understood temporally. Theological education’s task is to promote, as Bonhoeffer says in his Sermon for Trinity Sunday, “one’s trust in the triune God, to believe that God” whose being is simultaneous with the originating relations of the persons.

³⁴ In the Spring of 1933, Bonhoeffer lectured that “I can never think of Jesus Christ in his being-in-himself, but only in his relatedness to me. This in turn means that I can think of Christ only in existential relationship to him and, at the same time, only within the church-community.” See DBW vol. 12, *Berlin: 1932–1933*, “Lectures on Christology,” 314.

³⁵ DBW 14, Outline of Exodus 20:2–3, 636.

³⁶ DBW 14, Outline of Exodus 20:2–3, 636.

³⁷ DBW 14, Outline of Exodus 20:2–3, 637.

³⁸ DBW 14, Doctrine of the Holy Spirit, 486.

Conclusion

In sum, this article has taken up Bonhoeffer's rich reflections on the person and work of the Spirit in vol. 14 with a view to how they inform an account of theological education as participant in the Spirit's work of contemporizing Christ. Christ is, Bonhoeffer reminds us, "the gift of the Holy Spirit."³⁹ The gift of the Spirit informs the task of the preacher as one who helps persons "to see the true situation of human beings before God."⁴⁰ Theological education for Bonhoeffer promotes such seeing, and forms preachers to the end that they might be able to see well. Further to this, preaching informed by a robust education in the faith has a vested interest in truth telling. Accordingly, the preacher does not seek to make Christ relevant but, following Bonhoeffer, witnesses to "the present and commanding Christ."⁴¹ This same Christ sends the Spirit with whom he is united from eternity so as to indwell his body, the church. The Christian community is thus a community constituted by the word through whom "the Spirit happens."⁴² Theological education's task is to educate in the Trinity in order to form women and men who recognize with Bonhoeffer the extent to which this mystery "is not to be understood temporally."⁴³

³⁹ DBW 14, *The Holy Spirit and the Church-Community*, 456.

⁴⁰ DBW 14, *Contemporizing NT Texts*, 423.

⁴¹ DBW 14, *Contemporizing NT Texts*, 427.

⁴² DBW 14, *Doctrine of the Holy Spirit*, 486.

⁴³ DBW 14, *Doctrine of the Holy Spirit*, 486.

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Stuttgart Original Languages Modules. Deutsche
 Bibelgesellschaft, 2015. \$199.00.

It has been 3 years since the last release of Bibleworks [BW], and the newest version offers a number of new features which further establish it as a premier tool for original language exegesis. It has long been available only to Windows users, but can now be used on a Mac computer as well (the present review is being conducted on Windows 8); currently, there is no support for mobile platforms.¹ The program comes as a single package which includes an impressive array of essential resources for research in the biblical languages.² A limited number of additional modules are also available, including the concurrently released *Stuttgart Original Languages Modules* [SOLM], which are also being reviewed presently (available as a New Testament version, Old Testament version, or combined). Part of the philosophy of Bibleworks, LLC is to limit the number of resources available to only those which are most crucial for exegesis. The result of this approach makes BW extremely useful for working in Hebrew and Greek, but not ideal for building an electronic library. However, BW now has an EPUB reader which allows users with digital libraries to access EPUB sources within the program. Additionally, [WORDsearch](#) offers reference works and commentaries, such as NICOT, NICNT, and WBC that can be integrated into BW.

¹ Support for Windows 10 will be provided for versions 9 and 10, according to correspondence with Bibleworks, LLC.

² The full contents of BW can be viewed here: <http://bibleworks.com/content/full.html>. In addition to standard Greek and Hebrew texts, the base package also includes lexica (a full version of BDB, Holladay, Lust et al.'s *Greek-English Lexicon*, "Little" Liddell, and more), and key grammars (notably, Joüon, *IBHS*, GKC, *Greek Grammar Beyond the Basics*, Robertson's *Grammar of the Greek New Testament*, and Conybeare's *Grammar of Septuagint Greek*).

The BW layout remains essentially the same, but with some added features. The color scheme can be fully customized. As with version 9, users can add a second Analysis Window to their display. One of the most helpful additions is that the analysis tab (within the Analysis Window) can now be set to give lexical entries from multiple sources (see *Figure 1*). One of the overall design characteristics of BW is to bring data to the surface of the user-interface, greatly increasing productivity.

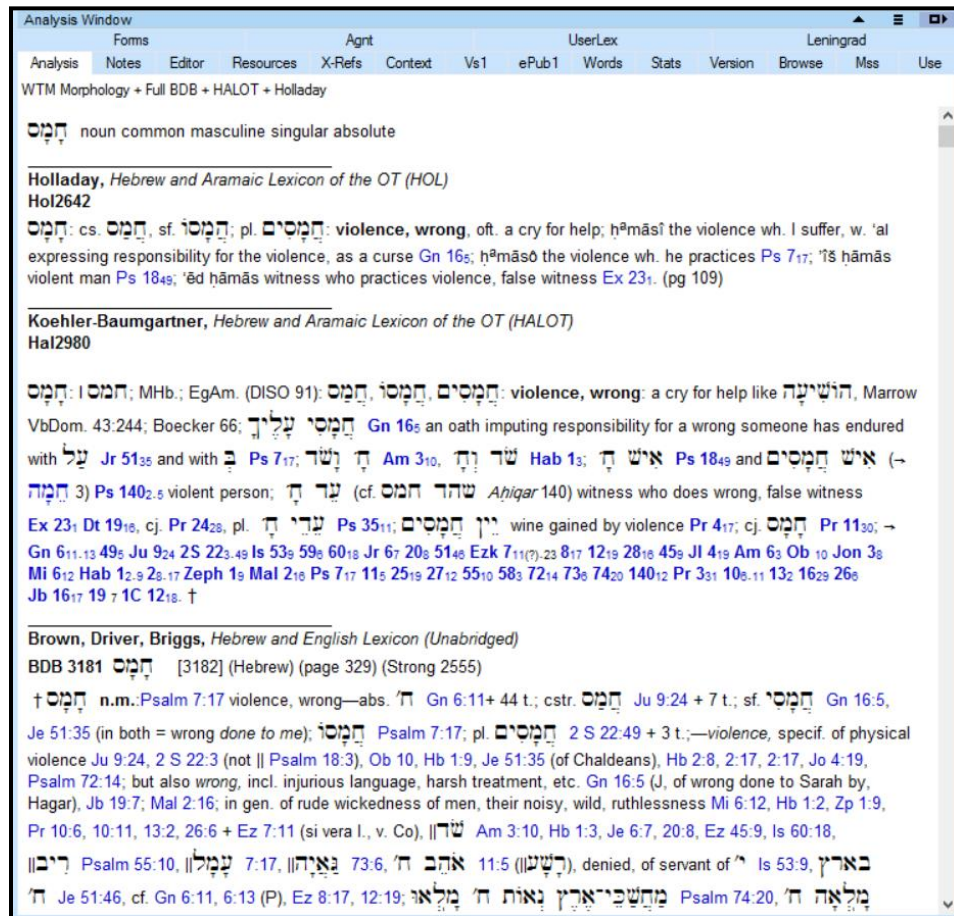


Figure 1

Aside from simply reading the text, BW's primary function centers on its search capabilities. Users can right-click on any word to search according to its form or lemma (dictionary/lexical form). The results of the search appear in the Search Window, and can also be graphically displayed in the Stats tab within the Analysis Window. Complex searches can be performed by the use of Boolean operators, or the Graphical Search Engine (see *Figure 2*). In this semi-complex example, I searched for all occurrences of the words רִיחַ ("spirit") and יהוה ("Yahweh") with zero

intervening words between them, which also included the preposition על (“upon”), or the preposition ב (“in”). This yielded 24 hits within 20 separate verses, which are displayed as a list in the Search Window. This search provides useful data to explore Spirit empowerment in the Old Testament, and is an indication of research possibilities afforded by BW.

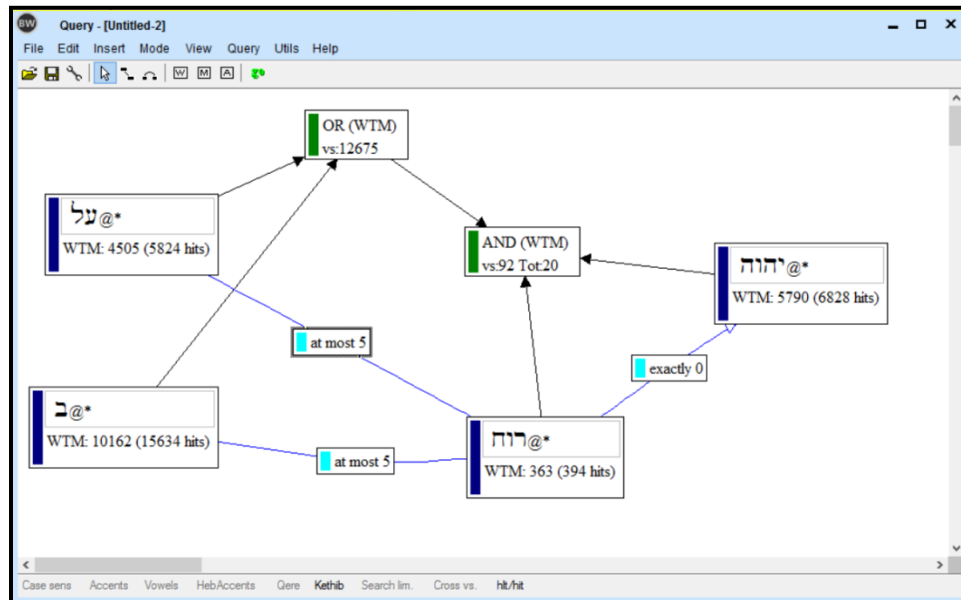


Figure 2

BW incorporates a number of features that will be of particular interest to students and Pastors. The Flashcard Module enables users to create custom flashcards, which can be studied on the program or printed out for review. It would be great if they could also be exported to [Quizlet](#), which enables users to study from a variety of devices, including mobile phones. Flashcard sets can be customized around a number of parameters, including verse range, part of speech, and frequency. This simple but very useful feature could find ready application in any biblical language course. As an added bonus, there is a sound file to aid aural memorization for every Greek word and for Hebrew words occurring more than 200 times in the MT. Aural learners will also benefit from audio files of the entire Greek New Testament, both for the NA²⁷ and Byz. texts. The text in the browse window scrolls automatically with the audio files, helping users to focus on their own pronunciation. Students and pastors who regularly do their own word studies can now save the results of their work in the new UserLex tab, which allows users to create a customized lexicon (even allowing users to cut and paste sections from multiple lexica). There is a tool for creating sentence diagrams, as well as Leedy's *New Testament Greek Sentence Diagrams* and MacDonald's *Syntactic and Thematic*

Greek Transcription of the New Testament (see Figure 3). With these features and more, BW can be a valuable aid in language learning and study to the professor, student, and pastor.

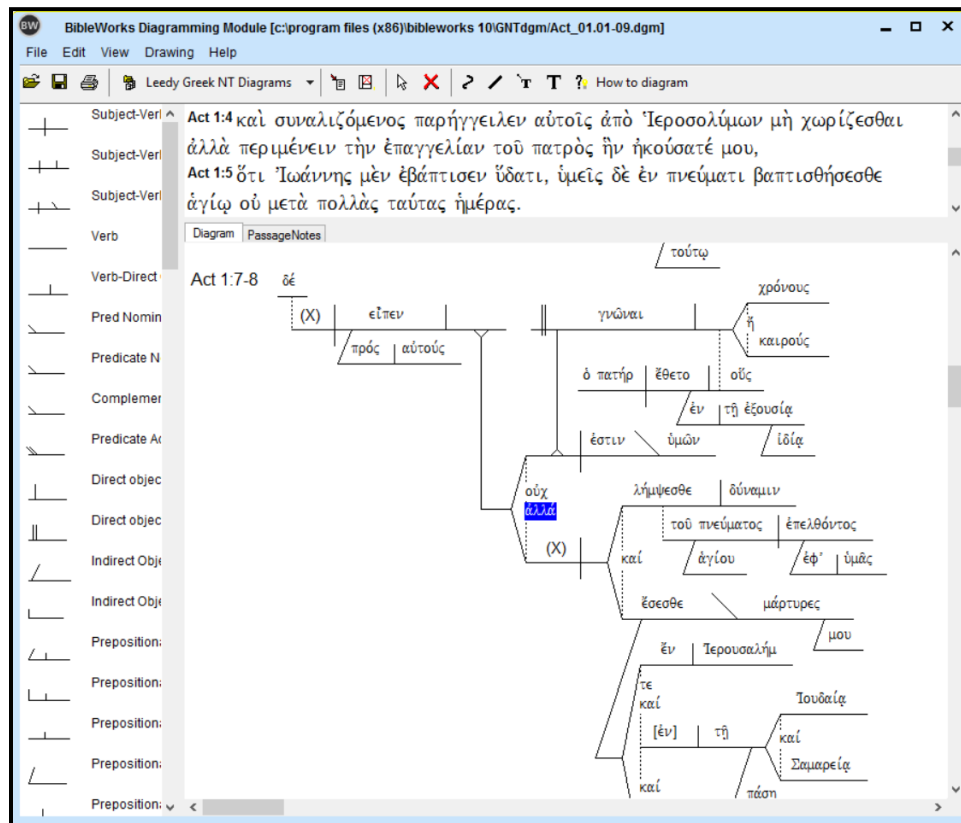


Figure 3

The BW Manuscript Project has been expanded from its initial release in version 9. This initiative provides high resolution images of the most frequently cited Greek New Testament manuscripts (now numbering nine). Each manuscript is transcribed and morphologically tagged, allowing for advanced searching and aiding in the analysis and collation of the manuscripts (see Figure 4). Also of particular interest to textual critics, BW comes with the Center for New Testament Textual Studies' New Testament Critical Apparatus, Tischendorf's full *Editio octava critica maior*, and Gregory's *Textkritick des Neuen Testamentes*. All of the critical apparatuses can be viewed in the Analysis Window and are linked to the text in the Browse Window.

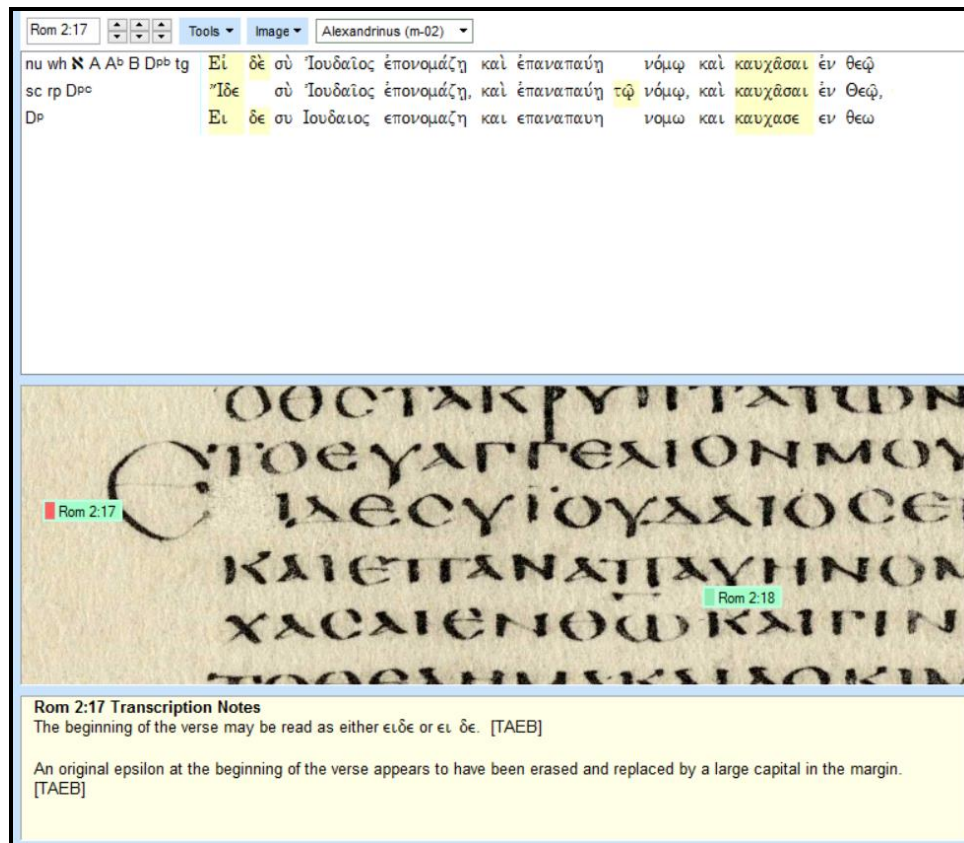


Figure 4

Since version 7, BW users have benefited from the *Revised CATSS Hebrew/Greek Parallel Text* (Tov-Polak). This valuable tool enables one to cross search and find equivalents between the Hebrew Bible and the Septuagint, accomplishing in seconds what would otherwise take hours searching through HRCS. In this 2005 revision, the Hebrew text has been collated with *BHS*, and includes textual notes. I performed a simple search for the Hebrew term עַלְמָה (commonly translated in Isaiah 7:14 as “virgin” or “young woman”). In *Figure 5*, the results of this search show every instance of עַלְמָה in *BHS*, and how it is translated in the LXX (Rahlfs). It is interesting to note that in every other occurrence, עַלְמָה is translated with the more generic νεᾱνίς instead of the technically precise παρθένος. This search is just a simple demonstration of the potential this has to impact how one engages the biblical text. The fact that it comes installed with the basic program and not as an additional module further establishes BW as a premier resource for biblical exegesis.

Hebrew/LXX Alignment	+1*	2	3	4	5	6	7	8	9	10	11	12
Verse	Hebrew Analysis	Greek Analysis					Hebrew Lemmas			LXX Lemmas		Hebrew Forms
Exo 2:8 ⁷	הַעֲלֹמָה	ἡ νεανίας					עֲלֹמָה ncfsa הַ Pa			ὁ dnfs νεανίας nmf		הַעֲלֹמָה
Psa 68:26 ⁶	עַלְמוֹת	νεανίδων [67.2]					עֲלֹמָה ncfsa הַ Pa			νεανίας ngfpc		עַלְמוֹת
Pro 30:19 ¹³	בְּעֵלֹמִים =? בְּ/	ἐν νεότητι					עֲלֹמָה ncfsa הַ Pa			ἐν pd νεότης ndf		בְּעֵלֹמִים
Sol 1:3 ¹⁰	עַלְמוֹת	νεάνιδες					עֲלֹמָה ncfsa הַ Pa			νεανίας nmfpc		עַלְמוֹת
Sol 6:8 ⁶	חַעֲלֹמוֹת	καὶ νεάνιδες					עֲלֹמָה ncfsa הַ Pa			καὶ cc νεανίας nr		חַעֲלֹמוֹת
Isa 7:14 ⁸	הַעֲלֹמָה	ἡ παρθένος					עֲלֹמָה ncfsa הַ Pa			ὁ dnfs παρθένος		הַעֲלֹמָה

Figure 5

Perhaps the most anticipated addition to BW is the SOLM. This module is only partially complete at the time of this review, but will eventually include the NA²⁸ apparatus, UBS⁵ with apparatus, *Biblia Sacra Iuxta Vulgataam Versionem* (with apparatus), *BHS* apparatus, *Septuaginta* apparatus, *BHQ*, and Aland's *Synopsis Quattuor Evangeliorum* (the full contents are available [online](#)). Text critical apparatuses appear in the Analysis Panel, and automatically sync with the Browse Panel (it can also be viewed independently in a separate window). One nice feature is that abbreviations are expanded and symbols are defined by hovering the cursor over the text (see *Figure 6*). Latin terms in the apparatus are left undefined, which may be an obstacle to novice users. Perhaps this could be changed in forthcoming updates. With a price tag of just \$199 for the critical texts of Deutsche Bibelgesellschaft, this must be one of the best bargains in biblical studies. Anyone who wants to engage with critical texts should strongly consider the SOLM as an option. Libraries may also want to consider adding BW workstations with SOLM installed to facilitate access (more information about BW site licensing is available [online](#)).

The screenshot displays the 'Analysis Window' of a Bible software application. The interface includes a menu bar with options like 'Analysis', 'Notes', 'Editor', 'Resources', 'X-Refs', 'Context', 'Vs1', 'ePub1', 'Words', 'Stats', 'Version', 'Browse', 'Mss', 'Use', and 'Forms'. Below the menu, there's a 'BHS Apparatus' dropdown and an 'Expand' button. The main text area shows Habbakuk 2:4 and 2:5 in Hebrew, with various annotations and references. A yellow box at the bottom right contains the text: 'libri manuscripti Hebraici nuper prope chirbet qumrān reperti secundum Discoveries in the Judaean Desert I sqq 1960 sqq'.

Analysis Window

UserLex

Leningrad

Analysis Notes Editor Resources X-Refs Context Vs1 ePub1 Words Stats Version Browse Mss Use Forms

BHS Apparatus Expand

Habbakuk 2:4 [key](#)

[\(full text\)](#) הנה עפלה לא־ישרה נפשוֹ בּוֹ וְעָדִיק בְּאִמּוֹנָתוֹ יִחְיֶה:

^a עפל vel עפלה

^b ὁ(ς) εὐδοκεῖ, prb l ישרה; רצתה

^c l c Ms ὁ נפשי

^d ὁ* ἐκ πίστεως μου

Habbakuk 2:5 [key](#)

[\(full text\)](#) וְאֵלֶּיךָ כִּי־תִינֶנּוּ בּוֹגֵד גֹּבֵר יִהְיֶה וְלֹא יִנּוּחַ אֲשׁוֹר הִרְחִיב כְּשָׂאוֹל נַפְשׁוֹ וְהוּא כְמוֹת וְלֹא יִשְׁבַּע וַיֹּאסֶף אֵלָיו כְּלִי־הַגֹּיִם וַיִּקְבְּצֵם אֵלָיו כְּלִי־הַעֲמִים:

^{a-a} > ὁ(ς), prb add

^{b-b} הון יבגוד

^c prb l הוי cf 6. 9. 12. 15. 19 et יהין; prp יהין

^d prp לא, sed cf bβ

^e fit l ירוה cf ὁ prp יבנה

^f לוא

^g ויאספו

^h ויקבצו

Habbakuk 2:6 [key](#)

libri manuscripti Hebraici nuper prope
chirbet qumrān reperti secundum
Discoveries in the Judaean Desert I sqq
1960 sqq

Figure 6

This review is only able to cover a fraction of the capabilities of BW 10. Perhaps the most impressive feature (which is why I continue to use it as my first choice in Bible software) is that it is designed for productivity. A single base package gives users everything they need to do serious exegetical work, engaging directly with the text. Combined with the new SOLM— and if needed, the most important lexica (e.g. BDAG, *HALOT*, LSJ)— BW is a first-rate tool for exegesis.

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Accordance 11. OakTree Software, 2014. \$59.90 (Starter), \$199.00 (Bible Study), \$299.00 (Original Languages), \$499.00 (Essential), \$999.00 (Advanced), \$1999.00 (Ultimate).

Accordance, by OakTree Software, has long been established as one of the top three computer programs for biblical exegesis. For many years, it was only available to Mac-users; those with Windows had to use an emulator. Now, a fully functional Windows version is available, and is currently being reviewed. There are six tiered packages available for purchase in this newest release, with a very high number of additional modules that can be purchased separately, making Accordance customizable to suit virtually any user's needs. New versions of the program are released roughly every two years. The *Essential* package is being reviewed presently. This package is one step up from the *Original Languages* package, which is the lowest level suitable for original language exegesis. In addition to those resources that come with lower-level packages, the *Essential* package also includes a full set of the Tyndale Old Testament/New Testament Commentaries, the interactive Bible Atlas and Timeline, a handful of additional English translations, plus a number of other resources. Full comparisons are easily found on the webpage (www.accordancebible.com). Some of the key resources that are found in both the *Essential* package and the *Original Languages* package include morphologically tagged versions of major critical texts (NA²⁸, BHS, LXX, WH, TR, et al.), some helpful Hebrew and Greek lexica (including *TLOT* and *TLNT*, L&N, and *CDCH*), and three key grammars (Robertson's *Grammar of the Greek New Testament*, Thackeray's *Grammar of the Old Testament in Greek*, and Waltke/O'Connor's *IBHS*). An abridged version of *BDB* is included, but an upgrade to the full version can be unlocked for an additional \$50.00; or \$69.90 without an upgrade. There are an impressive number of modules available, including a large number of primary texts and technical resources. Accordance has established itself as one of the premier tools of its kind, although building an electronic library in Accordance can become quite expensive.

Accordance offers excellent user support through a number of mediums. There is a series of podcasts that range from novice to advanced research in the original languages (“Lighting the Lamp,” by Timothy Jenney, Ph.D.). Additionally, there is a dedicated community of users in online forums that are available for prompt discussion of virtually any aspect of the program. The reviewer asked a question to a forum (www.accordancebible.com/forums) on a major national holiday, and received an answer in under 2 hours. Some users might have the added benefit of attending a local training seminar. The reviewer attended a 4-hour training at a local seminary, which had a special focus on Greek and Hebrew. The event was free, but offered a modestly priced, detailed training manual (51pp.). It is difficult to imagine a more well-supported aftermarket customer experience.

The Accordance user interface is clean and easily customizable. Multiple zones may be opened within the workspace and arranged according to personal preference. For example, see *Figure 1* where parallel Greek and English texts are in the left zone, with a commentary and Greek grammar opened in the right. The Instant Details panel is at the bottom, which displays parsing and lexical data by hovering the mouse cursor over a word. Each zone can be resized and positioned according to the user’s preference. Users can triple-click on a word to “amplify,” which will bring up a user-specified resource (e.g. lexicon, dictionary, commentary, etc.) in a new tab. This information can also be accessed via the Instant Details panel by holding Ctrl while hovering the mouse cursor over any word or verse number. The default definitions displayed without holding Ctrl for both Hebrew and Greek texts are from Strong’s dictionary.

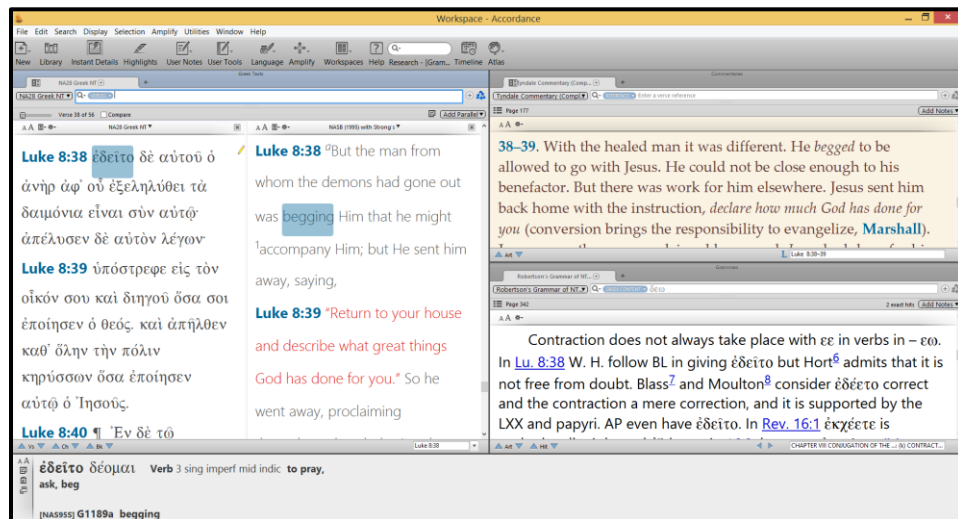


Figure 1

It would be impossible to give even cursory mention of all the features available on Accordance, so this review will highlight just a few particularly significant capabilities. Since the first version, Accordance has featured a graphical search tool, known as construct searching. This tool facilitates simple to highly complex searches, which can be performed in English, Greek, Latin, and Hebrew. For example, in *Figure 2*, a construct search has been performed in Hebrew. In this search, I have isolated all instances where the lexical verb ברא ("to create") and the divine name יהוה ("Yahweh") occur within 5 words of each other. I also added an additional parameter excluding all verses which also contain the name אֱלֹהִים. The results of this particular search yielded just 4 hits: Num 16:30; Isa 4:5; 45:7; and Jer 31:22. Construct searches provide the opportunity to perform complex searches within detailed grammatical constrictions. This feature alone may justify the purchase of Accordance.

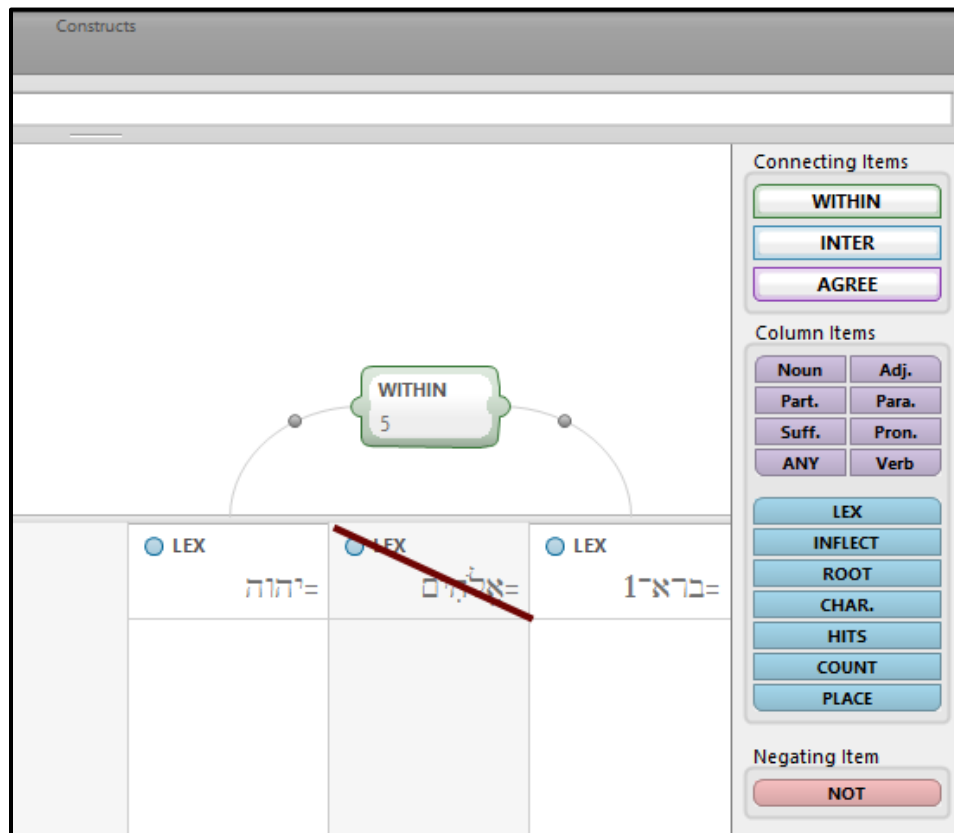


Figure 2

The Infer command allows the user to compare similarities between different texts. For example, I was able to locate all verses in Micah that share similar vocabulary with Isaiah. This was accomplished through a relatively simple 4 step process, which involved opening two tabs with the Hebrew text, setting the appropriate range to search and then entering the Infer command. In this instance, I limited my search to phrases of six words, irrespective of word order (these parameters can be customized). Additionally, I chose to display the results in a graph, located on the right of *Figure 3*. The horizons for research that this opens up are considerable. For instance, I can use the Infer command to examine the texts of Romans and Hebrews (see *Figure 4* for the graph yielded by such a search; note the very high occurrences of similarity in chs. 8, 9, 13). This highly useful data could provide fodder to any discussion of the authorship of Hebrews.

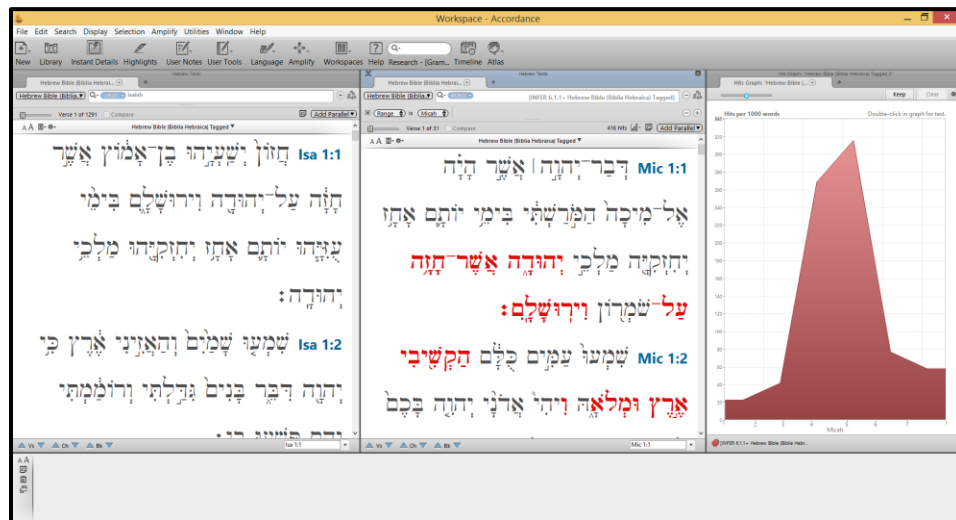


Figure 7

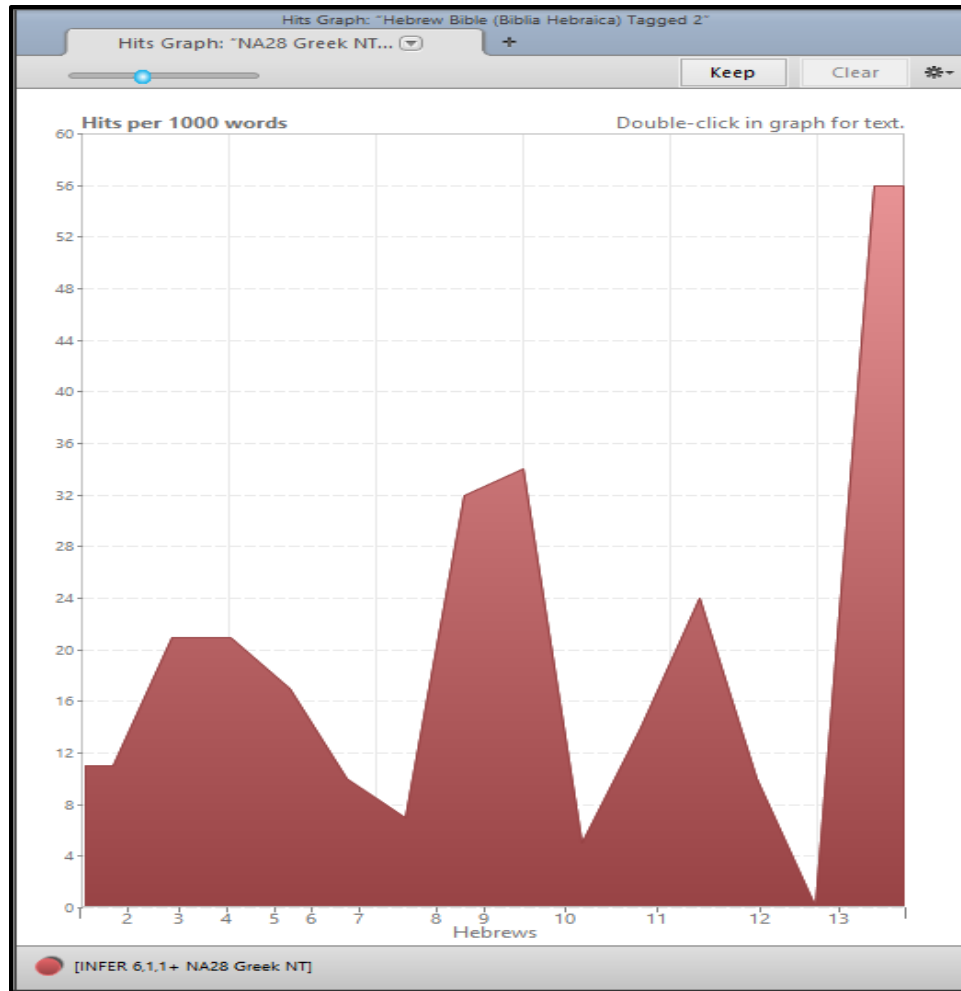


Figure 8

Overall, Accordance 11 is an exceptionally powerful program that would benefit both the beginning student and the seasoned scholar. It can be customized to suit the user's needs, and offers an impressive number of additional resources. Bible software is changing the face of biblical scholarship by opening up new lines of inquiry. What used to take days or weeks of time pouring over Mandelkern or Moulton can now be accomplished in seconds. Serious students of the Bible should strongly consider investing in a Bible software program, and Accordance should rightly be a top choice.

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John H. Walton. *The Lost World of Adam and Eve*. Downers Grove, IL: IVP Academic, 2015. 250 pp. \$13.60. Paperback. ISBN: 9780830824618.

John H. Walton's latest work, *The Lost World of Adam and Eve*, is clearly a sequel of sorts. Before even opening the book, I had a sense of *déjà vu* just by glancing at the title. This is because I had already read Walton's previous work, *The Lost World of Genesis One*. The two books are closely joined. Clearly, the same phrase (*Lost World*) within the titles of both signals a connection between the two works before reading a single word from within the newer book. More subjectively, even the darkened aesthetics of the cover design for each book seems to draw the two pieces together. There is more. Both books are organized in the same manner with each chapter presented as a numbered proposition. My *déjà vu* intensified as I read through the first five chapters (propositions) because they were, in large measure, a recapitulation of material from *The Lost World of Genesis One*. While it might prove useful to read *The Lost World of Genesis One* prior to diving into *The Lost World of Adam and Eve*, I would judge that it certainly is not absolutely necessary to do so. The subsequent work (*Adam and Eve*) is completely understandable by itself.

Walton's overarching thesis is that the biblical creation texts are concerned with function rather than with material origins. Yet, most people read and interpret those texts as explaining material origins. Thus, Walton faces a task—that of changing people's minds. Walton has an effective way of challenging one's presuppositions about the biblical text, and he does, in fact, write in such a manner that minds may well be changed. There can be, most certainly, a tendency for some to work strenuously and overtime in an attempt to harmonize the Bible with current scientific thought. Or, there is the fairly widespread approach by some conservative Christians who simply deny certain aspects of modern scientific thought in the face of perceived threats against one's presuppositions about what the Bible is saying. This is, unfortunately, oftentimes done on a subjective level, and Walton's contention is "that the perceived threat posed by the current consensus about human origins is overblown" (p. 13). In the face of those conditions, Walton plows ahead in his propositions with a heart-felt appreciation of scriptural integrity and a measured reading of what the

Bible is actually saying. Walton's propositions are an interesting and effective means for the presentation of his arguments. He commences in propositions 1–5 by recounting elements drawn from his *Genesis One* book—namely, the focus upon order and functions and the concept of sacred space. Proposition 6 starts Walton's movement into the meat of this book that is reflected in the subtitle—*Genesis 2–3 and the Human Origins Debate*. In this chapter he concisely lays out the evidence for the Hebrew word *'ādām* being used in a variety of ways within Genesis 1–5. Next, proposition 7 establishes what is commonly labeled as the “second creation account” (Gen 2:4–24) as a sequel to Genesis 1:1–2:3 rather than a recapitulation of the sixth day. This means that “there may be other people (in the image of God) in Genesis 2–4.” For Walton, this eliminates the rather unsavory notion that Adam must have married a sister.

Proposition 8 is a central element of Walton's thesis. Here he lays out what he calls the “core proposal” of his book, namely, “that the forming accounts of Adam and Eve should be understood archetypally rather than as accounts of how those two individuals were uniquely formed” (p. 74). While Walton sees Adam as a “real person in a real past,” (p. 75) it is the archetypal aspect that is crucial here. He notes Paul's treatment of Adam as an archetype in Romans 5:12 to bolster his line of reasoning. He notes that our being “formed from the dust is a statement about our essence and identity, not our substance” (p. 76). In the end, Walton notes that the Bible does not really clarify the “how” aspect of the forming, but rather that “whatever happened, God did it” (p. 77).

Proposition 9 places the concept of the archetypal forming of humans as also present in other Near Eastern accounts. Thus, the biblical presentation of an archetypal humanity is most certainly not unique. He cites examples from a variety of Sumerian, Akkadian and Egyptian literature that speak to human origins in order to demonstrate that the Bible presents what would have been a very normative way of understanding the formation of humans from an archetypal rather than a material perspective. In proposition 10, Walton contends that the New Testament is in step with an archetypal interpretation, and therefore, “treating Adam and Eve as archetypal in Genesis does not run against the grain of larger canonical, theological and literary usage” (p. 95). The point of proposition 11 is that the historicity of Adam and Eve is not jeopardized or even compromised by Walton's interpretation of the narratives.

Proposition 12 presents a very intriguing look at the Garden of Eden as sacred space and Adam's function, in a priestly sense, as the caretaker of it. Walton concludes that “the specific point that Genesis 2 contributes to the book is not in relation to Adam's unique material origins or to human

origins in general, but rather to Adam's elect role in sacred space" (pp. 107–08). Proposition 13 maintains attention upon the garden as Walton shows that, broadly speaking within the ancient Near East, the garden motif is used for sacred space. From there, propositions 14–18 focus upon what Walton refers to as the ordered and non-ordered realms. Propositions 17–18 zero in on the problem of sin and death, noting that all humans are subject to these. However, Walton posits that God has taken initiatives through the person and work of Jesus to bring about a new creation (Revelation 21) in which "life and order are achieved through Christ" (pp. 167–68).

Proposition 19 is unique in that it is written by N. T. Wright, rather than by Walton. This chapter focuses upon New Testament passages that mention Adam, and Wright notes that the New Testament writers address the effects of sin rather than material origins. In proposition 20 Walton reiterates that it is not essential that all humans are descended from Adam and Eve, and in proposition 21 he concludes by pointing to the spiritual distinctiveness of human beings and considering four categories for understanding what it means for us to be made in the image of God. The book concludes with a thirteen page Conclusion and Summary—an excellent wrap-up that includes some heart-felt challenges for all of us to consider in the Bible/science debate.

I liked the book. Clearly, a strength of Walton's presentation is the way in which he culls insights from the ancient Near Eastern backgrounds to the Old Testament creation texts. He demonstrates that he is aware of the similarities and the differences between ancient Near Eastern literature and the biblical texts, and he utilizes the former in a proper and responsible way. All in all, I think Walton's book is a healthy and reasoned dose of non-conventional, albeit biblical, thinking with regards to how one might best approach the human origins debate drawn from the material in Genesis 2–3. This is a work that should be widely read by those within a Pentecostal tradition as I find, among college students and the people in the pews, that many are locked into a fairly narrow band of interpretation in the human origins debate. Walton's book offers much grist for the mill in trying to get readers of the biblical text to read with fresh eyes. I have used his previous work, *The Lost World of Genesis One*, in a freshman Old Testament course, and I would, most certainly, not hesitate to utilize his *Adam and Eve* in the classroom.

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Timothy H. Lim. *The Formation of the Jewish Canon*. New Haven, CT (London): Yale University, 2013. vii + 288 pp. \$45.00. Hardcover. ISBN: 9780300164343.

By using the Hebrew Bible/Jewish Scriptures, the Dead Sea Scrolls, the *Letter of Aristeas*, the writings of Philo, Josephus, the New Testament, and Rabbinic literature, Timothy H. Lim makes the case that a plurality of collections of scripture was authoritative for different communities from the post-exilic period through the first century CE. He suggests that one official “canon” was not accepted by all Jews until the emergence of the Pharisaic canon of 22 or 24 books (otherwise known as the “majority” canon) at the end of the first century CE. Although the content and order of the Torah was not in question, disagreements about which books are implied by the terms “the Prophets” and “the Writings” were evidenced by several differing collections. Once sectarianism disappeared, so did the variety of collections. Lim includes appendices on modern canons, early canonical lists, Bryennios’ and Epiphanius’ lists, extra-canonical Jewish writings, the Pauline letters, and scriptural references in Sirach 44-50. The endnotes are followed by a select bibliography and indices of subjects, modern authors, Scripture and other ancient sources.

Lim begins his book by defining “canon” as a “list of biblical books” and “authoritative scriptures” as “collections of authoritative writings” that were used by a particular Jewish or Christian community before the end of the first century CE. His criteria for being considered “authoritative scriptures” for different groups include: 1) community claims for divinely revealed/inspired authoritative texts, 2) the validation of the traditional Torah by the Persian imperial government, and 3) citations of Jewish Scriptures within their community writings.

In chapters two and three, Lim suggests that apart from the Torah, there is no agreement on the sections of the books in the earliest canonical lists. The *gemara* of Baba Bathra 14a-15b has a tripartite division while Melito has a bipartite canon and Origen and Bryennios have a single undifferentiated list. Based on the Mishnah, Lim argues that it appears that

all scriptures were considered holy, except for Song of Songs and Qohelet, and that a decision was taken at either the Academy of Yavneh in 90 CE or by the Sanhedrin sometime before 70 CE in regards to the holiness of these two books. Regardless, a decision was made before R. Simeon b. Azzi reported his list (sometime between 110 and 135 CE), even though the debate concerning the inclusion of Song of Songs, Qohelet, and ben Sira continued into the second century. Josephus attests to a tripartite canon that totaled 22 books and is likely to have included all the books found in Baba Bathra but in a different order (the only exception being the order of the Torah). Lim suggests that the final closing of the canon for rabbinic Judaism likely occurred between 150 and 250 CE.

Lim steps back to the beginning of the Second Temple Period in chapter four and intimates that the Persians had a hand in promoting the Judean Torah because it reinforced traditional Jewish laws and helped to maintain peace and security throughout the area. He also states that Nehemiah 9 designates the books of Genesis-Joshua to be “Torah.”

In chapter five, we learn that the *Letter of Aristeas* notes the Greek translation of the Torah was composed in the second century BCE. Lim clarifies that this letter does not acknowledge the other Greek translations of the Hebrew Scriptures that were being written in Israel and in other areas of Egypt. Even so, this Greek translation was canonical for the Jews living in second-century Alexandria. For Philo, the Greek Pentateuch was canonical, and he claimed divine inspiration for his ability to understand the form and thought of the Hebrew and Greek texts. For Josephus, the Greek translation of the Jewish Scriptures was based on both the Hebrew and Aramaic texts; therefore, his canon aligned with the twenty-two book canon of the Pharisees.

Chapter six presents the idea that Jesus ben Sira and his grandson believed the Torah should be read through the lens of the Wisdom of ben Sira. Lim also argues that, according to 2 Maccabees, the Maccabean collection of books that were damaged during the war and returned to the people served as their canon.

In chapter seven, Lim relays that the authors of the Dead Sea Scrolls had a notion of authoritative scriptures—Torah of Moses, Prophets (the Minor Prophets and Samuel-Kings), and the Psalms, which may have been considered prophetic—but it was not fully developed. Although the biblical texts had formal authority, the sectarian interpretation governed the meaning of the biblical text, which gained authority over the biblical text.

According to chapter eight, Josephus explains that the Essenes lived in Palestine and entailed several sectarian communities. They had a bipartite collection of authoritative scriptures and held that the books composed by their sect were also authoritative, yet distinct from biblical texts. Philo writes that the Therapeutae lived in Egypt by Lake Mareotic and may have had anywhere from two to four internal divisions of authoritative scriptures.

In chapter nine, Lim asserts that Luke 24.44 shows a tripartite division where “Moses” and “the prophets” are metonyms for the writings that belong to the first two divisions, the Torah and the Prophets. “The psalms,” on the other hand, do not represent all the books included in the unnamed third division. He claims that Paul usually cited a uniform text of the LXX and MT in his quotations; however, the language of the Septuagint shaped his expressions. Lim also suggests that although Paul referred to Isaiah, Psalms, Deuteronomy, and Genesis, there is no way to know the extent of Paul’s canon.

Lim concludes with the suggestion that more research and interaction regarding the emergence of the canon, the various conceptions of the Jewish canon, and the relationship between authority and canon will help to propel this conversation further.

Overall, Lim’s book is a wonderful tool for Pentecostal educators who teach classes in the areas of the Old Testament/Jewish Scriptures, the Second Temple Period, the New Testament, and early Christianity and Judaism. Lim provides a solid foundation for understanding the complexities of the varieties of authoritative scriptural texts of the latter Second Temple Period and presents a strong argument for a majority canon by the early second century CE and a closed Jewish canon by no later than the middle of the third century CE.

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Veli-Matti Kärkkäinen, *A Constructive Christian Theology for the Pluralistic World, Vol. 2: Trinity and Revelation*. Grand Rapids, MI: Eerdmans, 2014. xiii + 472 pp. \$40.00. Paperback: 9780802868541.*

This is the second volume of a projected five-volume systematics by Veli-Matti Kärkkäinen, professor of systematic theology at Fuller Theological Seminary, and docent of ecumenics at the University of Helsinki. The first volume covered Jesus Christ and reconciliation, and this one treats the doctrines of revelation and God. Kärkkäinen first restates in summary form the methodology he detailed at the beginning of the first volume. In the process, he elaborates a little further on his use of the terms “systematic/constructive theology.” The term “systematic,” he says, is unfortunate since the goal of constructive theology is to aspire to a coherent and balanced understanding of theology, not the production of a “system.” The proper pursuit of coherence does not blind theology to the outside world, but engages the public affairs of society and points contemporaries to the kingdom of God. Constructive theology in a “post-” world should also give priority to locality and particularity over universality. The book also advances Kärkkäinen’s claim that systematic theology is at its best when it includes Christian theology of religions and comparative theology.

After an orientation to the doctrine of revelation that addresses claims to divine revelation in many religious traditions and post-Enlightenment skepticism towards divine revelation, Kärkkäinen situates a Christian approach to the doctrine within a trinitarian context and concludes that revelation is a triune event connected to the history of the world. His description of revelation as “historical-eschatological word of promise” is a synthesis funded heavily by Wolfhart Pannenberg and Jürgen Moltmann, although Kärkkäinen does not appropriate their ideas uncritically.

* **Editor’s Note:** for the review of V. Kärkkäinen, *A Constructive Christian Theology for the Pluralistic World, Vol.1: Christ and Reconciliation* (Grand Rapids, MI: Eerdmans, 2013) see *The Pentecostal Educator* 2.1 (Spring 2015): 68-70.

Kärkkäinen also considers the relationship between revelation and liberation in James Cone and Gustavo Gutiérrez. Any survey of a Christian doctrine of revelation must address the function and nature of Christian scripture, and Kärkkäinen pursues the topic in connection with the meaning of “inspiration,” the relationship between scripture and tradition, and scripture as the norm for belief and practice. Most intriguing is his presentation of the similarities and differences among Christian, Muslim, Buddhist, and Hindu traditions on the “translatability” (or lack thereof) of respective sacred scriptures. He also grapples with the fact that sacred texts play different roles in different religious traditions, something that complicates an interfaith assessment of sacred writings *per se*. Propensities of some religious traditions for oral rather than written communication, as well as for non-discursive thought patterns over discursive ones, also offers a challenge to any systematic theology predicated on textual analysis.

Turning to the doctrine of God, Kärkkäinen takes up some of the complexities of speaking about God in the late modern world. Resisting trends towards a post-philosophical theology, he states that systematic theology must be informed by metaphysics and in tune with continuing epistemological developments. In the process, Kärkkäinen introduces philosophers from Ayer and Carnap to Feuerbach, Marx, and Freud to Nietzsche, Derrida, and Levinas. These discussions are insightful, even if frequently traced to secondary literature on these major figures. Kärkkäinen indicates that his own project is characterized by critical realism. Open to philosophy’s input on theology, he admits the use of classical arguments for God’s existence and traces ontological, cosmological, and anthropological arguments.

While the book is trinitarian throughout, Kärkkäinen devotes considerable space to the doctrine of the Trinity itself. Rehearsing early Christian developments on the doctrine, he commendably recognizes the widespread misunderstanding that Easterners prioritize the three divine persons while Westerners emphasize the one divine essence as a caricature and sidesteps it. This situates him for a much more astute discussion of the differences between the two traditions on *filioque*. Here, he makes clear that weaknesses plague traditional models of the Trinity in both East and West. The doctrine of the Trinity even shapes Kärkkäinen’s considerations of divine attributes, which he feels are often described too abstractly. Instead, the attributes of God should be derived from the works of Father, Son, and Holy Spirit. His accounts of the “omni-” attributes, shaped significantly by Pannenberg, are especially noteworthy. Although brief, his presentation of omnipresence introduces the difficulties of speaking of the presence of a non-spatial being and the relationship between divine immanence and

transcendence. He interestingly relates omniscience to omnipresence, almost making the former a function of the latter. He describes omniscience as God's ability to know all things by being present to all things. Nothing is beyond the limit of God's knowledge because nothing is beyond the scope of God's presence. Finally, Kärkkäinen does not find useful questions about active or passive power in God or absolute or ordained power in God. He prefers to see God's action as "free and open-ended in terms of future possibilities...and, if the divine will so wishes, not determined by the observed regularity of either intentional or physical processes" (302). This kind of statement invites questions about whether God can do literally anything that can be imagined. A discussion about whether a coherent understanding of omnipotence requires excluding evil and the logically impossible from those things that God can do would have been helpful.

This second volume of Kärkkäinen's systematics follows the pattern of the first by bringing together vast bodies of literature from a number of global contexts. No average reader will fail to be exposed to debates and perspectives previously unknown. Yet, two volumes in, some readers may still be waiting eagerly for a stronger assertion of Kärkkäinen's own constructive voice beyond the mere appraisal and criticism of the voices of others. Most surprisingly absent is an obvious emphasis to any degree stemming from a pentecostal-charismatic orientation. Indeed, it is possible to read both volumes without detecting any formative influence of the author's pentecostal background on his writing. While this may have the advantage of appealing to wider audiences, it raises the question of to what extent this systematic theology is truly constructive. Perhaps future volumes will draw more heavily, for example, on Kärkkäinen's world-renowned expertise on pentecostal participation in international ecumenical dialogue. Notwithstanding this oddity, this second volume is well worth the time and effort, and those who have read the first two are likely to follow through with the remaining projected volumes. They will be rewarded if they do.

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Elliger, Karl, Wilhelm Rudolf, and Adrian Schenker, eds. *Biblia Hebraica Stuttgartensia: A Reader's Edition*. Peabody: Hendrickson/Stuttgart: Deutsche Bibelgesellschaft, 2014. xxvi + 1765 pp. \$79.95. Hardcover. ISBN: 9781598563429.

The newly published *Biblia Hebraica Stuttgartensia: A Reader's Edition* (*BHS:RE*) is the second book of its kind, and a welcome addition to Zondervan's *Reader's Hebrew Bible*, 2008. The concept is fairly straightforward: the full Hebrew text of *BHS* is provided, with glosses at the bottom for unusual words so that the volume can be used to facilitate reading speed, and hopefully encourage more frequent and consistent reading habits. *BHS:RE* adds some extra helpful features that make it an exceptionally useful book.

The text is identical to the fifth corrected edition of *BHS* (1997), without the critical apparatus or Masorah. Glosses are provided in the footer of each page for all words that occur fewer than seventy times, with a short glossary at the back that provides definitions for words that occur more than seventy times, including proper nouns. The glosses in the footer are contextually sensitive, and the editors relied mostly on *HALOT* (but also consulted *BDB*, *DCH*, or other sources as necessary).

Readers may be surprised to find that the *BHS:RE* also includes parsing information for all words that occur fewer than seventy times. Additionally, most verbs with a weak root and all verbs with a pronominal suffix are parsed, irrespective of frequency (a small number of common weak verbs are not parsed, e.g. יָבֵא, אָמַר, etc.). In order to save space, parsing information is provided using a system modified from La Sor's *Handbook of Biblical Hebrew*. Stems are indicated with the commonly used system of comparative Semitics (*qal* = "G"; *nip'al* = "N"; *pi'el* = "D"; etc.). The remainder of the parsing system reflects a lesser known numbering scheme. Perfects (or the suffix conjugation) is indicated by a

“1” in the tens position, followed by a number indicating person, gender and number. Imperfect (or prefix conjugation) is indicated by a “2” in the tens position, and the pattern continues throughout. For example, “D22” would indicate a verb that is in the *pi‘el* stem, prefix conjugation, 2nd person, masculine singular. While this system is impressively succinct, it is not intuitive, with the most difficult part being that it is presented over the course of 6 pages of prose in the introduction. The description is clear, but overly difficult to reference. It would have been much easier to navigate if a simple one page master table were included, preferably printed on the inside of the cover. Hopefully, this will be remedied in future printings.

The *BHS:RE* is a thoughtfully structured and useful copy of the Hebrew text. Although cumbersome in size (over 1800 pages), it will be greatly appreciated by all who desire to spend more time reading the Hebrew text, and less time looking up definitions. Hebrew instructors may find this a valuable replacement for *BHS* as a tool to encourage consistent, daily reading in the Hebrew Bible.

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