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Editorial

The average person in the pew pays very little attention to the Pastoral Epistles. Many people think that the Pastorals have nothing to say to them because they are not planning to be pastors. Further, the letters are addressed specifically to Timothy and Titus. But Paul expected these epistles to be read by believers. Consider the plural “you” that occurs at the end of each letter (1 Tim 6:21; 2 Tim 4:22; Titus 3:15) which indicates that Paul had not just his specific addressees in view as he wrote but also the church. So, all believers today should read and study these epistles and pastors should preach them.

A flurry of scholarly activity has taken place recently on the Pastoral Epistles—the contributors listed below add their articles to the mix. We are pleased to have as our special guest contributor, Professor I. Howard Marshall, a respected British evangelical New Testament scholar who has recently written a major commentary on the Pastorals. He is Emeritus Professor of New Testament Exegesis at the University of Aberdeen, Scotland. He contributes the lead article, “The Pastoral Epistles in (very) Recent Study.” Dr. Terry Wilder is Associate Professor of New Testament at Midwestern. As Dr. Marshall and other scholars believe that the Pastorals were written by someone other than Paul after the apostle’s death, Wilder provides in the second essay, “A Brief Defense of the Pastoral Epistles’ Authenticity.” Dr. Greg Couser, another guest contributor, is Associate Professor of Bible and Greek at Cedarville University. He furnishes the third article, “Using the Law Lawfully: A Short Study on Paul and the Law in 1 Timothy.” Dr. Malcolm Yarnell, now Associate Professor of Systematic Theology and Assistant Dean for Theological Studies at Southwestern Seminary, contributes the fourth article titled, “Oijkoj qeou=: A Theologically Neglected but Important Ecclesiological Metaphor.” Dr. Alan Tomlinson, Associate Professor of New Testament at Midwestern, provides the fifth contribution, some useful exegetical outlines on 1 and 2 Timothy and Titus.

This issue also contains two other articles. Dr. Michael McMullen, Associate Professor of Church History at Midwestern, contributes an article on Robert Murray M’Cheyne, which includes a sermon of the Scottish preacher never before seen in print. Dr. Thomas Johnston, Assistant Professor of Evangelism at Midwestern, also provides an article in which he analyzes the Holman Christian Standard Bible’s use of the term “evangelize.” Enjoy!

Terry L. Wilder
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The Pastoral Epistles in (very) Recent Study

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It is impossible for me to write the present article¹ without my taking account of the fact that I published a lengthy commentary on the Pastoral Epistles in 1999 and warning readers that this may influence the objectivity of any judgments expressed here; Christian authors are exposed to the common human temptations to deny that any other books on the subject can be as good as their own or that their expressed opinions need any revision in the light of other scholarly work!

Surveys of scholarship up to earlier dates exist.² This one deals with work published since 1999 (and occasionally with works published previously that I did not take into account in my commentary).

Commentaries

For a long time there had been little attention paid to the letters by commentators and then all of a sudden there has been a flurry of major publications in commentary form. By 1999 J. D. Quinn's work on Titus had already been published posthumously, and it was known that his materials on 1 and 2 Timothy were being edited for publication by W. C. Wacker. The Word Commentary by W. D. Mounce had already been announced and appeared soon afterwards. Then came the Anchor Bible

¹ Works referred to are listed in the bibliography at the end of the article. In writing it I have adapted material contained in reviews published in various journals. L. T. Johnson, "The First and Second Letters to Timothy: A New Translation with Introduction and Commentary," in *Biblical Interpretation* 10:1 (2002), 100-02; J. M. Holmes, "Text in a Whirlwind: A Critique of Four Exegetical Devices at 1 Timothy 2.9-15," in *Evangel* 20:2 (Summer 2002), 60f.; H. Stettler, "Die Christologie der Pastoralbriefe," in *European Journal of Theology* 8:2 (1999), 186-88; R. F. Collins, "1 & 2 Timothy and Titus: A Commentary," forthcoming in *Bulletin for Biblical Research*; W. A. Richards, "Difference and Distance in Post-Pauline Christianity. An Epistolary Analysis of the Pastorals," forthcoming in *Evangel*.

² I. H. Marshall, "Prospects for the Pastoral Epistles," in D. Lewis and A. McGrath (ed.), *Doing Theology for the People of God. Studies in Honor of J. I. Packer* (Downer's Grove: IVP, 1996), 137-55; idem, "Recent Study of the Pastoral Epistles," *Themelios* 23:1 (1997), 3-29. M. Harding, *What Are They Saying About The Pastoral Epistles?* (New York, Paulist, 2001).

on 1 and 2 Timothy; the publishers had evidently decided not to use Quinn's material for this, and a fresh treatment was provided by L. T. Johnson. Finally, so far as the "heavyweights" are concerned, a new series, *The New Testament Library*, was inaugurated with the volume on the Pastoral Epistles by R. F. Collins.

On a lesser scale we have the NIV Application Commentary from W. L. Liefeld and the New Interpreter's Bible from J. D. G. Dunn. Nobody can say any longer that the Epistles have been neglected. Inevitably there are considerable overlaps in treatment between these works, but equally it is fair to say that each of them contains material or points of view that you will not find elsewhere, and therefore the specialist student will need to look at them all! And there have been monographs and articles as well, the most important of which are conveniently listed by Collins.

W. D. Mounce

Mounce did his doctoral research on "The Origin of the New Testament Metaphor of Rebirth" (Aberdeen, 1981), paying particular attention to Titus 3:5, and through this he was well prepared to take on a broader study of the Pastoral Epistles. His commentary follows the established pattern of the series in which it stands. This means that, like that of Marshall, it is geared to the Greek text, but Greek-less readers who are prepared to learn the Greek alphabet (consisting of 24 letters, 8 of which have the same forms as in English, and a few others which should be known from elementary mathematics, so learning the rest is no great task!) will be able to cope with the most part of it. An introduction of roughly one hundred pages is organised around the topic of authorship. Mounce's distinctive is that he defends a theory of authorship by Paul himself with the aid of an amanuensis over against all theories that the letters are post-Pauline. The theology of the letters gets only five pages, but some aspects of it are briefly mentioned in summarizing the response to the heresy combated in the letters and the alleged theological differences from Paul. There is no overall discussion of the structure of the letters, but this matter is attended to in the introductions to each section of the commentary that specifically deal with "Form/Structure/Setting." Each section also offers translation, textual notes, detailed exegetical comments and a final "Explanation," which is supposed to deal with the passage's "relevance to the ongoing biblical revelation" but is sometimes more of a summary of the exegesis. This commentary offers careful exegesis, interacting with other commentaries and reference works but not to any great extent with periodical literature (despite the extensive listings of it). There are five excursuses, three of them dealing with church leaders and widows in the post-apostolic

church (valuable in showing that the Pastoral Epistles do not come close to the developed systems found in the second century), but none on specifically theological issues. The approach is Reformed and conservative, especially with regard to the place of women in the church. The “Explanation” of 1 Timothy 2:8-15 is concerned simply to stress that worth is not determined by role (and therefore a woman’s role is not lessened if she is not allowed to exercise authority over men and teach them), but the question regarding the applicability of Paul’s teaching in the modern world is not raised.

J. D. Quinn and W. C. Wacker

Some twenty-five years ago I published a critical commentary on the Greek text of Luke in which I followed the practice of many previous commentators in eschewing the use of footnotes; partly, it must be confessed, because in the days of typewriters the organization of the material would have been a mammoth task. But at least readers could go straight to the passage they were looking for thanks to the running heads which indicated which verses were being treated on any given page. Reviewers of the book duly criticized it for its lack of readability and user-unfriendliness (only that term had not been coined at the time!), and we took the hint and altered the guidelines for subsequent volumes in the New International Greek Testament Commentary series. I can now speak as a converted sinner. Sadly not all subsequent producers of commentaries have seen the light! It is deeply regrettable that the magnificent resource provided by Quinn and Wacker on 1 and 2 Timothy is so unfriendly to the reader. The body of the commentary has only two different running heads: “Notes and comments on First Timothy” and “Notes and comments on Second Timothy,” so there is nothing to tell the reader what is the subject-matter on any given page (apart from consulting the list of contents). Following the pattern of the Anchor Bible (for which it was originally destined), the commentary on each section of text consists of a translation followed by “Notes” and “Comments.” The “Notes” are evidently concerned with points of detail; the “Comments” are more in the nature of a running commentary. But Wacker was evidently faced with a task of almost insuperable difficulty in that what he had inherited was a continuous exposition (with masses of added annotations) with no indication of how the material was to be divided up, and for half the commentary he himself had to create the “Notes.” But the rationale for apportioning material to “Notes” and “Comments” is not clear, and the reader has a hard struggle with material split up in this way. The result is that, if you open at random almost any page of the commentary, you do not know what chapter and verse is being discussed, and whether what is before you is a “Note” or “Comment.” Nor will you

find any introductory material on matters pertaining to a pericope as a whole. The commentary rambles on from one point to another leaving the reader bewildered and overwhelmed. This is tragic because there is a wealth of useful comment here particularly on the usage of the words in ancient literature. But one feels that there is a lot of unnecessary detail, as when the contents of a concordance are unfolded regardless of whether the information is relevant. All this is to say that this is a reference book that will be indispensable to the advanced student, but it is virtually unusable by the majority of us. It is deeply regrettable that this book could not have been better edited and typeset. Fortunately, Quinn's work on Titus in the Anchor Bible is less opaque, but it too suffers from the same tendencies which appear to be in part due to the peculiar format of the series.³

L. T. Johnson

What then of the volume on 1 and 2 Timothy that did appear in the Anchor Bible series? Johnson's work follows the familiar format of the series in which the text is divided into sections for each of which there is provided a translation, "Notes" on matters of detail (textual, linguistic and exegetical), and a "Comment" on the section as a whole. There is a general introduction to the Pastoral Epistles and short introductions to each of 1 and 2 Timothy, reflecting the author's conviction that the Pastoral Epistles should each be studied in their own right with due regard to their individuality. The strengths of the commentary include a history of the interpretation of the two letters (although there is very little reference to the harvest to be gleaned from a study of these past writers in the actual commentary) and the provision of a great deal of lexicographical material on the vocabulary of the letters (particularly listing the parallels in Hellenistic moral writers); here Johnson (like Quinn and Wacker) stands firmly in the traditions of C. Spicq and of his teacher, A. J. Malherbe. Johnson eschews virtually all reference to other commentators and does not enter into interaction with them on controversial points of exegesis. What we have is an exposition of the author's own interpretation of the letters with very little presentation and evaluation of other possible exegetical positions. This is a weakness in that there are places where the arguments in favor of other interpretations are not sufficiently stated and answered.

In a commentary that is intended to be clear and accessible to lay readers, I am not sure what is the rationale for including discussion of a

³ M. Prior's article is essentially an appreciation of Quinn's work, commending its detailed study of the texts but expressing reservations towards its overall hypothesis that the letters were intended to rehabilitate Paul at a later date. Prior reasserts his view of the authenticity of 2 Timothy.

mass of textual variants which have no claim to originality or of providing a host of references to the usage of Greek words in Classical and Hellenistic writers (which the average user of the commentary is not going to be able to access), helpful though it may be to be reminded once and for all that the New Testament writers share much of the vocabulary and ideas of the Hellenistic world.

The exegesis proper of the letters is generally sound and informative. For the most part I found myself in fairly close agreement with the author's decisions. There is, however, some tendency to leave debatable issues open without coming to a firm decision.

This is a significant commentary in that the author reads the letters on the hypothesis of Pauline authorship and seeks to demonstrate the greater likelihood of this reading. He is able to list at least twenty-seven twentieth-century commentaries that espouse the Pauline authorship of the letters and numerous other works that take the same line; he rightly claims that there is not the unanimity of opinion among scholars in favor of pseudonymity that some writers tend to assume. A major part of the introduction is devoted to this matter. His thesis is that (like Titus) 1 and 2 Timothy are letters to one of Paul's "delegates"; 1 Timothy takes the form of a "mandate" in which Timothy is given his instructions for his work in Ephesus in the form of a letter which is also meant to be read by the congregation so that they will know what their overseer is meant to do; in 2 Timothy we have a personal paraenetic letter meant primarily for his own encouragement in a difficult situation. The genre of the letters can explain why Timothy is given instruction concerning matters about which he might be presumed to be already well informed. It is impossible to prove that the letters are genuine, but the case against their authenticity can be shown to be seriously flawed and thus less convincing.⁴

The difficulties in the way of authenticity are resolved by appeal to the role of Paul's colleagues and the use of traditions (some acknowledgment and evaluation of E. E. Ellis's work on this point would have been apposite). The question of style is sidestepped by claiming that the style in the acknowledged letters is not uniform. Attention is drawn to the methodological weakness of considering the Pastoral Epistles as a whole rather than as separate letters (although this point rather underrates the degree of common style and content in the Pastoral Epistles when

⁴ Johnson makes use of P.Tebt. 703 as an example of a "mandate" in establishing the genre of 1 Timothy. Here he follows the suggestion of C. Spicq. However, his argument is subjected to a detailed critique by M. M. Mitchell. Briefly, she argues that this third century B. C. papyrus is not a letter but a memorandum and that it does not establish the existence of a genre of "*mandata principis* letters" to which 1 Timothy belongs, and further that Johnston's claim that this supports the authenticity of it as a letter of Paul is flawed. But Johnson's argument is not tied to his use of this papyrus.

compared with the acknowledged letters of Paul). We know too little of Paul's movements to be able to exclude the possibility of the Pastoral Epistles fitting into his career as narrated in Acts.

Johnson's arguments against the alternative hypothesis of late pseudonymous composition are well rehearsed. My own solution to the question of authorship is to argue for compositions soon after Paul's death carried out by close colleagues on the basis of what Paul was known to have said and written to his delegates. This is not far from Johnson's theory, and it is clear that we stand fairly close to one another in recognizing the undoubted presence of Pauline material and of material that would appear to have been framed by other hands; where we differ is in the assessment of the significance of the differences in literary style and the way of arguing and theologizing compared with the rest of the Pauline corpus. Both Mounce and Johnson make important observations on the questions of vocabulary and style, but neither in my view really faces up to the cumulative effect of a distinctive style of writing, rhetoric and theologizing.

The result of this attitude to authorship is a critical reading of the letters which provides a solid case for understanding them consistently in the context of Paul's own mission and superintendence of the congregations that he founded. Time and again the exegesis confirms the plausibility of placing the letters within this general period rather than later.

Johnson published his *Letters to Paul's Delegates* (Valley Forge: TPI, 1996) before this major work. The reader, pressed for time and/or not wanting the technical details, will find all the essential material in the author's actual interpretation of the two letters in this smaller volume together with his interpretation of Titus.

R. F. Collins

Collins' commentary is the first volume to appear in *The New Testament Library*, published by Westminster John Knox. There are short introductions to the corpus of letters and then to each of them separately. Each section of commentary begins with a brief introduction followed by the author's own translation, notes on major textual variants, and then detailed verse-by-verse exposition. There are ten excursuses picking up on major themes of the letters. The commentary is essentially exegetical,⁵ and little is said about the relevance of the text to the contemporary church and world; preachers must do their own work in

⁵ Collins also has an article expounding the three theological sections in Titus on the same lines as in the commentary.

applying the text (but this is true of most of the works under review, my own included).

The commentary includes a useful bibliography which majors on works published since 1999. However, there is an almost complete absence of references to them in the commentary and the student will not easily discover where Collins is giving us his own opinions or drawing on those of others, and what his verdicts on their work are. This means that the commentary is mildly unhelpful to students, but it avoids the clutter of references to other scholars that may make other works less easy to read; instead of discussing a variety of exegetical options, it tends to offer simply the author's own well-considered understanding. Occasionally varying scholarly views are presented but with scarcely any evaluation (4f.; cf. 214).

By contrast, the commentary majors on placing the text in its contemporary background by offering a very full set of examples of agreements and contrasts with writings from the Hellenistic world.⁶ Where other commentators sometimes tend simply to give references, leaving the poor student to hunt for them, Collins frequently summarizes or quotes the material, and in this way he does a magnificent job in helping the reader to get the feel of the world of thought in which the Pastoral Epistles were composed. There is a complete index of ancient sources. Sometimes, however, I felt that the discussion tended to ramble on without a clear thread or goal, making it hard to summarize its general thrust.

The interpretation of the letters contains few surprises and generally follows current trends. Pseudonymity is virtually taken for granted, and the letters are dated some time after A. D. 80. Among points of interest I note Collins' evidence that 1 Timothy 2:8-15 is concerned with women adopting the acceptable social standards of the day rather than with the possibility that they were promulgating false teaching. In 1 Timothy 3 he rightly insists on referring to the leaders as "overseers" and "servers" rather than "bishops" and "deacons," since the latter terms are anachronistic (as is the use of "ordination" to describe Timothy's commissioning). He takes "husband of one wife" to indicate remaining single after widowhood or divorce. "He was manifested in the flesh" is more likely to be a reference to resurrection appearances. Unusually, it is argued that the laying on of hands in 1 Timothy 5:22 has to do with forgiving sinners rather than appointing elders. Timothy is seen as Paul's designated successor in 2 Timothy. But the proposal that Paul's books and cloak are "the symbols of office" (283f.) is surely fantasy. To say

⁶ For detailed work of this kind see J. A. Harrill's article on the background to the term "kidnappers" (1 Tim 1:10), i.e. "slave-traders," a group held in low-esteem even in a slave-owning society for all manner of vices.

that “comparable biographical notes” to those in 2 Timothy 4 are not found in the authentic letters of Paul (276) is at the very least an exaggeration, and the suggestion that the church at Thessalonica is damned by its association with Demas (279) needs some justification.

Above all, the student who wants to actually see the usage of much of the moral vocabulary of the letters in a judicious selection of Hellenistic texts will find this volume a boon.⁷

I. H. Marshall

Only since the editor of this journal asked me to refer to my own work do I mention the volume in the International Critical Commentary. This commentary with its approximately nine hundred pages is very similar in scale and manner of treatment to that by Mounce. The one hundred-page introduction inevitably focuses on the questions of authorship and situation but it also discusses the genre and structure of the letters in some detail and the character of the theology. The difficulties in accepting direct Pauline authorship are acknowledged and an acceptable alternative is sought in the hypothesis of allonymity, i.e. the letters are put together on the basis of Pauline materials and traditions by a later compiler without any intention to deceive the audience (by contrast with theories of pseudonymity which regard the letters as later attempts to deceive the audience). In each section of the commentary there is a general discussion of the pericope as a whole, followed by text-critical notes and then verse-by-verse exegesis that aims to cover all questions and sources of information that can illuminate the meaning of the text; important issues are discussed at greater length in eleven excursuses, mainly on significant theological, ethical and ecclesiological themes. There is considerable interaction with other scholarly literature on the letters, and possibly some danger of over-citation of other scholars. The author saw no need to add to the plethora of English translations of this part of the New Testament. The commentary is (I think) unique in treating the letters in the order: Titus, 1 Timothy and 2 Timothy; this is not necessarily the order of composition (on my hypothesis 2 Timothy may have been the earliest written), but it brings Titus out of the shadow of its bigger brother and allows it to speak for itself. One conservative observer has commented that my exegesis is at times flawed by my theory of authorship; I strenuously reject this somewhat tendentious assessment (a) because it assumes that my theory of authorship is wrong; and (b) because I do not think that at any significant point is my exegesis

⁷ The teaching on the Christian attitude to wealth in the context of Hellenistic ideas is explored by P. J. Byrne, arguing that the author of 1 Timothy takes over the concept of self-sufficiency from the ancient world but simultaneously endeavors to implant the gospel in the life of the world.

incompatible with a more conservative hypothesis regarding authorship. Another reviewer says that I list exegetical options but do not come to decisions on them; I find this comment puzzling because I tried to come to decisions wherever possible. J. Murphy-O'Connor criticizes the commentary for assuming that the three letters are by one author over against his own view that 2 Timothy is authentic and the others are pseudonymous, and argues that this leads to some flawed exegesis of texts in 2 Timothy.

W. L. Liefeld

All of the commentaries discussed so far are primarily exegetical with little concession to the needs of the preacher or Bible study leader who wants to find out what the Pastoral Epistles have to say to the contemporary reader as the word of God. This need is supplied by the NIV Application Commentary. Here the treatment of each section of text is organized into three parts: Original Meaning; Bridging Contexts; and Contemporary Significance. The rationale is that exposition is based on sound exegesis of the original meaning; then comes the attempt to discern what is timeless in the timely word spoken in its original context; and finally there is the attempt to apply the timeless word to the contemporary context. Although this basic hermeneutical procedure has been subject to some criticism, I believe that it is fundamentally sound. Certainly it is put to good use in Walter Liefeld's work here. He adopts Pauline authorship and offers a non-technical exegesis that is primarily concerned with the theological and ethical teaching of the letters. This is a down-to-earth treatment that picks up the important themes in the Pastoral Epistles and encourages preaching about them.

Looking to the Future

Prophecy is no part of my role here, but I can confidently announce on the basis of knowledge that we can expect further commentaries in the not too distant future from A. J. Malherbe (*Hermeneia*), A. J. Köstenberger (*Baker*), P. H. Towner (who gave me considerable help with my own volume) (*New International Commentary*), and R. Wall (*Two Horizons*).

Aids to Study

A volume that is intended to be a helpful reference book for students is Reuter's synopsis in which he presents the Greek text of the Pastoral Epistles with parallels from the rest of the Pauline corpus arranged in parallel columns (like a gospel synopsis). The author's working hypothesis is that the Pastoral Epistles are pseudonymous and the

author(s) had access to a collection of Pauline epistles. The synopsis is then a tool for study in making comparisons between the Pastoral Epistles and the other letters and is usable whatever your critical assumptions for that purpose. Full indexes enable the reader to know what parallels exist to each verse in the Pastoral Epistles and also what verses in the corpus have parallels in the Pastoral Epistles. The parallels are assigned to three categories, apparently in terms of relative closeness, but unfortunately the system is not explained for the reader (as presumably it was in Vol. 1 of the series to which this volume belongs). The compiler transgresses on the side of inclusion of all remotely possible parallels and the resemblances are underlined with great precision. I am not sure how useful it all is, but it has its points, such as placing together texts containing *epifaneia* and its virtual synonym *parousia*.

Literary Approaches

W. A. Richards

A number of literary studies of aspects of the Pastoral Epistles deserve attention. In *Difference and Distance in Post-Pauline Christianity. An Epistolary Analysis of the Pastorals*, W. A. Richards applies literary methods to the study of the letters with the aim of exploring them as individual compositions, each with its own character, rather than as three parts of a single literary enterprise. He wants to place them individually in their broader contexts in the early church, and therefore to free them from being seen in the light of their relationships to the authentic Paul or to one another. He concludes that the three letters were independent projects by three different authors over what may have been a lengthy period of time; they belong to different contexts in the early church.

Positively, Richards argues that they are best understood as (fictitious) letters rather than belonging to some other genre. He then analyzes some of the phenomena relating to letters: the *dramatis personae*, the patterns for opening and closing, the forms found within the body, such as the use of what are called “clichés” (recurring qualifying phrases) and “topoi” (frequently discussed themes), the characteristic structures (opening lines, summing ups, transitional phrases, use of traditions and stock material), and the various kinds of letters. This material can be profitably used in analysis of any New Testament and early Christian letters, whether real or fictitious. Consequently, the resulting analysis of the Pastorals is of great value, whether or not one shares the author’s general understanding of them.

The analysis of Titus begins by setting it in the broad limits of the period 50–150 C. E. (which applies to all the Pastorals). There is helpful

comment on the introduction and conclusion, establishing that the conversation between Paul and Titus is meant to be overheard, as it establishes the authority of Titus, and introduces Paul to the congregations. Paul writes to Titus as to a subordinate. Richards has difficulties with the descriptions (“virtue lists”) of the elders/bishops and thinks that 1:7-9 may be an addition. In chapter two he argues that probably the Christians in the community were not slave-owners, since this category is not addressed. In discussing the two “hymns,” as he calls them, he draws interesting parallels (as he does elsewhere) with the Odes of Solomon. Titus is seen as being like an official deliberative letter akin to Pliny’s letter to Maximus. Part of its aim is to replace a traveling prophetic type of local church leadership with a presbyterian one. This assumption, that the existing ministry came from traveling prophets, is not provided with any backing and is speculative.

2 Timothy has a large cast of actors, partly intended to show how Paul has lots of supporters as well as opponents. A remarkable number of imperatives are in the letter and Paul is presented as a model for Timothy to follow. The tone is warmer and friendlier than in Titus. This, then, is not an official deliberative letter like Titus, but more like a literary deliberative letter akin to the pseudonymous letters of Socrates. It is not a “testament,” and it is not clear that Paul is about to die. The references to Timothy as a third-generation Christian suggest that the letter is two generations later than Paul.

1 Timothy is more concerned with conflict between groups and classes. The importance of the final imperative in 6:21 is emphasized and the links between the opening and closing are noted. This letter has a high incidence of third-person imperatives, stating what Timothy is to teach and urge. Chapter five is concerned to replace a system of stipends for widows serving in the community to a system of pensions for those with no other form of support. The real problem in the church emerges clearly in chapter six, *viz.* the existence of wealthy members who are acting as patrons and sponsoring the false teachers, and it is this which has skewed the life of the church. Timothy himself is treated not so much as a subordinate or deputy of Paul as rather a successor. The letter has an “apostolic parousia” in 3:14-16, and Richards argues for a triplicate structure (1:3-3:13; 3:14-6:2; 6:3-19), where each section has denunciation of opponents, authorization of Timothy in a “charge” given to him and instructions that he is to convey (e.g. 6:3-12; 13-16; 17-19). All of this suggests that it is a “letter-essay,” akin to such essays by Epicurus. It speaks to the community on its own authority. It summarizes Paul’s earlier teaching, so that Paul himself has by now “become ‘scripture.’” It is something like a “covering letter” for the Pauline correspondence.

There are thus three types of letters, with three different types of named recipients from three different kinds of “Paul,” and intended in reality for three different sorts of implied recipients. Paul is portrayed as elder, pastor and teacher. The letters are seen as by different authors since it is hard to see these roles as compatible with one another. The letter to Titus is concerned with restructuring the community; 2 Timothy faces a community in danger of dissolution under threat of persecution; 1 Timothy collects advice for a church leader faced with a church where wealth is creating problems. Titus can be placed with Colossians and 1 Clement; 2 Timothy with 2 Thessalonians and 1 Peter; 1 Timothy with Ephesians and 2 Peter.

Despite much useful observation, the main thesis fails to convince. The author has taken little account of the resemblances between the letters; much of what he sees as characteristic of the individual letters is paralleled in the others. In particular, it seems to me that the theologies expressed in the letters and the way in which they are presented are recognizably the same, even if there are some puzzles in it (like the curious total absence of *ku/rioj* from Titus). No explanation is given as to how letters so like one another could be produced by different people over so long a period of time. It is right to establish the different contexts and purposes of the letters, leading to the different styles of presentation, but this could equally well be explained as the work of one person addressing different situations and colleagues in appropriate ways. Richards’ thesis simply does not come to terms with the resemblances between the letters and offer a satisfying explanation for them. At times he makes unsupported assumptions on which a major part of his overall thesis rests. His understanding of the situation in Titus is not supported by the text, and his proposal that 1 Timothy is a sort of “covering letter” likewise rests on silence. If the letters are dated as late as he proposes, the functions of Timothy and Titus as the named recipients becomes all the more puzzling.

S. C. Martin

S. C. Martin’s work appeared in 1997 but escaped my notice earlier. It is concerned purely with 2 Timothy, regarded as a pseudonymous writing, and its thesis is that it is to be understood as Paul’s “testament” in the same way as Deuteronomy is to be seen as Moses’ testament, handing over his authority to Joshua and summarizing his teaching. Martin sees a deliberate typology being worked out. He notes the references to Moses in 2 Timothy 2:19 and 3:8f., where his authority is challenged (like that of Timothy), and he compares Moses’ laying hands on Joshua (Num 27:18-23; Deut 34:9) with Paul doing the same to Timothy. The titles of “Servant of the Lord” and “man of God” are held to be evocative of

Moses, and the admonition to “be strong” (2 Tim 2:1) is to be seen in the light of Deuteronomy 31. The testamentary form of 2 Timothy as a whole lends strength to the argument. In the following chapters the picture of Moses in Judaism is researched at length, showing how he is seen variously as prophet, lawgiver and suffering intercessor. In the final chapter it is argued that Paul is seen in these three ways in 2 Timothy. Paul functions as a prophet rather than being given this title. It is proposed that Paul (rather than Jesus) is to be seen as the “prophet like Moses” (Deut 18). His teaching is placed over against that of the “teachers of the law” who are his opponents, claiming positions of leadership over against him.

Collins (181-85) also accepts the categorization of 2 Timothy as testamentary, but has not picked up on the Moses/Joshua typology that is distinctive to Martin’s position; he has evidently been working independently of Martin. Martin’s position is noted by Johnson (321) in the course of a discussion in which he identifies 2 Timothy as a personal paraenetic letter (so Marshall, 12f.), rather than a farewell discourse or testament. There is a clear difference in categorization here. Certainly Paul is facing the prospect of death in this letter, but he still expects to see Timothy again. On the hypothesis of Pauline composition this is a paraenetic letter. But if the letter is post-Pauline, then although the compiler knows that Paul is dead, nevertheless he still uses the form of the paraenetic letter and maintains the scenario of Paul dealing with an ongoing situation.

M. Harding

Mark Harding is a scholar who has been converted from the traditional view of Pauline authorship to the view that the epistles are pseudonymous. However, he views them positively as attempts to preserve the Pauline legacy and reformulate it for a new situation. Harding is especially concerned with how the Pastor does what he does. He wants to appreciate the Pastor “not just as a theologian of the Pauline tradition, but as a creative and persuasive *communicator* of the Pauline heritage in his social context.” In this approach he has been strongly influenced by his doctoral supervisor, J. C. Beker, who has also attempted to explore the strategies used by the “heirs of Paul,” but he holds that Beker’s evaluation of the letters underestimates them and he believes that a more positive assessment is possible. So he is concerned essentially with the persuasive rhetoric of the letters. The Pastor had available the whole corpus of ten letters, including the other post-Pauline examples (Eph, Col, 2 Thess) and he made the attempt “to bring to speech and mediate to the church of his day the Paul of the whole corpus—the Paul of a wider tradition.” What he did can be relevant for

attempts to bring Paul to life for the contemporary church. Harding wants to compare the epistles with “the traditions of epistolary moral exhortation and the rhetoric of persuasive speech.”

The epistles are shown to follow the pattern of Pauline letters in their general framework, since it was necessary for the Pastor to express his pastoral care for believers in the same form as Paul had done. The theology is different from that of Paul in various ways; the realization of the possible delay of the epiphany of Christ for a long time required that the church develop a virtuous and commendable life based on God’s saving intervention in Christ. He also created an image of Paul in which he is recognizably authoritative and therefore the teaching given in his name is to be accepted by the churches.

Next comes a detailed survey of the use of letters for moral instruction and encouragement. The important features that emerge here are: the superior status of the writer; the existing relationship of friendship; the device of “reminder”; the use of examples, both positive and negative, including the writer himself; the use of various subsidiary modes of exhortation, notably protrepsis, admonition, rebuke and consolation. These traits are then traced in the epistles. Although Timothy and Titus are “apostolic delegates,” they appear in the Pauline corpus as subordinate fellow-workers of Paul. The friendly tone is conspicuous. All three letters use reminders of instructions previously given, and Timothy is to remind his congregation of what they have already been taught. The actual instruction, however, is governed more by the need to co-exist with secular society than by the expectation of the parousia. Paul and the Pastor have different ethical agendas; here Harding is more sympathetic to Dibelius’ understanding of the letters than are some contemporary scholars (Schwarz; Towner; Kidd). He sees more of a strategy for survival than a commitment to mission. Nevertheless, there is no capitulation to secular values and mores: although it was doubtless the wealthier members who became leaders, the stress is on their moral and spiritual qualities for office. The use of examples, particularly with respect to suffering, is very clear. As for other modes of persuasion, straight exhortation or paraenesis is prominent. The prospect of reward is held out. In a broad sense 2 Timothy in particular conforms to the testamentary genre, and various characteristics are seen paralleled in such documents as T. Simeon. The characteristics include: historical review of the author’s life; ethical exhortation; prediction of the future, and in the NT: imparting of apostolic teaching; moral exhortation; the author as a model of faithful Christian witness and prediction of coming false teachers (cf. 2 Peter).

From written materials Harding turns to the characteristics of hortatory discourse, although he fully recognizes that the epistles are

letters and not speeches. We are given a brief survey of ancient rhetoric and the now familiar three-fold analysis of types of speech, judicial, deliberative and epideictic. Liturgical materials are said to function epideictically, reminding the readers of what they already experience and deepening that experience. Shared liturgical material establishes rapport with the audience. Aristotle analyzed three types of proof, appealing to reason (using examples and also logic), to character (i.e. recognition of the trustworthiness of the speaker and the untrustworthiness of the opponents), and to pathos, i.e. the arousing of appropriate emotions in the audience.

It would be an interesting exercise to compare the undisputed letters of Paul in terms of these several categories, since I suspect that one would be able to document many of the traits that are to be found in the Pastoral Epistles. For Harding, of course, the process going on here is different from what we have in the direct persuasion of Paul to his actual readers since here we have “double pseudonymity” in which a writer (the Pastor) uses an assumed persona (Paul) to address his own contemporaries under the guise of fictitious recipients (Timothy and Titus). Nevertheless, his approach shows that the epistles can be profitably approached from this perspective of examination of their rhetorical methods.

The Structure of the Letters

R. Van Neste

Another type of rhetorical analysis is attempted by R. Van Neste in an unpublished thesis (the general thrust of his approach is visible from his article on Titus).⁸ This was written in part as a riposte to the work of J. D. Miller, *The Pastoral Letters as Composite Documents* (Cambridge: CUP, 1997), in which it was argued that there is no coherent argument or clear development of thought in the epistles; they are collections of independent, disparate units loosely stitched together like some of the Jewish wisdom literature; brief fragments of Pauline letters have formed the basis for growing collections of material that are fundamentally incoherent. Miller’s thesis is not persuasive, as the fact that many commentators have found it possible to expound the letters as basically coherent documents shows. Nevertheless, the great variety of analyses of the letters offered by commentators shows that their structure is not always self-evident. Van Neste takes up the kind of tools forged by G. H. Guthrie for his analysis of the letter to the Hebrews, looking for syntactical and rhetorical pointers to continuity and discontinuity, and

⁸ “Cohesion and Structure in the Pastoral Epistles” (unpublished Ph.D. thesis, Aberdeen, 2002).

thereby arriving at an analysis of structure which can claim to be based not just on an assumed train of thought but on objective observations of structural devices and therefore to reflect the intention of the author. The results may not appear to be earth-shaking in that no radically different understanding of the discourse structure emerges, but the study confirms that there is a coherence in each of the letters and offers a more refined analysis of it than in any previous investigations.

D. J. Clarke

In the same issue of the *Bible Translator* that included Van Neste's article there is another study of Titus which goes straight into discourse analysis and offers a very careful, detailed examination of the syntactical structure. Among its interesting suggestions is the proposal that 1:15a is a quotation from the false teachers with which Paul disagrees. Further, Clarke distinguishes three main sections in the letter: 1:5-13a; 1:13b-3:8a; and 3:8b-11; this is rather different from my own analysis (1:5-16; 2:1-15; 3:1-11) and from that by Van Neste (1:5-9; 1:10-16; 2:1-3:8; 3:9-11) and shows that the debate over structure is by no means over. The main novelty here is the break at 1:13a/b (also made by the New American Bible) on the basis of the new command to Titus in 13b, but at the cost of breaking the link with the description of the opponents in vv. 10-12.

L. A. Jervis

Somewhere on the boundary between structure and theology is the contribution of L. A. Jervis. She argues that previous studies have tended to see the Paul of 1 Timothy as a quasi-forensic authority, laying down the instructions in the letter, or as an ethical paradigm. Rather, she proposes, Paul should be seen as a "poet" who establishes the "story" that is foundational for the community by means of the confessional statements which are closely associated with him (1 Tim 1:15; 2:5-6; 3:16). These confessions tell a story in which Christ is central, referring to his saving work, the place of Paul as the one who passes on this story, and the church as the body that accepts this story and lives by it. The claim, it should be carefully noted, is not that Paul here writes poetry (as opposed to prose) but that he functions like a poet in telling a foundational story. This is a suggestive attempt to explain the underlying rationale of the letter. Jervis begins by looking for the statements that are closely tied to mention of Paul himself in the letter. But since 1 Timothy 1:15 is a "trustworthy saying," the question arises as to whether the other sayings similarly described here and in 2 Timothy may have a similar function or whether their existence might modify the thesis significantly.

K. D. Tollefson

An unusual approach is taken by K. D. Tollefson who has studied the phenomenon of revitalization in the secular world and applied the insights to biblical study: “the past and present values, customs and beliefs—which produce dissonance arising from the distortions that exist between them—are analyzed and recombined into a new synthesis, a new mazeway, or a new Gestalt” (146). A visionary (Paul) experiences a conversion (Titus 1:1-3); he communicates his blueprint for change to the rest of the society (Titus 1:4); he appoints leaders and organizes the followers to implement change (Titus 1:5-9); he devises strategies to counter internal resistance (Titus 1:10-16); the vision is transformed into the ordinary life of the people (Titus 2:1–3:7); and the society is encouraged to integrate these new values into its life and make them routine (Titus 3:8-15). In this way Tollefson argues that the various parts of the letter fit together into a coherent whole.

Authorship

In addition to the discussion in the commentaries there have been a number of studies devoted to the broader question of the use and legitimacy (or illegitimacy) of pseudepigraphy in the early church.⁹

T. L. Wilder

In his yet to be published thesis (summarized in his article) T. L. Wilder raises the hypothetical question: if there were pseudonymous letters in the New Testament, (1) were they not meant to deceive their original readers, but did in fact do so? or (2) were they not meant to deceive their original readers, and did not in fact do so? or (3) were they meant to deceive their original readers, and did in fact do so? The fourth theoretical possibility, that they were meant to deceive, but did not do so, is not an option. Wilder produces evidence that (despite assertions to the contrary) the concept of literary property did play a role in the ancient world. Next, he shows that there are some parallels between the disputed New Testament letters and paraenetical pseudonymous letters in the Graeco-Roman world. Third, he gathers together the evidence that from the second-century onwards Christians did not accept apostolic pseudepigrapha and regarded them as deceptive. Fourth, he shows the importance attached to apostolic authorship and authority, and argues

⁹ On the assumption that the letters are pseudonymous, R. Burnet claims that pseudepigraphy is not “an innocent play on the author’s name” but “a genuine literary technique,” and argues that 2 Timothy shows actualization of a concrete past situation whereas 1 Timothy and Titus demonstrate “anachronism” in which a present situation is transferred into the past to gain the authority of a figure from the past.

that the attitudes of the first and second-century churches were the same (despite the claim of some that the first-century church was less restrictive). Fifth, he argues that the disputed New Testament letters contain personal details and the like which give them the appearance of authenticity; in other words, if they are not authentic, the pseudonymous authors endeavored to give the impression of authenticity. On the basis of these arguments Wilder concludes that it is more likely that, if there are pseudonymous writings in the New Testament, they would have been intended to deceive the readers regarding their authenticity (and succeeded until the era of modern criticism). Wilder himself holds that there are no pseudonymous writings in the New Testament, and what his thesis aims to exclude is the possibility that there were non-deceptive, pseudonymous writings in the New Testament.

J. Duff

These findings are paralleled in the simultaneous, independent work of J. Duff. He also demonstrates the importance of the concept of literary property. He also studies the concept of authorship and shows that there was a close connection between authorship and authority in Judaism. Likewise, he confirms that there was no discontinuity between first and second-century Christianity over the link between authorship and authority, so that pseudonymity would have met with disapproval throughout this period. If pseudonymous works were accepted, it was because they were wrongly believed to be authentic. Such works were intended from the beginning to deceive their readers.

A. D. Baum

A third contribution to the topic is the thesis in German by A. D. Baum. It helpfully includes as an appendix a collection of the significant relevant ancient sources in their original languages and in German translation. He summarizes his work as follows: "a statement was considered authentic if merely the wording did not come from the person to whom the statement was attributed. However, a statement was not considered to be authentic if the content did not come from the alleged author."¹⁰ So a composition by a secretary would be authentic provided that the contents stemmed from Paul and not from the secretary (although the latter might have expressed it in his own words). Baum denies that a composition by a follower of Paul after his death would have been regarded as a composition with no intent to deceive unless the content stemmed entirely from Paul and it was not cast in the form of a letter written in specific circumstances.

¹⁰ From the author's own English summary of his argument (Baum, 195).

The importance of these contributions is that they show good reason to reject the view espoused by D. Meade that the early church was “soft” on deceptive pseudonymity in the first century and that its attitude hardened only later. Inevitably they leave some issues open or capable only of probable conclusions in view of the complexity of the issues. There is not only the phenomenon of Jewish apocalyptic but also the question of the authorship of large tracts of the Old Testament which are anonymous or which are a blend of composite authorship and later editing and expansion. In the latter case, we are looking at works which already in the first century belonged to hoary antiquity and were doubtless generally regarded as being by their “obvious” authors (if there was one). In the former case, there is as yet no clear solution, although Duff argues that intentional “literary fiction” is not necessarily the right answer. Among the views specifically targeted by Baum is the kind of proposal that I myself have offered. His argument is that there is no basis for the practice of allonymity that I have proposed, and that the suggestion of a fluid boundary between works written by a secretary during Paul’s lifetime and compositions by a follower thereafter cannot be substantiated.

What is not provided, however, by Baum is any sort of way of dealing with the situation posed by writings which have found their way into the canon although they were not written by the persons to whom they are attributed. The question is posed even more sharply perhaps by some of the material in the Old Testament which is generally understood not to have been composed by the persons to whom it appears to be attributed.¹¹

Theology, Christology and Soteriology

G. A. Couser

The centrality of *theology*, i.e. the understanding of God (the Father), in the New Testament has been increasingly recognized in a number of recent works. It is the subject of one recent article on the Pastoral Epistles by G. A. Couser,¹² who argues that the descriptions of God in 1 Timothy 1:17 and 6:15f. are not irrelevant descriptions of a distant, transcendent God, but are carefully crafted, corresponding portrayals of

¹¹ I gain the impression that contemporary evangelical scholars recognize that the composition of the Pentateuch was not the work of Moses, even if traditions stemming from him are incorporated. Since the Pentateuch does not identify its author but is strictly anonymous, this may not seem to matter very much and not to be a parallel to the issue at stake here. But the clear implication is that not every statement attributed to Moses (e.g. in the promulgation of laws) necessarily comes from him but may include later revisions and additions, and this raises the same kind of questions regarding authenticity.

¹² Cf. his unpublished Ph.D. thesis, “God and Christian Existence in 1 and 2 Timothy and Titus” (University of Aberdeen, 1992).

the God who is Savior (cf. 2:3-7; 4:10) and who is able to act in sovereign power in redemption; he saves in the way described in the letters and not in some other way than that taught by Paul and Timothy.

H. Stettler

H. Stettler, *Die Christologie der Pastoralbriefe*, takes its place alongside two other monographs on the same topic that have appeared recently: A. Lau, *Manifest in Flesh: The Epiphany Christology of the Pastoral Epistles* (Tübingen, 1996); and K. Läger, *Die Christologie der Pastoralbriefe* (Münster, 1996). Where Lau's work concentrated on the concept of epiphany and the use of tradition, and Läger emphasized the Pastor's virtual incorporation of Paul, his conversion and his preaching in the saving event itself, Stettler has undertaken a broader task. She gives a careful exegesis of all the relevant passages (with excellent summaries at each stage) and then attempts a synthesis of the exegetical material; this combination of approaches enables her to do justice to each text in its immediate context and then in the context of the Pastoral Epistles as a whole.

Over against attempts to deny that the Pastor held a Christology of pre-existence and incarnation Stettler argues that this is precisely what he taught, although he has expressed it using fresh forms of language. In response to attempts to show that the Pastor has hellenized Christian theology and drawn up his Christology in terms of contrast with the worship of pagan deities, she shows that his thinking is thoroughly grounded in Hellenistic Judaism, and with this tool he is able to formulate his teaching so that it will get across to the Hellenistic world. The Christology itself is shown to be thoroughly Pauline in its essential structure despite the differences in expression. Here Stettler argues that the Epistles display a considerable degree of dependence on the authentic Pauline Epistles, taking phraseology and teaching and re-expressing it to meet new situations. She argues that the opposition represents an early form of Gnosticism with a docetic emphasis, and the Pastor responds to this with his emphasis on the manhood of Jesus Christ and the fleshly reality of his resurrection. But she also argues that the Pastor makes use of other christological traditions in the early church, and in particular she traces the use of Son of Man traditions (linked to the concept of the Suffering Servant) and also of some Johannine strands of expression. The Pastor has thus drawn much more widely on early Christian traditions than has previously been detected; yet he is not an eclectic collector of material, but rather he takes up traditions and molds them to his own purpose. It emerges that the Pastor generally does not cite traditions, which might be separated by analysis from his own material, but rather is himself responsible for most of the material which has a

traditional flavor, and this flavor is due to his own creative use of the traditions. The stature of the Pastor as a theologian is correspondingly enhanced by this analysis of his methods. Throughout the book there is constant interaction with the work of Lau, with which she is in broad agreement, but it is a pity that she was not able to interact similarly to any extent with the work of Läger and her emphasis on the place of Paul in the saving process.

One or two points may be singled out for discussion. First, the author has rightly raised the question of the relationship of the Pastor to the Pauline Epistles. Assuming, as she does, that the Epistles are by a disciple of Paul, this question is unavoidable. There is a case that the similarities between the Pauline Epistles and the Pastoral Epistles cannot be used to *prove* that the author of the latter was somebody other than Paul himself but knew his work, but if it is held to be probable that the author was not Paul, the question of his knowledge and use of the Pauline Epistles does arise, and echoes which individually may be insubstantial become more likely in the context of the total impression; there remains, of course, the alternative that the author was thoroughly immersed in Paul's own teaching through personal knowledge and contact, in which case the echoes may be based on a broader acquaintance with Paul's teaching than simply a literary acquaintance with the Epistles. This is a point for further discussion.

Second, the author makes out a judicious case that the opposition reflected in the Epistles is docetic-gnostic. There is also a good case that the opposition is rather a combination of a mistaken understanding of Paul's own teaching coupled with a strong Jewish-Christian element that majored on speculative exegesis of the Old Testament associated with ascetical practices; on this view it is not so obvious that there was a heretical or skewed understanding of the person of Jesus. Despite Stettler's attempts to "mirror-read" the Epistles for evidence of a false understanding of Jesus, it is not clear to me that she has succeeded in defending the presence of Docetism in the church.

Third, the author is to be commended for her detailed discussion of numerous significant points. I mention her demonstration that the Pastor's use of "in Christ" is fully in harmony with that of Paul (even if the phrase is not used in such a wide manner). There is also her insistence that the doctrine of justification is essentially that of Paul. She agrees with W. D. Mounce that the background to the use of *palingenesi/a* is not to be found in the mystery religions.

G. Wieland

G. Wieland's unpublished thesis deals with the use of the "salvation" word group in the letters and is a careful exegetical examination of all

the relevant texts; each letter is treated independently so as not to read ideas from one letter into the others without adequate justification.¹³ The author is concerned primarily with synchronic study and does not explore to any extent the development of the ideas and their background. He produces a carefully nuanced exegesis of the material that throws fresh light on the texts. He considers the use of traditional language and Hellenistic formulations. There is some discussion of the views of recent scholars including those who see a decline from the soteriology of Paul, although more might have been done in this respect. The centrality of soteriology in the letters is clearly demonstrated. In 1 Timothy there is stress on the universality of the scope of salvation over against an exclusivist, ascetic heterodoxy; in 2 Timothy the doctrine is closely related to the need to encourage faithful, costly ministry in the face of harsh opposition; and in Titus there is the nurturing of a sense of Christian identity and community based on the appropriation of Old Testament soteriological categories and an emphasis on the consequent ethical transformation. In each case the doctrinal undergirding makes the paraenesis effective.

C. E. Ho

Another unpublished thesis tackles the question of whether the outlook represented in the letters can rightly be termed “missionary.” At first sight this may seem to be a complete misnomer since they are so taken up with the internal problems caused by the opposition in the congregations. Nevertheless, the underlying theology is a theology of salvation, and it is significant that Timothy is designated an “evangelist”; although the stress may be primarily on his pastoral role, it would be wrong to strip this term of its basic significance of being a missionary. The stress on prayer for all people and on God’s will for all people to come to a knowledge of the truth fits in with this; and, although it has been denied, the stress on godly living and adopting a positive attitude towards the surrounding society appears to stem from a missionary motivation rather than simply from the desire to maintain a low, conformist profile in order to avoid persecution.¹⁴

¹³ Wieland, therefore, should not fall under the criticism that Murphy-O’Connor, 632f., directs against H. Stettler.

¹⁴ The same position is taken by P. Trebilco (unpublished paper), who compares the rather different attitude to the world in Revelation. He points out that Titus 2:13 polemicizes against certain features of society—there is no uncritical acceptance of its standards and way of life—but the main motivation for closer relationships with society was missionary (1 Tim 6:1f.).

The Church and Ministry

S. R. North

S. R. North has written a thesis on “*Presbuteroi Christianoi: Towards a Theory of Integrated Ministry*,” which is summarized by the author in a brief report. He wants to date 1 Timothy and Titus as authentic letters of Paul shortly after 1 Corinthians. “Bishop” is a member of the house-church responsible for maintaining order in it, a “first among equals.” “Elders” is a broad term of respect for leaders. “Apostles-prophets-teachers” and “bishops-elders-deacons” were one group and the latter did not replace the former until late in the first century. There is much that is novel and controversial in the reported conclusions of this thesis, but I cannot comment further on a thesis that I have not seen.

L. Oberlinner

L. Oberlinner, author of a profound theological commentary in German on the Pastoral Epistles, has addressed the theme of Hellenism and Hellenization in the letters. He notes how the Pastor wants to hold fast to the Christology which he has learned from a collection of Pauline letters but nevertheless works it out differently. Here he goes over familiar territory with regard to the use of “Savior” and “epiphany.” He distinguishes two questions. First, why is the title of Savior so dominant? Is this due to the influence of the outside world or to an inner-Christian development (or to both)? Second, what difference did it make to the Christian congregations that their preaching now used a term that was current both inside and outside the church? Similar questions arise with the use of epiphany, and here Oberlinner notes the risks that accompany the use of terms current in the ruler-cults of the ancient world.

The ecclesiology is reflected in the lack of direct address to the church and the use of the concept of the household in which a single person held a position over the others and expected submission from them. The authority of the *paterfamilias* was decisive in the concept of the household in the contemporary world. Whereas in Paul the house is simply the meeting place for the church, now the household controls the structure. The *eOpi/skopoj* has full authority over the congregation.

Finally, he looks at the ethics of the letters. There is a strong tendency to urge conduct that would be approved by the surrounding world, including the subordination of wives and slaves. The aim is not to be different from the world, but to be like the world. The qualities required of wives are similar to those in the Pythagorean tradition. The

commendation of prudence (swfrosu/nh) as a very general quality ties in with ancient ethics.¹⁵

Oberlinner's case fits in with the conclusions that can be drawn from Collins' commentary. It is difficult to deny the degree of Hellenization that is going on. And it may be mentioned in passing that this is one powerful reason for not viewing the Pastoral Epistles as authentic letters of Paul, particularly if they are thought of as letters composed at intervals between his other letters: why should Paul tend to Hellenization only in these letters to his associates? The lack of address to the congregations is adequately explained by the fact that here we have letters to congregational leaders; we should not ignore the fact that Paul himself did exercise considerable control over his own congregations, and his colleagues would behave similarly. The authority of the *paterfamilias* was an accepted datum in the ancient world; its application in the church may be due to the withdrawal of a figure like Paul himself from control over the congregations which he had founded and the increasing role of local leadership. An important question is whether the material about elders implies a plurality of leaders in any given congregation; this seems to me the most natural explanation of the teaching in 1 Timothy 5; the tricky question is whether Titus 1 supposes the appointment of elders (plural) in each town or of one elder per town. The analogy of the synagogue favors the former interpretation, and elsewhere I have argued that the shift to the singular in Titus 1:6f. is natural. The counter-argument is that the imagery of the steward (oi0kono/moj) implies one person in control rather than several, but it should be noted that in Ignatius, *Polycarp* 6, apparently addressed to believers in general, the recipients are described collectively "as God's stewards and assessors and ministers."

D. G. Horrell

D. G. Horrell has a study of the use of a0delfo/j, "brother/sibling", in the Pauline corpus which notes the comparative sparseness of this designation for fellow-believers in the Pastoral Epistles and the development of oi]koj terminology; this indicates a shift from a more egalitarian society to the concept of the church as "a stratified and hierarchical community led by those men who lead their human households well" (309). Horrell is careful to nuance his case and to avoid

¹⁵ In an examination of the virtues associated with eldership, D. A. Mappes has queried whether the qualities desiderated in Christian leaders are essentially those approved in the secular society of the time and insists that they are more specifically Christian and stand in deliberate contrast to the vices castigated in the lives of the opponents. This is a useful cautionary note against over-emphasizing any conformity to secular society on the part of the church.

false absolute contrasts, but he may be in danger of assuming that the concept of brotherhood conveyed a more egalitarian ethos than was actually the case in the ancient world.¹⁶

P. Trebilco

A broader study of the terms used for self-designation is given by P. Trebilco as the first part of a study which will include the Johannine letters and Revelation. Like Horrell, he traces the decline in the use of “brothers” to the development of a more hierarchical leadership and to the development of a household model of the congregation which has a hierarchical structure. He also discusses the development of the term “believer” and links it to the growing importance of the concept of “the faith” as the body of traditional doctrine; what is believed has come to be important as the basis of Christian identity.

I. H. Marshall

I myself may well be in danger of trying to find in the Epistles a picture of the congregation and ministry which is more congenial to my own predilections, and in “Congregation and Ministry in the Pastoral Epistles” I have argued for a somewhat different picture in which there is more stress on the plurality of ministerial and leadership activities and roles in the letters. It is important to remember that congregational structures inevitably reflected the structures of the synagogue and of secular life, and we must beware of reading back our modern patterns of community and leadership and finding justification for them (and them alone) in Scripture; at the same time we should not downplay the elements in the New Testament which were beginning to transcend the contemporary culture.

Women in the Pastoral Epistles

J. M. Holmes

J. M. Holmes has produced a major study of 1 Timothy 2: *Text in a Whirlwind: A Critique of Four Exegetical Devices at 1 Timothy 2.9-15*, significant both because of its wide-ranging critique of other scholars and also because of its own original contribution to the discussion. His broad approach is to emphasize that linguistic, grammatical, literary and contextual considerations are primary and to insist that interpretation must rest on solid grounds rather than a chain of speculations. He is, therefore, fairly critical of much scholarship on the passage. His own contribution is helpfully summed up in terms of what he calls four

¹⁶ I owe this suggestion to an unpublished paper by A. D. Clarke.

exegetical “devices” or tools that help to get at the meaning of the passage. These consist in examinations of (1) the immediate context; (2) the broader context of the passage in the letter; (3) the relevance of parallel teaching; and (4) the nature of the theological foundation. In carrying out his study he makes particular use of recent research into the aspect of Greek verbs.

As regards immediate context, he questions the universal assumption that 1 Timothy 2:1-2, 8-12 deals with activities taking place in the congregation. He holds that the whole of 2:1-3:13 deals with the character of believers (and leaders) and not with what they do in the congregational meeting. The prayer in vv. 1-2 is offered “in every place” and not necessarily in the meeting. The material in vv. 8-12 deals with the character of those who pray rather than with their prayers. In particular, vv. 11-12 do not necessarily deal with learning in the congregation. The aspect of the verbs is significant, and yields the translation, “I also permit a woman neither constantly to direct, nor to dominate a man. She should be tranquil.”

The broader context is to be found in the situation addressed in the letter. The Pastoral Epistles are not church manuals. The primary background is not false teaching (it is rather the foolish chatter and controversy from which heresy emerges). The three letters are not addressed to the same situation, and therefore one cannot arrive at a picture of the false teaching by adding all the information together. 1 Timothy 1:3 does not express the purpose of the letter but only its first concern, and the statements in 1:18 (understood to refer to 2:1ff.) and 3:14f. suggest that the teaching in between is meant to be universally relevant (and not simply a local response to a local problem). As for the heresy, a very diverse picture is to be found, with some passages referring to people who are not within the congregation, or to events still future. In particular, passages about women do not refer to specific local problems unless there is contextual evidence to show that they do. All this leads up to a case that there is nothing to suggest that the teaching in 2:9-15 has anything to do with an alleged connection between the women and false teaching. There is no convincing evidence that the women were deserting traditional female roles. It follows that the teaching in 2:9-15 is of universal and not just local application.

The third section discusses the relationship of the passage to 1 Corinthians 14:34-35. The various interpretations of this passage proffered by recent scholars are weighed and nearly all found wanting. Only two possibilities survive as worthy of consideration. The first is that the passage is a later interpolation in the letter (so, e.g. G. D. Fee; P. B. Payne), a view for which the evidence falls short of being compelling. The second is the much less commonly held view that vv. 33b-35 are a

quotation from a Corinthian letter to which Paul replies with a rejection in v. 36; Holmes thinks that this solution has the least difficulties. It follows that this passage is extremely problematic as background to 1 Timothy 2.

The fourth section tackles vv. 13-15. The author argues that the “for” (ga/r) in v. 13 is a redundant introduction to a citation (as in 2 Tim 2:11), and that 3:1a refers back to this citation as a “trustworthy saying.” Hence the key to interpretation of this section is that it is a citation of Jewish material (Holmes claims that 1 Tim 4:8f. is not necessarily Christian either.). A pointer to this character is detected in the use of the perfect *ge/gonen* in v. 14 which is used to “spotlight” this particular action. It is claimed that this same phenomenon is found in a number of other quotations or expositions of the Old Testament in the New Testament.

Holmes rejects the usual passages cited as possible background (*Sir* 25:24; *Apoc. Moses*¹⁷). He suggests that the point of the original passage may be different from the use that 1 Timothy makes of it. It is concerned purely with Eve’s entry into a state of transgression. V. 15 belongs to the citation and states that she (Eve) could expect to be saved through the (ongoing process of) child-bearing (culminating in the coming of the Messiah) set in train by her union with her husband, provided that they (Adam and Eve) were to live appropriately in faith.

In short, women “must dress appropriately, learn obediently and tranquilly, and not constantly . . . go on and on [at anyone?] or . . . play the dictator over a man. Having drawn this parallel [sc. between the behaviour of men and women], he is reminded of a saying which captures such mutual male-female responsibility to live godly lives, a saying which recalls that both Adam and Eve must live in faith, love and holiness with good sense if the promise of Gen. 3.15 were ultimately to be fulfilled” (300). Later the passage was misunderstood to apply to congregational meetings, the influence of the teaching rejected in 1 Corinthians 14 worked in the same direction, and the traditional understanding of the passage arose. It follows that Genesis is not used to give a scriptural basis for the silence of women in church.

My general feeling on reading the book is akin to that when I read critiques of the Two-Document Solution of the Synoptic Problem: they show that there are weaknesses in the arguments commonly adduced to support it, but the alternative solution offered appears to have even greater problems and the old solution still commends itself as better. Holmes’ work certainly shows up some weaknesses, not necessarily fatal ones, in the more traditional type of exegesis of the passage, but his own view does depend upon some rather speculative and dubious moves.

¹⁷ On this text see the detailed study by B. Heininger who argues that it does not present Eve as subordinate to Adam.

There are a number of places where he tends to assume points that are important to his thesis without much discussion or to assume that some interpretations have been refuted by other scholars again without discussing the relative strengths of the arguments.

Scholars have always recognized that the chapter is concerned with the behavior of men and women in their ordinary life outside the congregational meeting, but this does not mean that their behavior within the meeting is excluded from consideration (as Holmes seems to come near to saying). Further, the context of the use of “teach” in the Pastoral Epistles does not encourage the very general sense given to it by Holmes. Above all, the stress laid on the aspect of the verb (“constantly to direct”) seems most unnatural. To say that “the Author has chosen to prohibit the *continual* practice of those actions, not the actions themselves” (94) is casuistic and unconvincing. Nor is the nature of the problem that is being addressed exactly clear. Holmes adopts the negative sense of *au0qente/w* rightly in my view but without any detailed discussion of this crucial point over against those who take the word positively.

He has shown the need for care in delineating the heresy, but he is over-cautious about the use of the evidence which seems to me to be more unified than he allows. To suggest that the concern is the foolish chatter arising from heresy rather than the false teaching itself (108) is splitting hairs and does not do justice to the amount of space spent on the latter.

The discussion of 1 Corinthians 14 is very careful and deserves consideration, since it is extremely hard to believe that Paul himself wrote or agreed with the content of vv. 34-35.

The biggest problems concern the novel proposal regarding the origin and function of 1 Timothy 2:13-15; this discussion is very technical and cannot be taken up here. Clearly, the backward reference of 3:1a cannot be used as a foundation for the theory of a citation (and Holmes does not build upon it), since there is at least as strong a case (I think probably stronger) for it having a forward reference. If the passage is interpreted as Holmes takes it, its relevance to the preceding verses is far from obvious, the original interpretation of the “child-bearing” is not likely to have been apparent to the readers, and the reference of v. 15b to Eve and Adam is surprising. Holmes has not done sufficient to make his proposal plausible over against the usual type of understanding of the Genesis reference (surprisingly he does not critique the scholarly interpretations of vv. 13-14 in any detail, confining his attention to the variety of views taken of v. 15).

Other Contributions

Controversy over this passage shows no signs of subsiding. P. H. Towner has given a helpful survey of the radical feminist and the biblical feminist approaches in a rather inaccessible journal and made some pertinent criticisms of each of them. Different views are presented in dialogue by the essayists in Beck and Blomberg. L. L. Belleville presents an egalitarian understanding of the passage. She emphasizes that 1 Timothy is a corrective document in many respects, dealing with specific things that were not right in the church. Calm, quiet behavior is required of the women. She argues that teaching was an activity, not an office, and was required of all believers (Heb 5:12; Col 3:16). The verb *au0qente/w* does not refer to the ordinary exercise of authority but to domination or gaining the upper hand, and what is condemned is not ordinary teaching but teaching in which women were trying to dominate men. The women were being deceived by the false teachers (hence the reference to Eve's deception by the serpent).

The complementarian view is presented in the same volume by T. R. Schreiner, but he offers essentially a repetition of his previously published views.

B. W. Winter has argued that the background to the passage is the rise of a "new" kind of wife in the higher levels of society who claimed for herself the indulgence in sexuality of a woman of pleasure (i.e. the same sexual freedom as her husband claimed) and used forms of contraception and abortion to avoid having to raise children. The letter calls Christian wives not to follow this example. This article is a sample of what we may expect in a forthcoming book which will range over the whole area more widely.

Lastly, K. Giles has advanced the thesis that the complementarian view as it is presented nowadays is not in fact the traditional understanding of the passage in that its appeal to the concept of women having different roles from men is a novelty and is inappropriate for understanding the rationale of the biblical teaching. His critique is answered in detail by A. J. Köstenberger, and Giles responds to his criticisms.

The problems of the passage occur on the levels of both exegesis and exposition. While there is a growing consensus on some aspects of the exegesis, there remain issues where there is still no agreement. It may be suspected that so-called complementarians and egalitarians look for support for those exegetical decisions which favor their own over-all understanding of the place of women in the church today. Answers to questions regarding whether the teaching here is a response to a particular problem or is intended to be of general application tend to be tied to different understandings of the original purpose of the passage. At

the same time, the question as to how the passage is to be applied today is differently answered.

Here the work of W. J. Webb is of great importance with his attempt to produce objective criteria for seeing the teaching of particular biblical passages as culturally relative and to argue for a redemptive trajectory in the Bible that justifies our going beyond Scripture but always in the direction prescribed by Scripture.¹⁸

The whole question of women is placed in a wider context by G. C. Streete in her examination of the motif of asceticism (a1skhsij) as a key to understanding what is going on in the letters. The pattern of behavior advocated in the letters is not opposed to society so much as to individual desire; self-control is inculcated as the way for the church to survive as a corporate institution, and therefore it is understood as submission to the communal rules rather than to a personal ideal of conduct. The asceticism that is advocated is not in regard to food, drink, sexual activity and family life, but rather subjection to the life of the community in which each person has their proper place. But we may wonder whether it is helpful to call this “asceticism”; what is the alternative?

Conclusion

This has been a record of ongoing research and study in which there has been much further illumination of the issues raised by the Pastoral Epistles but we remain as far from a consensus as ever. There is a clear polarity between the two types of interpretation. The more traditional tendency to relate the letters closely to Paul, whether as direct compositions or as material written in his name by another hand, and to see their theology as having essentially Jewish-Christian roots, has been given solid scholarly backing. Streete’s comment that pseudonymity is the view of “nearly all modern commentators on the Pastoral Epistles”¹⁹ is somewhat exaggerated (cf. L. T. Johnson’s comment noted above). Nevertheless, the view that the letters are considerably later pseudonymous compositions continues to have powerful support and cannot be airily dismissed by conservative scholars. There has certainly been a renewed appreciation of the theology of the letters and important explorations of its relationship to earlier Christian traditions side by side with the recognition that much light is shed on the letters by placing

¹⁸ The problems of 1 Tim 5:3-16 are handled by M. Tsuji. He argues that the author’s view is that not all women who were regarded as widows at this time were to receive care from the church. He adopts the view of some earlier scholars that such “widows” included younger women who had never been married at all, and the author was rejecting the ascetically-oriented false teaching which was encouraging them to continue a celibate life as “widows” who were provided for by the church.

¹⁹ Streete, *op. cit.*, 315.

them in the context of Hellenistic moral teaching. The letters bear a clear witness to the ongoing efforts of the early church to bear witness to the gospel despite the opposition in some congregations to the Pauline gospel and with a view to communicating it meaningfully in the wider world. The vital question of how this presentation of Christian doctrine and practice is to be appropriated for our contemporary world is still far from settled.

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A Brief Defense of the Pastoral Epistles' Authenticity

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Scholars cast more doubt on the authenticity of the Pastoral Epistles than on any of the other Pauline letters. Some argue that the Pastorals were written after Paul's death by a writer who used the apostle's name to strengthen the authority of these letters.¹ Others suggest that these writings were composed by a disciple or later admirer of Paul who included some genuine notes from Paul in his work.²

Those who argue against the Pauline authorship of the Pastorals do so on the basis of the following (or at least similar) criteria.³ First, they stress that the vocabulary and style of these letters differ from the other Pauline epistles. Many words found in the Pastorals do not occur in the other Pauline writings⁴—for example, the term “godliness” (eu0se/beia, 1 Tim 6:11). Moreover, 175 different *hapax legomena* appear in the Pastoral Epistles which are found nowhere else in the New Testament⁵—for example, the terms “slavetraders” (a0ndrapodisth=j, 1 Tim 1:10), “perjurers” (e0ti/orkoj, 1 Tim 1:10) and “integrity” (a0fqori/a, Titus 2:7). Stylistic differences also exist between the Pastorals and the rest of the Pauline corpus—for example, several particles are absent from the Pastoral Epistles but present in the other Paulines.⁶ Such contrasts lead

¹ For example, Lewis R. Donelson, *Pseudepigraphy and Ethical Argument in the Pastoral Epistles* (Tübingen, Mohr, 1986). See also David Meade (*Pseudonymity and Canon* [Grand Rapids: Eerdmans, 1986]) who argues that the pseudonym is an attribution of authoritative tradition.

² For example, P. N. Harrison, *The Problem of the Pastoral Epistles* (London: Oxford, 1921). More recently, see I. Howard Marshall, in collaboration with Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles*. ICC (Edinburgh: T & T Clark, 1999). He believes the Pastorals are not pseudonymous but allonymous, i.e. a later compiler arranged Pauline traditions and materials without any intention to deceive his readers.

³ The arguments used against the Pauline authorship of the Pastorals are extensive and quite technical and cannot be taken up in full here.

⁴ D. Guthrie, *New Testament Introduction* (Downer's Grove, IL.: IVP, 41990), 619.

⁵ *Ibid.*

⁶ *Ibid.*

many to believe that Paul did not write the Pastoral Epistles. However, this argument does not consider that the variations in subject-matter, occasion, purpose, and addressees may account for many of these differences.⁷ The use of a secretary by Paul may also explain the presence of many words in the Pastorals. Stylistic arguments tend to be quite subjective and unimpressive. Differences exist within the other Pauline letters that are just as extensive as those between the Pastorals and the rest of the Pauline corpus.⁸ Furthermore, the Pastoral Epistles are simply too brief to determine with accuracy the writing habits of a particular author.⁹

Second, defenders of pseudonymity in the Pastorals contend that the church structure in these letters is too advanced for Paul's time.¹⁰ That is to say, the Pastorals are said to correspond to a later period when church government was more organized and controlled.¹¹ Moreover, opponents of authenticity often argue that the Pastoral Epistles reflect a church government of monarchical bishops. However, the fact that Paul appointed elders at the start of his missionary work strongly shows his concern for orderly church government (cf. Acts 14:23).¹² Other biblical passages also indicate that church structure played a key part in Paul's ministry (cf. Acts 20:17-28; Phil 1:1; etc.). Furthermore, the instructions regarding bishops in 1 Timothy and Titus simply do not reflect the monarchical church government which began to develop in the second century.¹³ For example, in Titus 1:5-7 the word "overseer" is used interchangeably with "elder," and since elders are to be appointed in every town, there is no indication of monarchical government.

Third, those who argue against the Pauline authorship of the Pastorals date the heresy opposed in these letters later than Paul's lifetime. In the second century, gnostic heretics came on the scene denying the resurrection of Christ and practicing both a moral license and rigid

⁷ Ibid., 633.

⁸ For example, Paul's letter to the Philippians contains many words that are not found in Paul's other writings nor in the whole of the NT. Do we then conclude that Philippians is pseudonymous? No scholar that I know of is willing to do so. The unique words found in Philippians, like those in the Pastorals, can be plausibly explained by Paul's specific purpose for writing these letters. For more examples, see Guthrie, *Introduction*, 635.

⁹ Thomas D. Lea, "Pseudonymity and the New Testament," *New Testament Criticism and Interpretation* (Grand Rapids: Zondervan, 1991), 535-559; 553. Lea's article was considerably updated by me in "Pseudonymity and the New Testament," *Interpreting the New Testament*. eds. David Alan Black and David S. Dockery (Nashville: Broadman and Holman, 2001), 296-335.

¹⁰ Guthrie, *Introduction*, 615.

¹¹ Ibid. 616.

¹² Ibid., 625.

¹³ Ibid., 627.

asceticism.¹⁴ Advocates of pseudonymity in the Pastorals argue that the words “myths” and “genealogies” in 1 Timothy 1:4 pertain to a developed Gnosticism of the second-century.¹⁵ They also contend that the Greek term for “opposing arguments” (*aōntiqe/seij*, another *hapax*) in 1 Timothy 6:20 referred to the title of a second-century work written by the heretic Marcion. However, those who defend the Pauline authorship of the Pastorals point out that Gnosticism in its incipient form stretched back into the first century and likely operated in Paul’s time.¹⁶ Moreover, they note that the false teaching in these letters contained many Jewish elements (1 Tim 1:7; Titus 1:10, 14; 3:9) as well as gnostic characteristics.¹⁷ Consequently, the heresy combated in the Pastoral Epistles is not a developed Gnosticism which requires a date later than Paul’s lifetime.

Fourth, supporters of pseudonymity contend that the Pastorals do not emphasize characteristic Pauline doctrines like the Fatherhood of God, the believer’s union with Christ, the work of the Holy Spirit, and the cross.¹⁸ Many also suggest that too much of a concern for the transmission of “sound teaching,” i.e. tradition (1 Tim 2:4), and the use of creeds (cf. 1 Tim 3:16; 2 Tim 1:13-14; 2:2; Titus 2:11-14, etc.) in the Pastorals reflect Christianity at the end of the first century.¹⁹ However, standards of this nature are not accurate criteria for determining authenticity. The so-called absence of typical Pauline themes is overstated. For example, the lack of references to the Holy Spirit in the Pastoral Epistles (found only in 1 Tim 4:1; 2 Tim 1:14; Titus 3:5) is not as big a problem as it first may seem. Colossians and 2 Thessalonians mention the Holy Spirit only once; Philippians also refers to the Spirit very few times. Moreover, the emphasis on Christian doctrine in the Pastorals does not require a later date. During his ministry, Paul stressed holding firmly to tradition (cf. 1 Cor 11:2), and often cited creedal sayings and hymns in his letters (cf. 1 Cor 15:3-5; Phil 2:6-8; Col 1:15-17, etc.).²⁰

Finally, opponents of the Pauline authorship of the Pastoral Epistles argue that these letters contain historical allusions to Paul’s life which cannot be placed within the book of Acts. For example, Paul has been with Timothy and left him in Ephesus to combat false teachers while he went to Macedonia (1 Tim 1:3); similarly, he has left Titus in Crete (Titus 1:5); Paul also referred to Onesiphorus who had been seeking for

¹⁴ Lea, “Pseudonymity and the New Testament,” 554; Guthrie, *Introduction*, 617.

¹⁵ Lea, “Pseudonymity and the New Testament,” 554.

¹⁶ Guthrie, *Introduction*, 617.

¹⁷ Lea, “Pseudonymity and the New Testament,” 554; Guthrie, *Introduction*, 628.

¹⁸ *Ibid.*, 618.

¹⁹ *Ibid.*, 619.

²⁰ *Ibid.*, 632.

him in Rome (2 Tim 1:16-17); and he is now a prisoner (2 Tim 1:8, 16; cf. 4:16). This objection suggests that only what is recorded in the book of Acts may be considered authentic. Traditionally, defenders of the authenticity of the Pastorals respond to this argument with the theory that Paul was released from his imprisonment in Acts 28, travelled back to the East, and was later arrested and imprisoned in Rome again.²¹ Under this view, the references to Paul in the Pastorals cannot be placed within the data of Acts because they happened at a later date. Those who hold to the Pauline authorship of the Pastorals also point out that the book of Acts does not record many details of Paul's life (cf. 2 Cor 11).²² Thus, the fact that Acts does not record a second Pauline imprisonment in Rome is not unusual. If Paul had been martyred at the end of his imprisonment recorded in Acts 28, it is difficult to imagine that the author would have completed his work without mentioning this event.²³ Moreover, the fact that Paul expected to be released from prison in Philippians (1:19, 25; 2:24), while he did not in the Pastorals (2 Tim 4:6-8), also suggests a subsequent Roman imprisonment. Furthermore, a social-historical study of Paul in Roman custody in Acts 28 indicates that Paul was likely released.²⁴

External evidence from the early church also attests to the Pauline authorship of the Pastoral Epistles. Several early church leaders accepted these letters as canonical and Pauline—for example, Ignatius, Polycarp, Clement of Alexandria, Tertullian and Irenaeus. Eusebius, the early church historian, said, “The epistles of Paul are fourteen, all well known and beyond doubt.”²⁵ These “fourteen epistles” included the Pastorals. Furthermore, the Pastoral Epistles are listed among the Pauline letters in the Muratorian Canon. The Pauline authorship of the Pastorals was not seriously questioned until the nineteenth century.

The external evidence above is in keeping with the only extant documentation of known early Christian responses to pseudonymity, which shows that the church squarely rejected it when discovered. For example, Tertullian recorded that Asian church elders ousted a colleague from his post for writing out of “love for Paul” the apocryphal *Acts of*

²¹ As Lea (“Pseudonymity and the New Testament,” 555) has succinctly summarized.

²² Guthrie, *Introduction*, 622.

²³ *Ibid.*, 624.

²⁴ Brian Rapske, *Paul in Roman Custody. The Book of Acts in its First Century Setting*, Vol. 3, ed. Bruce W. Winter (Grand Rapids: Eerdmans/Carlisle: Paternoster, 1994), 191. He states, “The custody in Rome as Luke reports it and the probable material basis of the deliberations leading to that custody . . . constitute a significant and highly-placed Roman estimate of the trial's probable outcome; i.e., that Paul will be released.”

²⁵ Eusebius, *Hist eccl* 3.3.

Paul, which included the pseudo-apostolic letter of *3 Corinthians*.²⁶ Despite the presbyter's profession that he had meant well when he wrote the work, his action warranted removal from office. The elders did not condemn the man because, in the apocryphal story, he had allowed a woman to baptize; rather, they removed him for either writing a work that fictitiously bore Paul's name or for composing a fiction about the apostle. Likewise, Serapion, bishop of Antioch, rejected the use of the apocryphal *Gospel of Peter* in the church at Rhossus.²⁷ He had initially allowed the church to read the book because he thought it was authentic. However, when he further examined the work, he discovered that it contained false teaching and forbade its use. Serapion rejected the *Gospel of Peter* because of its heresy and its pseudonymous authorship.

In light of all the evidence, a resort to a pseudonymous authorship for the Pastoral Epistles is not necessary. They, like the rest of the New Testament writings, may be relied upon as authentic and trustworthy. Those who say that the Pastorals are pseudonymous need to take a closer look at the evidence for the onus of proof weighs heavily upon them.

²⁶ Tertullian, *On Baptism* 17.

²⁷ Eusebius, *Hist eccl* 6.12, 2ff.

Using the Law Lawfully: A Short Study on Paul and the Law in 1 Timothy

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For someone who has been “laboring in the word and teaching,” or even just a good student of the Scriptures, to mention a given biblical book is to bring to mind a set of ideas, impressions, even events. For many, to think of the Pastoral Epistles is to think of “chair” passages in bibliology. Certainly at the top of the list would be the great passage of 2 Timothy 3:15-16 on the inspiration of the Scriptures. Closely associated may also be Paul’s admonition to “handle accurately the word of truth” (2 Tim 2:15). To these one could also add 1 Timothy 1:9, “the Law is good provided that it is used appropriately, since we know that the Law was not enacted for the righteous man” In this brief study, the goal is to probe this passage in order to see if it can contribute anything to the area of bibliology known as hermeneutics. What does this passage reveal about the principles guiding Paul in his interpretation of the Law? Does this passage or surrounding context actually illustrate how these principles function? In the process we will need to unpack some interpretively challenging issues in order to show that hermeneutics is at the heart of this passage. Then we will move on to try to surface the hermeneutical principles at work as well as any indications as to how these principles are actually worked out in the text. In the end, this will hopefully make a small contribution to that endless discussion on Paul and the Law as well as to the relationship of the approach to the Law in 1 Timothy to that of Paul elsewhere.¹

¹ Space will not allow a full presentation of why this author sees the traditional view of Pauline authorship as the most *historically* plausible and convincing explanation for the production, content, and canonical status of these letters. For a thorough defense, as well as a nearly complete bibliography on the issue of the authenticity of these letters, see W. D. Mounce, *Pastoral Epistles*, WBC 46 (Nashville: Thomas Nelson, 2000), lxxxiii-cxxix. For a concise overview of the issues with penetrating insights, see S. E. Porter, “Pauline Authorship and the Pastoral Epistles,” *BBR* 5 (1995), 105-123, and “Pauline Authorship and the Pastoral Epistles: A Response to R. W. Wall’s Response” *BBR* 6 (1996), 133-138.

Preliminaries: Hermeneutics at the Heart

Surprisingly for a passage that has received so little independent attention, 1 Timothy 1:8-11 is full of grist for the interpretive mill. And because the primary thrust of this paper is to get at the hermeneutical assumptions and principles at work here, there is a need to address a number of these interpretive issues to set a foundation for our discussion.

First, a careful attention to the thought flow of 1 Timothy 1:3-20 and a recognition of its connections with 3:14-16 and 6:2b-21 is necessary. To begin with 1 Timothy 1:3-20, we find that it is a distinct literary unit held together by an *inclusio* framework.² The framework is centered upon the “command” to Timothy given via prophetic utterance (1:18), elucidated initially in 1:3-5 and revisited in v. 18. With regard to the section that will occupy our attention, 1:8-11, this paragraph itself asserts the proper approach to the “Law” over against the aberrations of the antagonists attacked in vv. 3-7. Then the section immediately following, 1:12-17, goes on to elaborate on what Paul means by τὸ ἐπιτελεῖν τὴν ἐπιτολὴν τοῦ κυρίου (v. 11b).³ As such, 1:12-17 not only explains what Paul means by “entrusted,” but this section also explicates the nature of the “gospel” which serves as the ultimate interpretive norm (κἀτα, v. 11a), in some sense, that moves Paul to condemn the opponents’ use of the Law in vv. 3-7.

Second, 1 Timothy 1:3-20 stands alongside 3:14-4:16 and 6:2b-21 in that each of these passages demonstrates a common arrangement of conceptual units.⁴ Each passage begins by referring to some specific aspect of the danger threatening the Ephesian community (1:3-11; 3:14-4:5; 6:2b-10), continues with a reminder of the personal call/charge from God to Paul (1:18-20) or to Timothy (4:6-10; 6:11-16), and concludes with an encouragement to Timothy to stand strong in his opposition to the false teaching (1:18-20; 4:11-16; 6:17-21). At the same time, this rough parallelism gains additional depth by the fact that key concepts are developed and extended through them. So, e.g., when it is seen that the charge to promote the οἰκονομία τοῦ κυρίου (1:4) is recalled and elaborated on in the instructions on how to live as a member of God’s household (3:14), a household that has its possibility and foundation in the christologically centered τὸ θεοσεβεῖν

² I. H. Marshall, *The Pastoral Epistles* (Edinburgh: T & T Clark, 1999), 361 and G. Couser, “God and Christian Existence in the Pastoral Epistles: Toward Theological Method and Meaning,” *NovT* 42/3 (2000), 273.

³ G. Fee, *1 and 2 Timothy, Titus* (Peabody, MA: Hendrikson, 1984), 50.

⁴ For a detailed development of the interconnections between these sections as well as of the theological development that results, see Couser, “Christian Existence,” 272-76. This builds off of (with some modification) the earlier work by P. Bush (“A Note of the Structure of 1 Timothy,” *NTS* 36 [1990], 152-156).

musth/rion (3:16) and finds its life “now and to come” in the pursuit of eu0se/beia (4:7-8), one can understand how eu0se/beia can serve in the concluding section (6:6) as the shorthand, alternate designation of the life that promotes the oi0konomi/an qcou= of 1:4, even without a direct reference back to the household concept.⁵

Beside these structural considerations are a number of other foundational interpretive issues needing consideration. There has been some discussion concerning the nature of the “Law” in 1 Timothy 1:8 and 9 (cf. nomodida/skaloi, v. 7). What is the Law that Paul is referring to here? With regard to the reference in 1:8 there is very little doubt that Paul is speaking of the OT Law in some sense.⁶ The discussion of the Law in 1:8 is set over against the misuse of the Law by false teachers in the Ephesian community (v. 7). The community context suggests “Scripture” to be the sense which we should attach to “Law.” Moreover, elsewhere in these letters, the Jewish character of the antagonists (oi(e0k th=j peritomh=j, Titus 1:10) and their interest in “Jewish myths,” myths being associated with the aberrant use of the Law in 1 Timothy 1:4, strongly point to the OT Law as the object whose use is at issue.⁷ That is, the Law in the sense of the Mosaic Law is strongly suggested by the opponents interest in “genealogies” (1 Tim 1:4; cf. Titus 3:9), presumably the portions of the OT found in the Mosaic Law,⁸ and by the implicit reference to the Decalogue in the “vice list” of 1 Timothy 1:9-10.⁹ Interestingly enough, this implicit reference can be read as a bit of biting irony in that the Law to which the antagonists are appealing in their confident incompetence condemns them. They find themselves to be working against the Law in their opposition to “sound teaching” (1:10b) like the very types of people mentioned in the Decalogue

⁵ Couser, “Christian Existence,” 271-275.

⁶ L. Donelson (*Pseudepigraphy and Ethical Argument in the Pastoral Epistles* [Tübingen: Mohr-Siebeck, 1986], 126) suggests that the false teachers, with their interest in “genealogies” and “myths,” might have been “puzzling out the difficulties in Paul with a detailed an aggressive hermeneutic of the OT” (cf. S. Westerholm, “The Law and the ‘Just Man’ [1 Tim. 1:3-11],” *ST* 36 [1982], 81).

⁷ For the commonality of the heresy envisioned as threatening the communities at Ephesus and Crete (although noting some distinctions with regard to the latter), see Towne, *Goal*, 21-45. On the difference of approach between 1 & 2 Tim and Titus, the latter being more apotropaic in nature, see G. Fee, *1 and 2 Timothy and Titus* (Peabody, Mass.: Hendrickson, 1988), 11, and S. Caulley, “Fighting the Good Fight: The Pastoral Epistles in Canonical-Critical Perspective,” *SBLSP* (Atlanta: Scholars Press, 1987), 561.

⁸ J. N. D. Kelly, *The Pastoral Epistles* (Peabody, MA: Hendrickson, 1960), 45; Marshall, *Pastoral*, 366; E. Schlarb, *Die gesunde Lehre: Häresie und Wahrheit im Spiegel der Pastoralbriefe* (Marburg: Elwert, 1990), 83-93.

⁹ N. J. McEleney, “The Vice Lists of the Pastoral Epistles,” *CBQ* 36 (1974), 206-210; R. Mounce, *Pastoral Epistles* (Nashville: Thomas Nelson, 2000), 32.

dependent vice list.¹⁰ Or to put it another way, it confirms that these who would be nomodida/skaloi “do not know what they are talking about or what they so confidently affirm” (NIV; 1:7).

Although this reading of the passage argues strongly for understanding every reference to the “Law” in 1:8-11 as a reference to the Mosaic Law, not all commentators are convinced with regard to “law” in 1:9b. This use of “law” has been seen by some to be a more universalizing reference to law in general.¹¹ One might be excused for being puzzled at such an abrupt shift given that the immediate context deals so clearly with the Mosaic Law. Nonetheless, it is the text itself that gives commentators pause. To be specific, it is the apparent ambiguity of dikai/w| which gives rise to the shift. Is dikai/w| to be understood to refer to the “right-living” person in general (something akin to the modern “law-abiding citizen”) or to a Christian as a right-living person? Thus, we will need to decide on the referent of dikai/w| before we can remove any remaining ambiguity concerning the nature of the “law” in 1:9.

In the only known article that has undertaken a pointed study of 1 Timothy 1:8-11, S. Westerholm convincingly argues that the “righteous person” should be understood to be a “Christian as a right-living person.”¹² First, he notes that Paul is arguing against the applicability of his opponents’ esoteric treatment of the Law to the believers at Ephesus. This makes it very unlikely that he would shift his interest away from believers to the right-living person in general at this point. Second, he points out the contrast here is a contrast between the righteous person and all those opposed to the “sound teaching.” This suggests that it is a Christian who is being referred to because one of the marks of believers throughout 1 Timothy is their adherence to the sound teaching (cf. esp. 4:16). Third, Paul’s testimony that is closely juxtaposed¹³ to 1:8-11 in 1:12-17 puts forward the mercy and grace of

¹⁰ Cf. McEleney, “Vice Lists,” 210, and Marshall, *Pastoral*, 378.

¹¹ W. Lock, *A Critical and Exegetical Commentary on the Pastoral Epistles* (Edinburgh: T & T Clark, 1924), 12; B. S. Easton, *The Pastoral Epistles* (London: SCM, 1948), 110; M. Dibelius & H. Conzelmann, *The Pastoral Epistles* (Philadelphia: Fortress, 1972), 22; Marshall (*Pastoral*, 377) seems to prefer this when he states that “there is a specific allusion to the false teachers’ misunderstanding of the OT law (1:8) followed by a universal reference to the law in general (1:9) so as to create the broadest possible denunciation of his opponents.”

¹² “Law,” 84. See also C. Spicq, “di/kaioj,” *Theological Lexicon of the New Testament*, trans. J. D. Ernest, vol. 1 (Peabody, MA: Hendrikson, 1994), 326; P. Towner, *The Goal of our Instruction: The Structure of Theology and Ethics in the Pastoral Epistles*, JSNTSup 34 (Sheffield: JSOT Press, 1989), 163; and Mounce, *Pastoral*, 34.

¹³ See the discussion above of the structure of 1 Tim 1:3-21 which shows that the close relationship is not merely one of proximity but is explicit in that 1:12-17 is an explication of τὸ εὐαγγέλιον τῆς δικαιοσύνης τοῦ μακαρίου οὐρανοῦ ἐπιτείνου

God (1:12-14,16) made manifest to him in the ministry of Christ.¹⁴ It is this grace that schools Paul (cf. Titus 2:13; 2 Tim 1:9-11) in the Christian life and, thus, sets his life off over against those trying to live by the speculative treatment of the Law, a Law not read (in some sense) consistent with Christ. While the “blasphemer” Paul (1:13) had become a “pattern for those about to believe” (1:16), the opponents are those who must be disciplined *i#na paiduq#w=sin mh\ blasfhmei=n* (1:20). Thus, it seems apparent that 1 Timothy 1:9 continues to deal with the believer and their relationship to the Law such that this issue is the consistent emphasis throughout this section (1:8-11).

Particulars: Issues Pertaining to Hermeneutical Principles Implied/Demonstrated

Against this interpretive backdrop we are now ready to examine more closely the hermeneutical issues embedded in this passage. First, we will proceed by looking at some terms which reveal both Paul’s view of the Law as well as his approach which he claims is consistent with that view.

With the affirmation, “the Law is good,” in light of the usage of *kalo\j* elsewhere in the Pastorals, Paul seems to be saying something more than that the “Law is useful and leads to good results.”¹⁵ Marshall, in his excursus on “Goodness and good works in the Pastoral Epistles,” demonstrates that something is good in the Pastorals primarily because it is something “ordained or approved by God.”¹⁶ In addition, given the context of the proper use of the Law, *kei=tai* (v. 9a) adds to this impression of the law as something “ordained” *by God*. It is true that *kei=mai* and *no/moj* appear together regularly in Greek literature and take on the technical significance of “to be laid down, or given.”¹⁷ Nonetheless, in this context it seems hard to resist the nuance that God was the one understood to have “laid down, or given” the Law. This thought, of course, is explicit elsewhere in the Pastorals (cf. 2 Tim 3:15-16). Moreover, since the phrase including *kei=tai* stands grammatically as the explication of what it means to *nomi/mw\j*

e0gw/.

¹⁴ Westerholm, “Law,” 85.

¹⁵ Lock, *Pastoral*, 22-23.

¹⁶ *Pastoral*, 229 & 375. Marshall (227) sees this possibility in that *kalo\j* develops a technical sense “to refer to something specifically Christian,” e.g. “the good teaching” (1 Tim 4:6b); “the good warfare” (1:18); “the good fight of faith” (6:12a); “the good confession” (6:12b). See also G. Knight (*Commentary on the Pastoral Epistles* [Grand Rapids: Eerdmans, 1992], 81) who likens the affirmation in 1 Tim 1:8 with that of Paul in Rom 7:14,16, where it carries the sense of “intrinsically good because it is given by God.”

¹⁷ F. Büchsel, “*kei=mai*,” *TDNT* 3 (Grand Rapids: Eerdmans, 1965), 354.

rxh=tai,¹⁸ the “lawful use” of the Law is to use the Law in accord with the divinely intended purpose for which it was given. Not only do both imply that the Law has “specific functions and limitations, and these must be respected,”¹⁹ they also imply that those limitations have been shaped by authorial intent. The “goodness” of the Law is to be found “if” (e0a/n; v.8b) these proper limits govern its use. The broader context seems to lend weight to this view. The esoteric treatment of the Law by the antagonists had placed them in opposition to God’s saving work (oi0konomi/an qeou=, 1:4).²⁰ They have taken something “good,” when used in accordance with God’s intent for it, and twisted it. As a result, they (and those who follow them; cf. 2 Tim 2:18) were making use of the Law in a manner that not only undermined their faith in God (1 Tim 1:19; cf. 6:21), but led to the very slandering of God himself (1:20; cf.6:20).

The question before us at this point is to inquire into how the limitation found in God’s intent came to expression in Paul’s treatment of the Law. In other words, does this passage offer us any information concerning a clearer articulation of the intent and the actual effect of this intent as norm on his treatment of the Law? It is at this juncture that the relationship of kata\ to\ eu0agge/lion in 1 Timothy 1:11 to that which precedes is crucial. There is little need to discuss the sense of kata\ here, since it is generally agreed that it “designates the standard against which something is judged.”²¹ However, the relationship of the prepositional phrase to that which precedes is controversial. What exactly is it that the “gospel” stands over against as a norm? There seems to be a division running basically along two lines.

On the one hand, most commentators have suggested that it stands in a loose relationship to vv. 8-10.²² In this connection this phrase indicates that the whole of the discussion concerning the proper use of the Law in these verses is consistent with the gospel entrusted by God to Paul. In other words, Paul is declaring that his interpretive stance toward the Law is a specifically *Christian* approach.²³ Furthermore, on this view the “sound teaching” in v. 10 does not provide the guidance for the use of

¹⁸ Knight, *Pastoral*, 82.

¹⁹ Mounce, *Pastoral*, 31.

²⁰ For the significance of this phrase, see Fee, *1 and 2 Timothy*, 42, 48, 92; Donelson, *Pseudepigraphy*, 133; and F. Young, *The Theology of the Pastoral Epistles* (Cambridge: CUP, 1994), 55.

²¹ *Ibid.*, 42; cf. BDAG, 512, and M. J. Harris, “kata\,” *NIDNTT* 3: 1200-1201.

²² Marshall, *Pastoral*, 381; cf. N. J. D. White, *The First and Second Epistles to Timothy and the Epistle of Titus* (London: Hodder & Stoughton, 1910), 96; Lock, *Pastoral*, 13; J. Roloff, *Die Erste Briefe an Timotheus*, EKKNT 15 (Zürich/Neukirchen-Vluyn: Benziger/Neukirchener, 1988), 79.

²³ Westerholm, “Law,” 85.

the Law, it merely stands over against the various vices in the sense that its ethical dimensions would be opposed to such behavior. It is a simple but effective way to extend and amplify the vice list. In short, its relationship to the subject at hand, the “lawful use of the Law,” is primarily incidental.

On the other hand, others see a more direct connection to the $\text{th}=\text{u}(\text{giainou/sh}|\text{ didaskali/a}|\text{ of v. 10, given their close proximity.}^{24}$ Knight, in particular, notes that the other uses of $\text{kata}\ \text{to}\ \text{eu0agge/lion}$ in Paul suggest that this phrase usually “indicates the norm for the main thought in closest proximity to it” (cf. Rom 2:16, 11:28; 16:25; 2 Tim 2:8).²⁵ Romans 2:16 is particularly instructive, according to Knight. There, as in 1 Timothy 1:11, the phrase occurs at the end of a longer passage and is used in relationship to the Law. In Knight’s view, the phrase modifies the nearest main idea, “that God will judge,” and does not refer back to the beginning of the section nor does it give the direct norm for his instruction about the Law. Knight also points to the kata/ phrases in the Pastorals (e.g. 1 Tim 6:3; Titus 1:9) to indicate uses similar to the present passage. Given this backdrop, Knight views the phrase in 1 Timothy 1:11 as a validation of the sound teaching’s congruence with the gospel. Now what this suggests is that Paul’s “sound teaching,” unlike the false teaching of the antagonists, does not press the Law into service in a manner inconsistent with its relationship to God’s saving plan in Christ, the gospel.²⁶ Thus, the “sound teaching” fills a more central role. Governed as it is by the “gospel,” the “sound teaching” is that which invalidates and opposes the teaching of the false teachers, including their own use of the Law.

Marshall attempts to resolve this issue by suggesting that it is “not so much a question of the position of the phrase in relation to its referent . . . as it is the kind of material it validates.”²⁷ In other words, the real question is whether the author is trying to validate the substance of the sound teaching or his interpretive approach to the Law. Given the development of the argument up to this point, Marshall contends, it would seem most crucial that the author validate his view of the Law. The more direct grounding of Paul’s approach in the gospel, being viewed as more authoritative than “sound teaching,” makes better sense in a context condemning the heretical use of the Law. In addition, Marshall points to the similar phrase in 2 Timothy 2:8, $\text{kata}\ \text{to}\ \text{eu0agge/lion mou}$, arguing that there the phrase validates the kerygmatic material that precedes: “Remember Jesus Christ, raised from

²⁴ Knight, *Pastoral*, 89-90; Mounce, *Pastoral*, 42.

²⁵ *Pastoral*, 90.

²⁶ For “gospel” in the Pastorals, see esp. Towner, *Goal*, 121-24.

²⁷ *Pastoral*, 382.

the dead, descended from David (NIV).”²⁸

While agreeing with Marshall that the issue is not primarily the nearness of the referents but the nature of that which is being validated, there are structural grounds for seeing the “sound teaching” as that which is being grounded. In other words, there are reasons to suspect, when the immediate context and the overall structure of the letter is brought into view, that the grounding of the “sound teaching” in the gospel may be more central to Paul’s overall argument.

First, it is important to note that the “sound teaching” is that which places in bold relief the types of people for whom the Law is relevant. In short, the Law is relevant for all types of people who live in opposition to the “sound teaching” (εἰς τὴν ἐξουσίαν τοῦ διδασκαλίου ἀντικειται, 1:10b). In other words, the “sound teaching” is that which plays the crucial role in how and when the Law is used. The “gospel” is related, but indirectly. This would then shift the need for validation to the “sound teaching” as that which governed the use of the Law, the very issue in question. Second, this also implies that the “sound teaching” is for the believer, the Christian living righteously, unlike the “Law.” Indeed, throughout these letters what seems distinctive about Paul’s use of διδασκαλία is that it has a narrow focus on believers. In particular, it is instruction for believers that, as here (1:12-17), is likely a drawing out of the implications of God’s saving acts in Christ for living (cf. Titus 2:1-15).²⁹ Thus, the “sound teaching” provides the alternative to the “Law” as that which directly and immediately guides the believer. Indeed, this is reinforced by the testimony of Paul in 1:12-17. Paul powerfully highlights the mercy and grace of Christ as that which made him into a pattern for all those yet to believe in Christ. It is the grace of God in Christ that takes center stage in shaping the life of the believer (cf. Titus 2:11-12). There is an implicit reference to an epochal shift in regard to that which forms the primary source of guidance for the believer. Third, this is the first time that “sound teaching” is mentioned in the letter, and, if it is being grounded in the gospel here, it would better explain how Paul could use it without but the vaguest of qualifications in 1 Timothy 4:6, 13, and 16. In these passages it is an essential to the life of εὐσεβεία, the melding of a proper understanding of God’s saving work in Christ with living, which is essential for “life now and to come.”³⁰ This is also in line with what was earlier observed regarding Paul’s penchant for inter-relating key concepts across the three interwoven

²⁸ Ibid.

²⁹ Towner, *Goal*, 123; H. von Lips, *Glaube-Gemeinde-Amt: Zum Verständnis der Ordination in den Pastoralbriefen*, FRLANT 122 (Göttingen: Vandenhoeck & Ruprecht, 1979), 30.

³⁰ For this understanding of εὐσεβεία see Towner, *Ibid.*, 147-52.

sections of the letter directed primarily to Timothy's personal behavior. One could also argue that it would be more likely that, given the importance of teaching in Paul's response to the antagonists, he would introduce it with some qualification. Finally, it may be worthy to note here that when Paul does make use of the Mosaic Law in 1 Timothy 5:18 it is coupled with a dominical saying.³¹ This may picture Paul's use of the Law in so far as it is congruent with the epochal shift of authority to Christ as the primary guide for "handling" the Law. Note also how the "sound words" to which the antagonists are opposed are attributed to "our Lord Jesus Christ." This is debated as to whether it is the actual words of Jesus³² or words that have their authority in Christ, as coming from him.³³ In any event, at least it can be said that the association of these teachings with Christ is what gives them their authority and warrant for belief. One could also point to the descriptions of Paul (1:12) and Timothy (4:6) as "servants" of Christ, an idea which is carried forward in the final chapter where Timothy is reminded of the "good confession" he was called to give, the "good confession" Christ gave before Pilate.

In agreement with Knight and Mounce *kata\ to\ eu0agge\lion* appears to be directly related to the "sound teaching." It stands as the norm against which the "soundness" of any teaching could be judged. In turn, the "sound teaching" stands as the norm for the life of the believer and their engagement with the Law. When we inquire into the intent of God with regard to the use of the Law, as found in the teaching governed by the gospel, it seems to be that the Law must be read in light of the epochal shift of the ministry of Christ. This is evidenced in the juxtaposition of Paul's testimony alongside the discussion in 1:8-11. This testimony serves to highlight the mercy and grace of God in Christ as that which now schools the believer into a faithful promoter of God's saving work. Not only is this Christ-centered hermeneutic strongly implied in the relationship between 1:8-11 and 1:12-17, but this is enforced by the coupling of a saying of Jesus with a passage from the Law in 5:18 and the constant references to the authority of and ministry as service to Christ as the hallmark of the teaching and life that promotes God's saving purposes, both for the servant of Christ and the ones he serves (cf. 1 Tim 4:16).

If we were to put such a stance toward the Law in terms of Paul's other writings which deal more explicitly with this issue, it stands

³¹ So B. P. Wolfe, "Scripture in the Pastoral Epistles: Premarcion Marcionism?" *PRS* 16/1 (1989), 13; Marshall, *Pastoral*, 616-17; Mounce, *Pastoral*, 311.

³² Roloff, *Timotheus*, 331.

³³ Easton, *Pastoral*, 24; Fee, *1 & 2 Timothy*, 141.

comfortably alongside the position articulated by D. Moo.³⁴ After a thorough treatment of the key passages Moo uses 1 Corinthians 9:21 as the “clearest statement of the situation of the Christian with respect to God’s law.”³⁵ Moo argues that the Law of Moses was a “specific codification of God’s will for a specific situation: Israel under the Sinaitic Covenant.”³⁶ It is not binding, then, for those who live under the new covenant inaugurated in the work of Christ. They are bound to the “Law of Christ.” This is composed of the “teaching of Christ and the apostles and the directing influence of the Holy Spirit” with a “strong continuity with the law of Moses” in so far as those laws are carried forward in the “law of Christ.”³⁷ In the earlier Paul, as well as in 1 Timothy, love is at the center (Gal 5:6; 1 Tim 1:5). This epochal shift brought about in the ministry of Christ de-centers the Mosaic Law as the direct and immediate authority in the life of the believer.

Finally, in conclusion, to note the passages which suggest the nature of God’s intent that stands over and conditions the use of the Law, we have at the same time seen possible glimpses of how such an intent would function interpretively, especially with regard to the relationship of the life and ministry of Jesus to the Law. As one last parting shot, could the very “vice list” within 1 Timothy 1:8-11 be an example of Paul reading the Law through the epochal shift of the ministry of Christ? McEleney has conclusively shown that this list “approximates the order of the Decalogue as it stands in the Hebrew texts, Josephus, and the LXX codices A and F.”³⁸ Nonetheless, the first three *kai* pairs (two terms connected by *kai*; cf. 1:9) are general references to the first four commandments dealing specifically with aspects of reverencing God (cf. Exod 20:3-11).³⁹ The general character preserves the importance of reverencing God without shaping such reverence in terms of Sabbath observance. Could Paul have chosen this list or developed it on his own with a view to the Decalogue read through the ministry of Christ?

³⁴ “The Law of Christ as the Fulfillment of the Law of Moses,” in *Law, the Gospel, and the Modern Christian: Five Views*, ed. W. Strickland (Grand Rapids: Zondervan, 1993), 319-76.

³⁵ *Ibid.*, 368.

³⁶ *Ibid.*

³⁷ *Ibid.*

³⁸ “Vice Lists,” 207.

³⁹ *Ibid.*

Oi]koj qeou=: A Theologically Neglected but Important Ecclesiological Metaphor

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Systematic theologians utilize biblical studies conducted by their closely related brethren, the biblical theologians, to help construct their theological systems. The task of the systematic theologian is made easier by those biblical scholars who diligently trace the doctrinal threads and themes of Scripture. For those systematic theologians interested in the area of ecclesiology, the study of the doctrine of the church, Paul Minear's seminal study, *Images of the Church in the New Testament*, is an oft-referenced tool.¹ This is partially attested to by the multiple citations of Minear's work by scholars contributing to the *Festschrift* on ecclesiology for James Leo Garrett, Jr., a respected systematic theologian at Southwestern Baptist Theological Seminary.² Focused works on a doctrine by other systematic theologians are also helpful. In the arena of ecclesiology, Hans Küng's *The Church* and Avery Dulles' *Models of the Church* are standards for the field.³

Curiously, however, in spite of the fact that the apostle Paul's organizing metaphor for the church in 1 Timothy is "the household of God," this image receives only cursory mention in the standard ecclesiological literature.⁴ Minear does not see the metaphor as worthy of inclusion in his nearly exhaustive list of analogies, and dismisses the other metaphor from the Pastoral Epistles, "pillar and buttress," as

¹ Paul S. Minear, *Images of the Church in the New Testament* (Philadelphia, PA: Westminster Press, 1960).

² See the essays by John Newport, Gerald Borchert, Carey Newman, and Robert Sloan in *The People of God: Essays on the Believers' Church*, ed. by Paul Basden and David S. Dockery (Nashville: Broadman Press, 1991).

³ Hans Küng, *The Church*, trans. by Ray and Rosaleen Ockenden (Tunbridge Wells, Kent: Burns & Oates, 1968); Avery Dulles, *Models of the Church*, Expanded Edition (New York: Doubleday, 1987).

⁴ Minear, *Images of the Church*, 52, 97. Most of the English quotations in this article are from the New American Standard Bible (La Habra, CA: Lockman Foundation, 1995).

“relatively inert and lifeless.” Minear might have been driven by the historical-critical penchant to dismiss the Pastoral Epistles as later, pseudonymous works that reflect the accretion of a formal ecclesiology.⁵ Robert Sloan, writing in the Garrett *Festschrift* on “Images of the Church in Paul,” does not refer to οἰκὸς θεοῦ.⁶ For Dulles, the metaphor is only worthy of mention in a footnote, and that as a title of a book.⁷ Lesslie Newbigin, the author of the footnoted work, did not himself address the biblical metaphor.⁸ Küng cursorily considers “the household of God” in the midst of other images.⁹ Only the recent monograph by Clowney discusses the concept of the household, but his treatment is primarily concerned with the place of women in the church. This evangelical scholar is more interested in the laudable task of protecting the modern family than with considering the implications of the family as a metaphor for the church.¹⁰

Among Baptist systematic theologians, Millard Erickson refers to the image of the church as “a spiritual house” but does not elaborate.¹¹ The aforementioned Dr. Garrett does not find the metaphor worthy of inclusion in his list.¹² In his discussion of the metaphors of the church, following the paradigm of Erickson, Stanley Grenz elaborates on the nation of God, the body of Christ, and the temple of the Spirit, but “household” is not mentioned.¹³ Wayne Grudem identifies the term as a metaphor but barely considers its meaning.¹⁴ Dale Moody mentions the concept in a number of places but subsumes it under other metaphors.¹⁵ Only the outdated work of A. H. Strong seems to consider οἰκὸς worthy

⁵ Minear, *Images of the Church*, 268-69, 52. For a summary of the history of scholarship on the Pauline authorship of the Pastoral Epistles, see Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy; Titus* (Nashville: Broadman Press, 1992), 20-40.

⁶ Sloan, “Images of the Church in Paul,” in *People of God*, 148-65.

⁷ Dulles, *Models of the Church*, 233, n. 17.

⁸ I found only one simple reference to the image in this book. Newbigin, *The Household of God: Lectures on the Nature of the Church* (London: SCM, 1953), 115.

⁹ Küng, *The Church*, 171-72.

¹⁰ Edmund P. Clowney, *The Church* (Downer’s Grove, IL: InterVarsity Press, 1995), 223-31.

¹¹ Millard Erickson, *Christian Theology*, Second Edition (Grand Rapids: Baker, 1998), 1049.

¹² James Leo Garrett, Jr., *Systematic Theology: Biblical, Historical, and Evangelical*, Second Edition, Vol. 2 (North Richland Hills, TX: Bibal Press, 2001), 510-13.

¹³ Stanley Grenz, *Theology for the Community of God* (Grand Rapids: Eerdmans, 2000), 465-67.

¹⁴ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 858-59.

¹⁵ Dale Moody, *The Word of Truth: A Summary of Christian Doctrine Based on Biblical Revelation* (Grand Rapids: Eerdmans, 1981), 442-48.

of some discussion, but he was unaware that the term could function as a metaphor.¹⁶

This article seeks to redress this general neglect, both in the standard ecclesiological monographs and in Baptist systematic theologies, of an important theological metaphor by showing the importance and richness of the term, oi]koj qeou=, “the household of God.” The primary focus will be on Paul’s first letter to Timothy, which is, aside from biased accounts against Pauline authorship, considered to be one of the most important ecclesiological texts in the Bible. We will begin with a survey of the frequent use of oi]koj as an image of the church in the New Testament. After this, Paul’s use of oi]koj as central to the purpose in writing his first letter to Timothy will be considered. Finally, the direct uses in the Pastoral Epistles of oi]koj—and its synonym, oi0ki/a—along with their cognates and related concepts will be summarized.

The Frequent Use of oi]koj as an Image of the Church in the New Testament

In spite of its slim treatment by many theologians, the image of the church as an oi]koj is found in a number of places in the New Testament. In his collection of corporate metaphors describing the church, in addition to “living stones,” “holy priesthood,” “chosen race,” “royal priesthood,” “holy nation,” and “people for God’s own possession,” Peter lists “a spiritual house” (1 Pet 2:5, 9). Peter is also convinced that judgment should begin with “the household of God” rather than in the world (4:17). The author of the book of Hebrews compares Moses, a servant of God’s house, to Jesus Christ, who is the faithful “Son over his house.” “We are,” the author concludes, “His house if we hold fast our confidence” (Heb 3:1-6). The image is used without much development in a number of Paul’s letters, besides the Pastoral Epistles. In Ephesians 2:19, Paul referred to the Ephesian believers as members “of God’s household.” In Galatians 6:10, Paul called on Christians to benefit all people, but especially those “of the household of the faith.”

A distinction needs to be made between the New Testament image of the church as a physical house and the image of the church as an extended family. Although they share the same word, the relational use of oi]koj and the physical use of oi]koj make them distinct images. In Mark 11:17 and the parallel synoptic passages, Jesus drew upon the common Old Testament image of the physical Temple as *beth elohim*, “the house of God” (Isa 56:7; 60:7). Such concrete imagery may also be found in Hellenistic usage. In 1 Corinthians 3:9-17, Paul further

¹⁶ Augustus Hopkins Strong, *Systematic Theology: A Compendium Designed for the Use of Theological Students* (Old Tappan, NJ: Fleming H. Revell, 1907), 891-93, 961.

developed this idea of the Temple as “the house of God.” Most of these uses failed to appeal to the concept of social relationships. Rather, the first impression is primarily that of a physical building.

However, the physical and relational uses of *oi]koj* and its cognates could easily transition into one another. In Ephesians 2:19-22, Paul began with the relational concept of *oi0kei=oi tou= qeou=*, “members of the household of God”—further evidenced as social by its placement in apposition to *sumpoli=tai tw=n a(gi/wn*, “fellow citizens with the saints”—and proceeded through a number of physical building metaphors with the words *e0poikodome/w*, *qeme/lioij*, *a0krogwniai=oj*, *oi0kodomh/*, *sunarmologe/w*, and *sunoikodome/w*—to describe the Ephesian church as *katoikhth/rion tou= qeou= e0n pneu/mati*, “a dwelling of God in the Spirit.” (Paul’s use of *e0n pneu/mati* after this string of concrete words may be, at least in part, intended to deny too physical an understanding of this favored metaphor). *Oi0kei=oj* brings the relational idea into focus most strongly while *oi]koj* and *oi0ki/a* can interchangeably refer to the relational or the physical senses.¹⁷ In contradistinction to the concrete imagery of Mark 11 and 1 Corinthians 3 or the double image in Ephesians 2, the use which Paul made of *oi]koj* in 1 Timothy 3:15 was obviously relational in nature, and to that passage we now turn.

Oi]koj as Instructive to the Purpose of Paul’s First Letter to Timothy

A number of ideas have been brought forward as to the purpose or major theme of Paul’s first letter to Timothy. For instance, William D. Mounce finds numerous themes in 1 Timothy, including faith, salvation, good works, and other *ad hoc* issues, but he discounts ecclesiology as relatively minor.¹⁸ A once popular, but now mostly discredited, thesis was that Paul intended to write a manual for church order, an ecclesiastical handbook. Reflecting a modern bias against this ancient hermeneutic, Donald Guthrie asserts, “[I]t is quite erroneous to regard these Epistles as manuals of church order in the sense in which later manuals were used, for there is an almost complete absence of instruction on administration, civil relationships or conduct of

¹⁷ Otto Michel, “*Oi]koj*, *oi0ki/a*, (etc.),” in *Theological Dictionary of the New Testament (TDNT)*, vol. 5, ed. by Gerhard Friedrich, transl. by Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967), 119-58.

¹⁸ Mounce, *Pastoral Epistles*, Word Biblical Commentary (Nashville: Thomas Nelson, 2000), lvi-lix, cxxx-cxxxv.

worship.”¹⁹ Although this statement is a timely warning against some of the grosser ecclesiologies put forward in church history, such statements can be patently misleading. The Pastoral Epistles most certainly *are* concerned with instruction, administration, conduct, relationships, and worship. This is especially evident in the epistolary formula explaining Paul’s purpose for writing his first letter to Timothy.

In a number of places in his first letter to Timothy, Paul stated his reasons for writing. There are general hortatory statements directed towards Timothy in 1:3-5; 1:18-20; 3:14-16; 4:6-7; 4:11-16; 5:21; 6:2c; and 6:20-21. Most of these exhortations deal with Paul’s charge to Timothy to faithfully deliver the apostle’s teaching. However, according to P. Ceslaus Spicq, the high point of the epistle is reached in 3:14-16.²⁰ This is made evident with the formulaic saying, “I am writing these things to you,” of verse 14. Commenting on this saying, Quinn and Wacker note that Paul was following “one of the standard epistolary formulae that grew up around the body of the Greek letter”; they give a number of examples from Hellenistic literature to support the contention that this passage is therefore central to the understanding of 1 Timothy.²¹ Why then was Paul writing? The answer is found in verse 15: “So that you will know how one ought to conduct himself in the household of God (oijklw| qcou=), which is the church of the living God.” If, as Spicq asserted, the purpose for Paul’s writing is found in verse 15, then outlining standards of conduct in a set of social relationships figuratively known as “God’s household” is the reason why Paul wrote this letter.

Paul wrote his letter to Timothy to give concrete instructions on how the believers in the church at Ephesus should conduct themselves. In the numerous passages mentioned in the previous paragraph, Timothy was repeatedly reminded that it was his task as the apostolic representative to teach these moral instructions to the church. Although the epistle was written to an individual, it was ultimately intended for dissemination to the entire church. Because these instructions deliver an ecclesiastical code of conduct, they have been compared, even identified with the numerous Pauline (and Hellenistic) household codes of conduct, the *Haustafeln*. However, it should be remembered that 1 Timothy is not

¹⁹ Donald Guthrie, *The Pastoral Epistles*, Revised Edition, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1990), 32. See, however, A. T. Hanson, *The Pastoral Epistles*, New Century Bible Commentary (Grand Rapids: Eerdmans, 1982), 28.

²⁰ “Nous avons donc ici non seulement le point doctrinal culminant de l’Épître, mais la clef meme des Pastorales, . . .” (Thus we have here not only the culminating doctrinal point of the epistle, but the very key to the Pastorals). P. C. Spicq, *Les Épitres Pastorales* (Paris: Librairie Lecoffre, 1947), 103.

²¹ Jerome D. Quinn and William C. Wacker, *The First and Second Letters to Timothy*, Eerdmans Critical Commentary (Grand Rapids: Eerdmans, 2000), 309-11.

primarily concerned with the household; rather, the household is used as a springboard for an address to the church.²²

Paul's first concern is with the church, not the household. The household is a point of interest, to be sure, and Paul makes a number of statements about Christian duties in the household, but these constitute a secondary concern. A tertiary concern for Paul, after the church (e0kklhsi/a) and the family (oi]koj), is that third member of the social triad for the Christian, the state (po/lij). Paul's primary focus is on the conduct of Christians in the church. Christian conduct in the home and the state matter only because such conduct reflects back on the church. This is a healthy reminder that oi]koj serves as a metaphor for e0kklhsi/a. The church is not a household simply; rather, the church is a household comparatively. The church, literally, is not a household; rather, it is *like* a household.

The church is like a household in some ways but, as with all metaphors, the analogies are not fully extensive. In other words, a metaphor is analogous, located somewhere between the univocal and the equivocal.²³ And yet, the analogies provided by the ecclesiological metaphor of oi]koj are rather numerous and rich. The richness and importance of this metaphor for 1 Timothy and the other Pastoral Epistles can be seen, not only in the crucial purpose passage of 1 Timothy 3:14-16, but also in the number and import of those passages using oi]koj and oi0ki/a and their cognates.

A Survey of the Uses of oi]koj/oi0ki/a and Cognates in the Pastoral Epistles

There are seventeen instances in which oi]koj or its feminine synonym, oi0ki/a, or a cognate is used in the Pastoral Epistles.²⁴ The first use of oi]koj or one of its derivatives is found in the leading passage, 1:3-5, where Paul recalled to Timothy why he encouraged the latter to remain at

²² Verner misses this point when he too easily equates the ecclesiological codes of the Pastoral Epistles with the *Haustafeln*. However, as Verner himself admits, the household codes differ radically in order and presentation from the codes delivered in the Pastoral Epistles. Following Dibelius and Conzelmann, it is better to view the household codes of Ephesians and Colossians and 1 Peter as *Haustafeln* and the instructions of the Pastoral Epistles as *Gemeindeordnung*. David C. Verner, *The Household of God: The Social World of the Pastoral Epistles*, Society of Biblical Literature Dissertation Series (Chico, CA: Scholars Press, 1983), 16-25, 83-107.

²³ John H. Hick, *Philosophy of Religion*, Fourth Edition (Englewood Cliffs, NJ: Prentice Hall, 1990), 83-85.

²⁴ The seventeen instances are here numbered according to the priority of their appearance in the traditional, but not chronological ordering: 1 Timothy, 2 Timothy, Titus. The instance of 1 Tim 3:15 has been treated above and is thus not included in this section of the article.

Ephesus. Apparently, the Ephesian church had finally begun to realize the truthfulness of Paul's previous prophecy. In Acts, Luke records Paul's reminder to the Ephesian elders/overseers that he had taught them "publicly and from house to house" about the gospel. Furthermore, Luke relays the apostle's warning that perverse teachers would arise from within their ranks to lead the flock astray (Acts 20:17-38). As a result of the rise of these false teachers, Paul asked Timothy to stay in Ephesus to instruct "certain men" to refrain from unorthodox teaching. Such teaching gave rise to "mere speculation rather than furthering the administration of God" (1 Tim 1:4). The "administration" or "plan" of God, oi]konomi/a, is related to oi]koj and is an important metaphor for God's dealings with His people. Oi]konomi/a originally designated the plan by the head of the household for how the various members of the household would conduct themselves. Within Greek philosophy and Hellenistic Judaism, the term was expanded to include the divine administration of the universe. Under Paul, oi]konomi/a could designate the entire way in which God planned to save the elect, or the way in which God had decided the church should conduct itself.²⁵ In 1 Timothy 1:4, both Pauline meanings may be found. The administration of God's salvation for the elect was made concrete in the administration of the local church, which in this case was God's household in Ephesus.

The second and third uses are found in the criteria for an e]opi/skopoj, an "overseer" or "bishop." A major criterion for the selection of an e]opi/skopoj is how well he rules his own oi]koj (1 Tim 3:4). This is important because such personal household management reveals much about how a man might manage the household of God. "If a man does not know how to manage his own household, how will he take care of the church of God" (v. 5)? It is implied that the e]opi/skopoj of an Ephesian church is expected to rule that church with the same attitude that he rules his own household. In an obvious parallel to Timothy's own role as the apostolic representative, the overseer is given the leading role of teaching in this divine household of instruction. The only duty which is apparently referred to in Paul's criteria is that a bishop be "able to teach" (v. 2). This is made quite explicit in the criteria for the overseer listed in the third epistle: "holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict" (Titus 1:9). Because of the reference to managing the household of God, one might assume that the bishop was the oi]kodespo/thj, "householder," or ku/rioj, "master" of the house (cf. Luke 12:39, Mark 13:34-35). However, Titus 1:7 makes clear that the bishop is "God's steward," qeou=

²⁵ Quinn and Wacker, *First and Second Letters*, pp. 74-78; Michel, "oi]konomi/a," in *TDNT*, vol. 5, 151-53.

oiOkono/mon. This is the fifteenth use of oi]koj found in the Pastoral Epistles and indicates a lead servant who is given authority by the householder to manage his household. In other words, the church is like a house which has God as its householder and the bishop as a delegated manager. The e0pi/skopoj is important but secondary; he has “his own household” (1 Tim 3:4) which is distinct from the household of God in which he serves as a steward.

The fourth instance is found in the criteria listed for deacons. Like the overseer, deacons must be “good managers of their children and their own households” (1 Tim 3:12). Unlike the overseer, however, this qualification is not set in comparison to the management of God’s house. Good management of one’s own household was necessary for service as a dia/konoj in God’s household, but a dia/konoj was not a manager in God’s household. The etymology of dia/konoj would have conjured thoughts of household service such as waiting on tables or other practical service rather than household management, both in secular history and in the young church’s history.²⁶

The eighth, fourteenth and sixteenth uses (1 Tim 5:13; 2 Tim 3:6; Titus 1:11) bring Paul back to the critical need which prompted him to send these letters to Timothy and Titus. There were false teachers in Ephesus and in Crete who were leading whole households into trouble. Their teaching, among other issues, seemed to stress the egalitarian nature of Christian fellowship, drawing upon the Law and genealogies.²⁷ In response, Paul did not deny the essential equality of Christians in the church but maintained distinctive roles both within the family and the state as well as in the church.

The above uses have referred primarily to the church. Oi]koj/oi0ki/a is also used in reference to the Christian life. The ninth, tenth and eleventh uses are indicative or participial forms of the verbs oi0ke/w or e0noike/w, “to dwell.” Stressing the transcendence of the Father, Paul affirms that he “dwells” in unapproachable light and cannot be seen by man (1 Tim 6:16). On the other hand, God in his immanence as the Holy Spirit “indwells” and empowers the church to guard the treasure of the gospel, “the standard of sound words,” against false teaching (2 Tim 1:14). Not only does the Holy Spirit indwell the church, but “the faith” in a substantive way has “indwelt” Timothy’s mother and grandmother (v. 5). The thirteenth use is found in 2 Timothy 2:20-21, where Paul contrasts vessels of honor with vessels of dishonor. As a household

²⁶ Hermann W. Beyer, “diakone/w, diakoni/a, dia/konoj,” in *TDNT*, vol. 2, ed. by Gerhard Kittel, transl. by Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1964), 81-93.

²⁷ Verner, *Household of God*, 175-80. Mounce has a much fuller account but makes little of the sociological issue. Mounce, *Pastoral Epistles*, lxix-lxxx.

contains both types of vessels, the Christian should seek to be serviceable to the master of the house as a vessel of honor.

Although many of the instances of oijkoj/oi0ki/a are used metaphorically for the church, other uses refer to the family in principle. With the sixth and seventh uses, Paul encouraged the children of widows to responsibly provide for the needs of these widows as members of their own households (5:4, 8). The purpose behind Paul's admonition here is to relieve the church of the burden of caring for widows who should be cared for by their Christian children.²⁸ In the seventeenth use, in Titus 2:5, Paul commanded the older women to encourage the younger women to keep their houses. The twelfth use is the only case where Paul used oijkoj in its most literal sense by referring to a specific household. In 2 Timothy 1:16, Paul prayed for the Lord to give mercy to the household of Onesiphorus for the ministry the latter gave to Paul during his latest imprisonment.

Of the 17 uses of oijkoj/oi0ki/a and their cognates in the Pastoral Epistles, only once is the family of words used literally of a specific household. Thrice oijkoj/oi0ki/a is used of a family in principle, while four times it refers to the Christian life. Significantly, this family of words is used metaphorically of the church or of some part of the church some nine times (including 1 Tim 3:15).

A Summary of the Uses of Related Concepts in the Pastoral Epistles

The ancient Romans and Greeks had a different understanding of the household than that held by moderns.²⁹ We tend to view a household as synonymous with a nuclear family, generally composed of a husband, wife, and their immediate children. The ancient household was "the basic socio-political unit" which had major religious and economic functions, and was composed of extended families and their dependents. The head of the household—variously described as lord (ku/ri0j), master (despo/thj), husband (po/sij), or father (path/r)—possessed wide authority over the household property, his wife, his children and his slaves. The wife was expected "for the most part to stay at home and supervise the household." Under her care, the children were to be nurtured and educated, the boys attending school under the watchful eye of a slave known as a paidagwgo\j, the girls learning linguistic and household skills at home. Slaves, considered as both persons and property, had minimal protection under the law. Although there were some differences between Roman and Greek customs, the father's

²⁸ Verner, *Household of God*, 162.

²⁹ Philip A. Harland, *Associations, Synagogues, and Congregations: Claiming a Place in Ancient Mediterranean Society* (Minneapolis: Fortress Press, 2003), 30.

position was enhanced by the fact that in general, wives could be summarily divorced, widows were expected to return to their father's household upon a husband's death, and sons remained under their father's authority until the latter's death.³⁰

As the basic unit of society, the household served political, religious and economic functions. In the area of religion, there was often a cult associated with a household's gods in which the householder functioned as the leader. These household cults could even become the basis for religious associations which might expand far beyond the original households. Household structure and terminology was frequently co-opted by religious associations. The organizational structure of the household can be seen in the adapting of local houses for use by a religious community, a pattern traceable among pagans, Jews, and Christians. Moreover, "the language of familial affection"—"father," "mother," "brother"—was used by pagans in Thracia, Jews in Macedonia, and Christians in Asia Minor.³¹

The adaptation of the language of familial affection to the ecclesiastical context is done effectively by Paul in a number of places. In 1 Timothy 5:1-2, Paul instructs Timothy, "Do not sharply rebuke an older man, but rather appeal to him as a father (pate/ra), to the younger men as brothers (a0delfou/j), the older women as mothers (mhete/raj), and the younger women as sisters (a0delfa\j), in all purity." The apostle intended Timothy's behavior in this respect to serve as an exemplar to the entire church. The church, like a household, is composed of people who have close, family-like relationships. In some touching words in his introductory salutations, Paul reminds both Timothy and Titus that each representative is the apostle's te/knon e0n pi/stei, "child in faith" or a0gaphto/n te/knon, "beloved child" and gnh/sion te/knon kata\ koinh\n pi/stin, "true child according to our common faith."³² Yet, Paul is careful in the same introductory passages to explicitly note that prior to such a figurative apostle-as-father/disciple-as-child relationship is the real head of the household, God himself, who is path/r h(mw=n, "our Father."

Beyond the language of familial affection, there are also some indications of an adaptation of the structure of the household in the churches addressed in the Pastoral Epistles. First, while there is little doubt that some of the titles for church officials have roots in the Jewish

³⁰ The Roman *paterfamilias* seemed to hold even greater power than his Greek counterpart, yet the Greek wife (gunh/) had fewer rights than her Roman counterpart. Verner, *Household of God*, 28-35.

³¹ Harland, *Associations, Synagogues, and Congregations*, 30-33, 271-74.

³² The father-son metaphor as applied to Paul's relationship with Timothy and with Titus is found in 1 Tim 1:2; 2 Tim 1:2; Titus 1:4. Cf. 1 Tim 1:18; 2 Tim 2:1.

synagogue or the Greek city-state, the strongest influence comes from the realm of the household. 0Epi/skopoi were originally state officials who visited or oversaw areas of administration for a higher authority, although cultic use of the term is attested.³³ However, if, as we believe, e0pi/skopoj is an ecclesiological synonym for presbu/teroj, “elder,” the connection to the household is made.³⁴ When the description of the overseer mentioned above is remembered, the connection becomes quite explicit. The common ecclesiological title of the dia/konoi, as mentioned above, was widely used of household servants in secular Greek. Timothy, the official apostolic representative, was referred to as a dia/konoj (1 Tim 4:6), and the apostle Paul himself described his work as one of service (1:12). If the xh/ra, “widow,” possessed a distinct office in the church, then this first aspect of the argument for the adaptation of the household structure to the church’s needs is substantiated (5:3-16).

Second, it appears that some of the earliest conversions occurred in the households (Acts 11:14; 16:15, 31-34; 18:8; 1 Cor 1:16). Private homes thus seem to have been used as congregational houses of worship for the early church and it is likely there was some interchange between the two institutions (Acts 2:46, 16:40; Rom 16:5; 1 Cor 16:19).³⁵

Third, one of the major functions of the ancient household was instruction; this, too, is the major assignment given to the churches in the Pastoral Epistles. The churches are pictured as households established for the purpose of instructing their members in the standards of Christian conduct. Fourth, Paul identified some errant members of the Ephesian church who paideuqw=sin, “must be disciplined” (1 Tim 1:20). Paideu/w is a term which finds its roots in both Greek and Hebrew home life. Paul used the same term when giving Timothy general instructions about church practice, and when describing what the instructive uses of Scripture were (2 Tim 2:25; 3:16).³⁶ Interestingly, some of the sins characteristic of the errant teachers in the Ephesian church are sins against the family. Besides educating other members of the household

³³ Hermann W. Beyer, “e0piske/ptomai, [etc.],” *TDNT*, vol. 2, pp. 611-14.

³⁴ The subject of the relation between e0pi/skopoi and presbu/teroi must be discussed at length elsewhere. The biblical evidence for some type of equivalence between the two terms can be found in Acts 20:18-38, where the terms are used interchangeably of the Ephesian church leaders; in Phil 1:1, where e0pi/skopoi are coupled with dia/konoi when presbu/teroi would otherwise be expected; and, in Titus 1:5-9, where the description of an e0pi/skopoj is listed after the qualifications for the presbu/teroi, whose qualifications are very similar to the qualifications for an e0pi/skopoj in 1 Tim 3:1-7.

³⁵ “House, household,” and “house church,” *The Revell Bible Dictionary*, ed. by Lawrence O. Richards (Old Tappan, NJ: Fleming H. Revell, 1990), 501-2.

³⁶ Georg Bertram, “paideu/w [etc.],” in *TDNT*, vol. 5, 596-618.

improperly (1 Tim 1:3) and forbidding marriage (4:3), they are disrespectful towards their parents (2 Tim 3:2), and they kill their mothers and fathers and practice sexual sin (1 Tim 1:9-10).

Finally, God himself is twice identified as the head of the house known as the church in the central thematic passage of the first letter to Timothy: “the church of God” is “the house of God” (3:15). Many levels of the ancient household structure have some parallel in the structure of the churches of the Pastoral Epistles, except for that of wives and children. The implication is that wives and children are not to engage in active church office. Many of the functions of the ancient household—political, educational, disciplinary, and religious—thus found their parallels in these churches.

While most of our attention has been focused on the metaphorical use of *oi]koj/oi0ki/a* and related concepts in the churches of the Pastoral Epistles, there are also numerous literal uses of the related terms. Interestingly, most of the literal uses are employed in discussions of how members of literal households must conduct themselves in the church, or in the household as it reflects back on the church. Householders should care for widows who originated from their households and not burden the church (1 Tim 5:4, 16). Bishops and deacons are to be one-woman husbands who manage their children well (3:2-3, 12) and widows are to be one-man wives (5:9). Men are to worship in a holy way in church (2:8). Women in the church are to refrain from self-centered conduct and not exercise teaching authority over men. Rather, they should focus on the task of bearing children (2:9-15). Older women are to teach the younger women how to love their husbands and their children, keep their homes, and submit to their husbands (Titus 2:3-5). Younger widows who cannot handle their station in life should marry, bear children, and manage their households well (1 Tim 5:11-14). Slaves are to serve their masters and masters are to treat their slaves well (6:1-2; Titus 2:9-10).

Conclusion

Why Paul chose to use such extensive household language is a matter of speculation. It might have been that Paul was reflecting the terminology that the churches of Ephesus and Crete had already adopted for themselves. He might have been responding to the threat that the false teachers posed to not only the church but also the household. The metaphor might have its roots in the paternal feelings Paul had towards his children in the faith, Timothy and Titus. Then again, it might have had something to do with Paul’s knowledge that Timothy’s own mother and grandmother apparently meant so much to the young man. What better way to connect with a man appreciative of his own upbringing than to tap into that well of goodwill. Whatever the immediate reasons

behind Paul's decision to employ the household metaphor, there is little doubt that the household is an important Pauline image for the church.

The discipline of systematic theology has largely ignored or misunderstood this vital Pauline ecclesiological image. The New Testament image of the church as an oi]koj qcou= has roots in the Old Testament and in Hellenistic culture, yet the imagery was often less about social relationships than about a structure. In Ephesians 2, Paul began a transition towards a relational understanding of this metaphor. In the Pastoral Epistles, the relational metaphor came into its fullness. As Spicq has shown, the metaphor of the household of God as applied to the church is the central thesis of 1 Timothy. This is verified by the numerous instances referring to the oi]koj/oi0ki/a family of words in all of the Pastoral Epistles. These instances overwhelmingly serve as figurative references to the church. Paul envisioned the churches of Ephesus and Crete as households of instruction in Christian conduct. This theme is further buttressed by the number and import of concepts related to the family in the Pastoral Epistles. There should therefore be little doubt that this favored metaphor of Paul's last writings was rich with meaning and possible allusions to the context of the church. The neglect with which this important ecclesiological metaphor has been treated in the major Baptist systematic theologies and the major ecclesiological monographs in use today is unwarranted, to say the least.

Exegetical Outlines of 1 & 2 Timothy and Titus

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1 Timothy—"Household Management":

"Household stewardship" with respect to "the faith"

Key Verses:

1:3-4, 8, 15, 18, 19; 2:7; "I want" 2:8; "I want" 2:9; 3:1, 15; 4:6, 7, 9, 11, 12, 15; 5:1, 7, 8; "I want" 5:14; 5:19, 21; 6:11, 13, 14, 20.

Authorship:

Paul (See appropriate sections in Carson, Moo, and Morris).¹

Differences with Earlier Pauline Letters:

"The [theological] problem lies not so much with their [the pastoral epistles] being *non*-Pauline in theology—indeed Pauline elements are recognized everywhere—as it does with so much in them that seems *un*-Pauline, that is, unlike his characteristic way of thinking and speaking as reflected in the earlier letters."

"Essentially, there is a credalism, an objective air to the pastorals with regard to soteriology that is largely lacking in the *homologomena*. The emphasis is more one of 'belief that' than 'trust in' (cf. 1 Tim 3:9; 6:20; Titus 1:13; 2:1; 2 Tim 1:14; 4:7; etc. where terms such as 'the faith,' 'sound teaching,' and 'the deposit' are used)."²

Occasion:

Timothy joined the apostle on his second missionary journey (Acts 16:2). He had been with Paul toward the end of the apostle's first Roman imprisonment (cf. Phil 2:19-24). When Paul was released, he took

¹ *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992).

² The quotations in this section were borrowed from Daniel B. Wallace at the website <http://www.bible.org/docs/soapbox/1timotl.htm>. Accessed: March 2002.

Timothy and Titus with him back to Asia Minor. After leaving Titus on Crete, they went by way of Ephesus to Macedonia. At Ephesus, they come upon false teachers who had virtually taken over the church. Paul excommunicated two of the false teachers, Hymenaeus and Alexander (1 Tim 1:19-20). After giving Timothy instructions on how to deal with the heretical leaders in the church, he left Timothy at Ephesus (cf. 1 Tim 1:3-4). Paul then went on to Macedonia (cf. Phil 2:24, the anticipated visit to Philippi, Philemon 22).³

Characteristics of the False Teachers:

1. They employ the law “unlawfully” (1:6);
2. They turn aside to fruitless discussion (1:8);
3. They pay attention to deceitful spirits (4:1).

Purpose:

1 Timothy 1:3—“As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer . . . (instructions to “the steward” correcting “*the household*”; cf. 3:14).

Key Phrases from Household Management:

“Stewardship with respect to the faith” (lit.), (1:4); “instruction” (1:5); “one uses it lawfully” (1:8); “I have been entrusted” (1:11); “it is a trustworthy statement deserving full acceptance” (1:15); “I entrust” (1:18); “keeping faith and a good conscience” (1:19); “it is a trustworthy statement” (3:1); “to conduct himself in the household of God” (3:15); “in pointing out these things you will be a good servant” (4:6); “it is a trustworthy statement deserving full acceptance” (4:9); “prescribe and teach” (4:11); “show yourself an example” (4:12); “prescribe these things well” (5:7); “I solemnly charge you” (5:21); “man of” (6:11); “I charge you . . . keep the instruction” (6:13-14); “guard what has been entrusted” (6:20).

Date:

c. A. D. 66—Sometime after Paul’s release from his first Roman imprisonment (c. A. D. 62) and before his re-arrest and final imprisonment. An interval of time must be allowed for him to return to Asia Minor, evangelize on Crete, and winter in Nicopolis (Titus 3:12).

³ The information in this section was borrowed from Daniel B. Wallace at the website <http://www.bible.org/docs/soapbox/1timotl.htm>. Accessed: March 2002.

Overview of 1 Timothy

- I. Introduction—1:1-2
 - A. Sender—1:1
 - B. Recipient—1:2a
 - C. Greeting—1:2b
- II. The charge to the “steward”—1:3-20
 - ***Frame*:
 - “*The charge*”—1:3-4
 - “*The charge reiterated*”—1:18-20**
 - A. The charge: instruct others to give heed to the gospel “as a stewardship in trust”—1:3-4.
 - not to give heed to “other teachings”
 - Key verse*: “*a stewardship of God in trust*” (v.4)
 - B. The goal of the instruction: Love originating from a pure heart, a good conscience, and a sincere faith—1:5
 - C. Negative model: Those who employ the Law inappropriately—1:6-7
 - D. Principle: The Law is beneficial to the one who employs the Law correctly in keeping with the gospel—1:8-11
(the Law identifies *Lawbreakers*)

Transition: “*the gospel . . . with which I have been entrusted*”—1:11

 - E. Paul’s recounting of his calling to ministry—1:12-17
 - 1. Former condition: a lawbreaker, formerly a blasphemer, persecutor, and violent person—1:12
[*one who used law unlawfully and one who was a lawbreaker*]
 - 2. Basis of Paul’s service: By the Lord’s mercy and endowment, placed into service—1:13-14
 - 3. Trustworthy principle launching my ministry: Christ came to save sinners—1:15
 - 4. The example *par excellence* of God’s mercy: Paul—1:16
 - 5. Responsive doxology in light of God’s grace to Paul—1:17
 - F. The charge reiterated: Timothy’s present guardianship of “the instruction” [*for the household*]” (cf. v. 5)—1:18-20
[*the instruction, i.e. that Jesus came into the world to save sinners*] NB “*the faith = the gospel*” (v. 19)
- III. Instructions to the “steward” concerning conduct within the household of God—2 1-3:13
 - A. Instruction to the “steward” on public worship—2:1-3:13
 - 1. Instruction on prayer—2:1-7 “*first of all . . .*”
 - 2. Instruction concerning the roles of men and women—2:8-15
 - a. Pray in a holy manner—2:8
“*I want . . .*”

b. Quiet conduct—2:9-15

“Likewise I want . . .”

B. Instructions to the “steward” on church leadership—3:1-13

1. Qualifications for overseers—3:1-7

“above reproach”

husband of one wife

self-controlled

prudent

respectable

hospitable

teachable

not prone to much wine, not pugnacious

but gentle, peaceable

managing his own house well: having children under control

[An aside: pointing out the lesser-to-greater analogy—managing the little household to managing the big household—3:5]

not a neophyte

good testimony with non-believers

2. Deacons and women [on the list] manifesting specific qualities of purity—3:8-11

a. Deacons exemplifying “dignified” lives—characterized by pure, honorable dispositions—3:8-9

“pure in like manner”[Greek term—3:8]

i.e. “not double-talking”

“not addicted to much wine” [“sober”]

“not shamelessly greedy”

“holding fast the mystery, the faith”

“with a pure conscience”—3:9

[An aside: they are to be time tested (qualifying stipulation for those aspiring to the office of deacons)—3:10]

b. Women [women on the list = widows; cf. 5:9] exemplifying “pure” lives—characterized by pure, honorable dispositions—3:11

“pure in like manner”[Greek term—3:9]

i.e. “not double-accusing”

“sober”

“trustworthy in everything”

3. Practical qualifications for deacons—3:12

a. “One-wife” husbands

b. Managing their children and their own households

“and their own households”—v.12

[Implied: “lesser” to “greater household”; cf. 3:5]

4. The worthiness of being a deacon—3:13
- IV. The Confessional foundation of God’s household—3:14-16
 - A. Purpose for writing (cf. 1:3): to give instructions for correct behavior within “the household”—3:14-15
 - B. The confessional truth (The mystery of eu0se/beia): incarnation,
 - vindication [of the resurrected Lord] by the Spirit, proclamation, ascension, and glorification—3:16
- V. Various instructions to the “steward” for those within “the household”—4:1-6:2
 - A. Personal instructions to the “steward”: Pursue godliness as a “man of God”—4:1-5:2
 1. Exposing false teachers—4:1-7a
 2. Setting a positive personal example—4:7b-16
 - a. Train himself for godliness—4:7b-16
 - b. Model for the congregation in speech and conduct—4:11-16
 3. Relating properly to the whole church—5:1-2
 - B. Instructions to the “steward” for widows [women on the list]—5:3-16
 1. Support for the widows—5:3-8
 2. Enrollment of the widows—5:9-16
 - C. Instructions to the “steward” for elders—5:17-22
 1. Hold in esteem especially those who labor diligently in teaching—5:17-18
 2. Elder to be accused of wrongdoing only on the basis of just testimony—more than one witness—5:19
 3. Public rebuke for willful, continued sin by the elder who has already been unrepentant—5:20
 4. Solemn warning to “the steward”: Timothy must be impartial and pure—5:21-22
 - D. Personal instructions to “the steward” concerning his “weak stomach”—5:23
 - E. Personal wisdom passed on to “the steward”—5:24
 - F. Instruction to the “steward” for slaves—6:1-2
- VI. Final injunctions directed to “the steward” with respect to “the household”—6:3-21
 - A. Warning against the greed of the false teachers
- VII. Summary charge to the “steward”—6:20-21a

Key Verse: “Guard what has been entrusted . . .”
- VIII. Closing greeting—6:21b

2 Timothy

“Man of God, Guard the good deposit entrusted to you.”

Key Verses:

1:3, 11, 14; 2:2, 11, 14, 15, 20, 24; 3:6; 4:1, 4:5, 15

Authorship:

Paul (See appropriate sections in Carson, Moo, and Morris).⁴

Phrases from Slave-stewardship:

“Guard the deposit which has been entrusted to you”; “entrust to faithful men”; “a workman who does not need to be ashamed”; “useful to the master”; “the Lord’s slave (slave of ‘so-and-so’)”; “man of God (man of ‘so-and-so’; steward of ‘so-and-so’); “I solemnly charge”; be prepared (to dispatch a duty).”

Key Themes:

1. As a good steward, the gospel-treasure is to be entrusted to “faithful men.”
2. As a good steward, the gospel-treasure is to be protected at all costs by shielding it from being pilfered by heretics.
3. God gives strength to endure hardship as a “man of God” entrusted with the gospel.
4. The normalcy of persecution for the faithful
5. The primacy of the “God-breathed-Scriptures” for teaching believers and for correcting those in error

Prior Relationship with Timothy:

Timothy accompanied Paul on his second missionary journey (Acts 16:2). Timothy attended Paul during Paul’s first Roman imprisonment (Phil 2:19-24). After release, Timothy accompanied Paul to Asia Minor. At Ephesus, they met false teachers who had confused the church. Leaving Timothy at Ephesus to confront the heretics (cf. 1 Tim 1:3-4), Paul proceeded to Macedonia (apparently according to plan; cf. Phil 2:24). After passing through Macedonia, Paul visited Achaia (cf. 2 Tim 4:20). Shortly thereafter, Paul spent the winter at Nicopolis in the Roman province of Achaia (Titus 3:12). As Paul returned to Ephesus, he was arrested at Troas (?) in Asia (alluded to in 2 Tim 4:13-14).

⁴ *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992).

Present Situation and Occasion for Writing the Letter:

Paul appeared before a magistrate in a preliminary hearing at Rome (cf. 2 Tim. 1:17a; 4:16-18). Paul realized that he did not have long to live (2 Tim 4:6); consequently, he wanted Timothy to come to him.

Purpose:

With the end near, Paul wrote to Timothy, as a loyal “man of God” (i.e. steward of God), “to guard the valuable deposit, the gospel” and “to entrust it to faithful men.”

Date:

c. A. D. 67 (See appropriate sections in Carson, Moo, and Morris).⁵

Overview of 2 Timothy

- I. Personal introduction—1:1-18
 - “*I - my - me*”
 - A. Letter prescript—1:1-2
 - 1. Sender—1:1
 - Apostle . . . in keeping with the promise of life
 - 2. Recipient—1:2a
 - to the beloved child
 - 3. Greeting—1:2b
 - B. Thanksgiving prompted by fond memories of Timothy—1:3-5
 - “*servicing with a clear conscience*”
 - C. Personal appeal to suffer hardship for the gospel—1:6-12
 - 1. Call to remembrance: the gift—1:6-7
 - 2. Prohibition: do not be ashamed of the gospel—1:8a
 - 3. Appeal proper: suffer hardship for the gospel—1:8b
 - 4. Digression on the gospel’s value: God’s power demonstrated through the Gospel—1:9-11
 - D. Paul’s example of trust: Paul’s ultimate safekeeping is through the gospel—the gospel he unabashedly suffers for—1:11-12
 - E. Summary exhortation: guard the valuable deposit [as a good steward]—1:13-14
 - ***Key verse*: “*guard the good deposit/treasure*”—1:14
 - F. The example of Onesiphorus: One who suffers hardship for the gospel—1:15-18
 - 1. Negative examples: Phygelus & Hermogenes—1:15
 - 2. Positive example: Onesiphorus—1:16-18
- II. Letter body: Paraenesis 2:1-3:9

⁵ *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992).

- A. Triadic paraenesis: be strong; entrust to others the gospel deposit; suffer hardship—2:1-6
1. Command proper—2:1-3a
 ***Key verses: Be strong-entrust-suffer hardship—2:1-3a*
 2. An analogy for one who suffers hardship for the gospel: the soldier's single focus to please—2:3b-4
 3. An analogy for one who suffers hardship for the gospel: the athlete's steadfast adherence that legitimizes—2:5
 4. An analogy for one who suffers for the gospel: the hardworking farmer's expectation is realized—2:6
- B. Call to remembrance: Remember Christ's death and glorious resurrection—2:8-13
1. Remembrance: Paul's motivation for enduring hardship when entrusting the gospel to others—2:8-10
 2. Affirmation in the confession/hymn we speak—2:11-13
- C. Call to mind these things (i.e. death and resurrection of Christ) when you engage false teachers within the "household"—2:14-21.
1. Charge proper: not to wrangle with heretics—2:14
 2. Be validated before God as a workman who understands the Word—2:15
 3. Avoid interaction with profane, idolatrous chatter—it will fan the flame of heresy—2:16-17
 4. Negative examples of men who engage in godless chatter 2:17b-18
 5. Validation from the Lord: analogy from architecture (the building inscription validates the foundation)—2:19
 6. Validation from the Lord: analogy from household management—2:20-21
 - a. Two kinds of vessels/servants—2:20
 —clean silver vessels for honorable functions
 —earthenware vessels for dishonorable functions
 - b. Abstain from engagement with dishonorable vessels/heretics—2:21
"useful to the Master"—v. 21
 7. Flee youthful desires (to argue) yet pursue peacefully the correction of heretics—2:22-26
 - a. Command proper: flee youthful desires (to argue)—2:22
 - b. Avoid disputatious people and situations—2:23
 - c. Prohibition: the slave of the Lord must not be quarrelsome—2:24a
"the slave of the Lord"

- d. Positive exhortation: correct with gentleness knowing the devil's hold on those in error—2:24b-26
- D. Warnings: in view of the eschatological realities of the last days—do not follow the activities and teaching of the opposition—3:1-9
 - 1. Warning that difficult times are ahead—3:1
 - 2. Characteristics of those within these difficult times—3:2-5
 - a. lovers of selves, lovers of money;
 - b. boastful, arrogant, revilers;
 - c. disobedient to parents, ungrateful, unholy, unloving, irreconcilable,
 - d- d` dia/boloi—3:3
 - c` uncontrollable, untamed, not loving good, treacherous, reckless
 - b` conceited
 - a` lovers of evil rather than lovers of God
 - 3. Contrast between outward form and inner power—3:5a
 - 4. Avoid these opponents—3:5b-8d
 - a. Command proper—3:5b
 - b. Actions which identify the opponents—3:6-8
 - those who captivate idle women—3:6-7
 - those who oppose the truth like Pharaoh's magicians, Jannes and Jambres—3:8a,b
 - men of a depraved mind—3:8c
 - rejected with reference to the faith—3:8d
 - 5. Their actions opposing the truth eventually will become evident to all—3:9
- III. Affirmation of Timothy's past, present, and future reliance on the gospel—3:10-4:5
 - A. Affirmation of Timothy's past faithfulness to the truth in spite of persecutions in Galatia—3:10-13
 - 1. Timothy's acquaintance in Galatia with Paul's teaching, conduct, and deliverance from persecution—3:10-11
 - 2. Principle for believers: Persecution awaits the devout in Christ Jesus—3:12
 - 3. Principle for unbelievers: the wicked opposition will only increase—3:13
 - B. Exhortation: to be faithful to the truth in the present trying circumstances—3:14-17
 - 1. Exhortation proper: continue in the truth you were taught—3:14a
 - 2. Reminder to Timothy of his heritage—3:14b

3. Reminder to Timothy of his childhood devotion to Scripture—3:15
4. Principle for “the man of God” (steward of God): The primacy of the God-breathed-Scriptures for teaching believers and for correcting those in error—3:16-17
“man of God” 3:17
- C. Solemn charge for the future: preach the gospel (no matter what opposition may come your way)—4:1-8
 1. Charge proper—4:1-2b
preach the word
be ready to discharge the task
key verse—v..2ab
rebuke, reprove, encourage
 2. Responsibilities: Reprove, rebuke, exhort—4:2c
 3. Future defection: “professors” will turn away to false teachers who teach fables—4:3-4
 4. Charge reiterated: enduring hardship, complete your dispatching of the gospel—4:5
 5. The solemnity of the charge explained—4:6-8
 - a. Paul’s end is at hand—4:6
 - b. The analogy from the games: the departure of a victor in the games—4:7-8
- IV. Personal concerns—4:9-18
 - A. Urgency for Timothy’s coming: desertion or dispatch of his former companions—4:9-11a
 1. Demas to Thessalonica—4:10ab
 2. Crescens to Galatia—4:10c
 3. Titus to Dalmatia—4:10d
 4. Luke is present—4:11a
 - B. Concluding instructions—4:11b-13
 1. Bring Mark, one useful for dispatch-service—4:11b
 2. Parenthesis: I have sent Tychichus to Ephesus—4:12
 3. Bring the cloak left at Troas and the parchments—4:13
 - C. Warning about Alexander—4:14-15
“be on guard . . .”
 - D. Recollection of his legal hearing and a concluding deduction: the Lord’s faithfulness to rescue—4:16-18
- V. Letter Closing—4:19-22
 - A. Greetings—4:19-21
 - B. Benediction—4:22

Titus

“God’s steward setting in order the household”

Key Verses:

1:3, 4a, 5, 7, 11; 2:1, 14, 15; 3:8

Phrases from slave-stewardship:

“According to a common faith” (1:4); “. . . His word in the proclamation I was entrusted according to the commandment” (1:3); “I left you behind that you would *set in order*” (1:5); “Overseer . . . as God’s steward” (1:7); “who overturn whole households” (1:11); “speak what is fitting for healthy teaching” (2:1); “showing all good faith” (2:10); “a people for his own good possession” (2:14); “ready for every good deed” (3:1); “this is a trustworthy statement” (3:8); “unprofitable and worthless” (3:9).

Authorship:

Paul (See appropriate sections in Carson, Moo, and Morris).⁶

Occasion:

After his first imprisonment, Titus accompanied Paul to Crete. Titus remained at Crete (1:5) and Paul moves on to Ephesus, where the apostle left Timothy as he journeyed on to Macedonia. Paul wrote to Titus before he had reached Nicopolis in Achaia (cf. 3:12).

Purpose:

Paul details more fully in this letter the instructions that he verbally related to Titus on his departure from Crete (1:5). He writes to encourage Titus as an apostolic representative to *set things in order* in the Cretan churches and to *appoint* elders/overseers in every city.

Date:

After Paul’s release from his first Roman imprisonment (c. A. D. 62) and before his arrest and final imprisonment (A. D. 67).

Overview of Titus

I. Introduction—1:1-5

⁶ *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992).

- A. Letter prescript—1:1-4
 - 1. Sender—1:1-3
 - “a slave” and an apostle
 - 2. Recipient—1:4ab
 - to Titus, a legitimate child
 - 3. Greeting—1:4c
 - B. Twofold purpose for sending Titus to Crete (and his present purposes for writing)—1:5
 - 1. To set things in order within the churches on Crete
 - 2. To appoint elders in every city
 - Key verse: set the remaining things in order . . . appoint elders in every city—1:5*
- II. Instructions concerning the proper qualifications for overseers who would manage the house-churches on Crete—1:6-9
- A. Ethical qualifications for the overseer “as God’s steward”
 - 1. Above reproach with reference to his own household: sexually faithful to his own wife; having trustworthy children who are not debauchees or unruly—1:6
 - 2. Above reproach as God’s steward over his household
 - a. Lacking qualities: not self-willed, not quick-tempered, not addicted, not pugnacious, not fond of sordid gain—1:7
 - b. Possessing qualities: hospitable, loving what is good, sensible, just, devout, self-controlled—1:7-8
 - B. Doctrinal qualification: fidelity to the truth and able to refute those who contradict—1:9
- III. “Setting things in order” (as a good steward) with respect to inside agitators—1:10–3:14
- A. “Setting things in order” with respect to Judaizers and false teachers within the church—1:10-16
 - 1. Many rebellious, empty talkers, deceivers—especially “those of the circumcision”—1:10
 - 2. Necessity of silencing those who are overturning “households”—1:11
 - 3. Justification for such harsh treatment supported by a Cretan proverb about their character—1:12-13
 - a. Citation from Epimenides in support of Paul’s charge against those who overturn households—1:12
 - Liars, beasts, gluttons*
 - b. Affirmation of the truthfulness of the proverb about Cretans—1:13a
 - c. Basis for reproof—1:13b-14

- d. General principle: defiled minds produce worthless deeds—1:15-16
- B. “Setting things in order” within the household—2:1-10
 - 1. Summary command to Titus: speak doctrine which makes for healthy relationships within the household—2:1
 - 2. Ethical commands for healthy household relationships—2:2-10
 - a. Character of older men—2:2
temperate, dignified, sensible, healthy in faith, in love, in perseverance
 - b. Character of older women—2:3-5
Character and conduct—2:3
reverent, not malicious gossips, not enslaved to much wine, teaching what is good
Instructing younger women in prudence—2:4-5
to be lovers of husbands, lovers of children, sensible, pure, workers at home, kind, being subject to their own husband
 - c. Timothy, a model for younger men—2:6-8
Encourage the young men—2:6
to be sensible
Be a model for the young men—2:7-8
to be an example of good deeds, uncorruptness in doctrine, dignified, sound in speech, beyond reproach
 - d. Exhortation to slaves—2:9-10
to be subject in everything
to be well-pleasing
not argumentative
not pilfering
demonstrating all good faith
 - 3. All kinds of people now live sensibly in this present age as a people *for his own possession*, zealous for good deeds—2:11-14.
 - 4. Summary exhortation: speak—2:15
- C. “Setting things in order” before the outside world—3:1-9
 - 1. Subject to authorities—3:1-2
to be subject to authorities
to be obedient, to be ready for every good deed, to malign no one, to be peaceable, gentle, showing consideration for all men
 - 2. Our response to the “foolish” tempered by a remembrance of our own foolishness and the consequent response of our Savior—3:3-8

- a. Reflection on our regeneration—3:3-7
 - b. Responsibility of Titus—3:8
- IV. Final warnings—3:9-11
- A. Avoid foolish controversies: controversies unprofitable and worthless—3:9
 - B. Rules of engagement with the factious—3:10-11
- V. Personal concerns
- A. Come to Nicopolis in Achaia when Artemas or Tychichus arrive at Crete—3:12
 - B. Show hospitality toward itinerant preachers, Zenas, the lawyer and Apollos—3:13
 - C. An aside: Providing for the body of Christ—3:14
- VI. Final greeting and benediction—3:15
- A. Ending salutations—3:15a
 - B. Closing greeting—3:15b

Robert Murray M'Cheyne: The Passionate Preacher

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Robert Murray M'Cheyne was one of the spiritual giants that God used to bless the nation of Scotland, and ultimately the world. M'Cheyne's name, along with many others that God raised up and used mightily, read like an honor roll of faith and godliness. God's gift of them to Scotland was out of proportion to that country's size. They were raised up and blessed because of grace, and they would have been the first to acknowledge that fact.

Robert Murray M'Cheyne was born May 21, 1813, and it was his brother David who was used of God to confirm the divine call on Robert to preach the gospel. David was a very godly witness and example to his younger brother, and he had spoken of the ministry as "the most blessed work on earth." David's premature death had a lasting influence on Robert, and not long after, God saved his soul. David's influence went further because Robert trained for that "most blessed work," and in July of 1835, the Presbytery of Annan licensed Robert M'Cheyne for the ministry. In November of that same year, M'Cheyne was appointed as assistant to John Bonar, who was the minister at Larbert and Dunipace. Exactly one year later, in November 1836, M'Cheyne was ordained to the new Church of St. Peter's in Dundee.

As M'Cheyne arrived in Dundee and surveyed his field of labor, he wrote in his diary, "Perhaps the Lord will make this wilderness of chimney-tops to be green and beautiful as the garden of the Lord, a field which the Lord hath blessed." It should not surprise us when we read these things, to learn that this indeed is what the Lord did abundantly. Why should this be? We get some indication of why God blessed his ministry, from one of the things he wrote very early on in his ministry: "I will not see the face of man," said M'Cheyne, "until I have seen the face of God." M'Cheyne sought God. He sought his face, his cleansing, his glory, and his blessing.

M'Cheyne's health was always delicate, but in 1838 he was so physically drained that his doctors insisted "on a total cessation of his

public work.”¹ Bonar tells us that accordingly, with deep regret, M'Cheyne left Dundee for Edinburgh, for a period of rest and recuperation, hoping says Bonar, that it would only be for a week or two. It was not long into this period that God wonderfully intervened, and M'Cheyne was approached to take part in a preliminary fact-finding mission to Israel. M'Cheyne was very anxious about leaving his flock, but God provided for that too, in another man of God, William Chalmers Burns. As M'Cheyne and his companions toured North Africa, Israel, and Europe, God was moving mightily in spiritual awakening amongst the people of Dundee. God had opened the floodgates of revival and his Holy Spirit was present and active in St. Peter's. Many were brought to faith and repentance and many more were brought to a new relationship with their Lord. M'Cheyne had faithfully sown the seed, William Burns had been called to come and water that seed, and God brought the increase.

Many Christians are familiar to some degree, with Andrew Bonar's classic, the *Memoir and Remains of the Rev. Robert Murray M'Cheyne*. It gives the church a glimpse into the life, preaching and passion of a young man utterly dedicated to his Lord. It remains a most challenging work. What I believe to be equally true is that M'Cheyne said and wrote so many wonderful and godly things, that the half has still not been told and God still continues to use the life and writings of his faithful servant. When Dr. Paul Beasley-Murray, the former Principal of Spurgeon's College, heard that I was working on a new collection of M'Cheyne's sermons, he offered the following personal testimony,

The one emphasis that I have taken from M'Cheyne is his stress on the need for pastors to work at their relationship with God. I understand that with Isaiah 49:2 he exalted, “Do not forget the culture of the inner man. I mean of the heart. How diligently the cavalry officer keeps his sabre clean and sharp: every stain he rubs off with the greatest care. Remember you are God's sword. A holy minister is an awful weapon in the hand of God.” I find these words personally challenging and believe that they need to be daily borne in mind by every minister of God.

M'Cheyne would die at the relatively young age of 29. But in those few short years, he lived closer to God than most believers do, if given several lifetimes. M'Cheyne wrote, “Live so as to be missed.” What an eternal challenge this remains. In God, all his children should so seek to live that they make a difference: a difference in the lives of others; a difference in heaven because they have been used of God in their lives and witnessing, to be the instrument for the salvation of the lost; and a

¹ Andrew Bonar, *Memoir and Remains of the Rev. Robert Murray M'Cheyne* (1869), 92.

difference in God's church, because they have been faithful to whatever God calls them to be and to do. If we all were to live like this, as M'Cheyne sought to do, how we too would be missed. It is not surprising that one of M'Cheyne's favorite texts was, "The night cometh when no one can work."

This sermon is taken directly from the original handwritten sermon manuscripts of Robert Murray M'Cheyne and has never before been published. It has not been altered or amended in any way, save for the very occasional insertion of a word for the sense of the passage, or to clarify slightly language that has become obscure. It was a labor of love to transcribe the writings of M'Cheyne and the present writer considered it a gift of God, that he discovered a vast treasure-trove of original and unpublished manuscripts housed in the Special Collection section of the Library of New College, Edinburgh. This discovery means that no longer does the Christian church have to be dependent on the reprinting of the same sermons, wonderful as they are, for with the continuing appearance of these newly-transcribed sermons there are many additional ones that we can appreciate and learn to treasure. At the time of writing, one volume has already appeared of previously unpublished sermons entitled, *The Passionate Preacher* (Christian Focus). Two further volumes have also been completed; at least one will be printed by Banner of Truth.

The following sermon is presented here, as a testimony to that which God can do with a surrendered life. It is not here to praise M'Cheyne's skill at sermon construction, nor is it here as a piece of 19th century history. It is here as an example of what God did in and through one committed life and to remind us that what God has wonderfully done before, he can do again and even more so.

I Am In A Strait Betwixt Two

Philippians 1:23

"I am in a strait betwixt two, having a desire to depart and be with Christ, which is (by much) far better."

It is a happy thing to live, to breathe the fresh air of heaven, to move from place to place, to see, to hear, to speak, in a word to live is happiness. But the Bible says, that to be in Christ is better than life. 'In Thy favour is life; and Thy lovingkindness is better than life.' To be converted by the Spirit of God, to be convinced of sin, and then to be convinced of righteousness, to be led to a hearty and saving acceptance of Christ as my only and all-sufficient Saviour, that 'is better than life.' And, indeed, I am quite sure that those of you who have been thus converted by God are feeling at this moment that this 'life of the soul' is better and pleasanter than even natural life, that the light of God's

countenance is sweeter far than the light of the sun, that the saving health of His countenance gives more joy than does the joyous current of health and life that bounds through the youthful veins. Ah! yes, brethren, you never knew what life was till you could say, 'Christ liveth in me.' But the words before me point us to greater things than these. 'For,' says Paul, 'I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.' To live is good and happy. To be in Christ is better than life. But to be with Christ is far better than all.

The words of my text in the original are much more full and expressive than they are in our English translation. Indeed, they are so very full of meaning that it is impossible to translate them perfectly. The word here rendered 'I am in a strait' is the same as Christ uses when He says, 'I have a baptism to be baptised with, and now am I straitened till it be accomplished.' It implies great anxiety of mind, not a sudden overwhelming anxiety but an abiding anxiety, ever pressing on the mind. The word rendered 'desire,' is the same which Christ uses where He says, 'with desire have I desired to eat this Passover with you,' and indicates an intense desire of the mind. The word rendered 'to depart,' signifies to be unloosed like a vessel set loose from its moorage. The words rendered 'far better,' if translated literally, would be, 'by much more better.' The departure to be with Christ appeared so excellent to Paul, that he heaps up words more than our language can hold, in order to express it. 'I am continually in a strait betwixt two, having an earnest desire to depart, to be unmoored from the shores of this world and to be with Christ, which is much better, aye, far better.'

The doctrine taught by the passage is, that 'To be WITH Christ is far better than to be IN Christ.' To be with Christ is far better than to be in Christ, because then we shall never have any doubts of our salvation. When God brings a man out of 'the horrible pit and miry clay,' and 'sets his feet upon a rock,' that man is safe for eternity. When a sinner, under a sense of the dreadfulfulness of his natural condition, closes with Christ as the Saviour of lost sinners, he becomes a member of Christ's body, and is, therefore, as sure to be saved as if he were already sitting on the throne with Christ. And not only is the sinner safe in the moment of believing, but he has a sweet sense of safety. He is not only 'founded on a rock,' but he feels that his feet are on a rock. He is not only a member, but he feels his union, and has a sense of acceptance in the Beloved. And this sense of safety is what is called the rest or peace of believing.

It is a calm and tranquil feeling poured over the anxious breast, a sense that God's anger is all turned away; a feeling that all past sins are cast behind God's back; yea buried in 'the depths of the sea.' Now, though the safety of a believer never changes, yet his sense of safety very much changes. When he is once founded on Christ, the only foundation

stone, he never can be shaken off; but still he may often lose all sense of being safe. When once a member of Christ's body, he can never be torn off again, yet he may, for a time, and through his own sin, lose all feeling of being a member. He may become so cold and lukewarm that he may altogether doubt whether he is or ever was a saved person. As long as we are in this world, there are many things to cloud and obscure the peace of believing.

The believer falls into some open sin, and by so doing, brings guilt upon his conscience. Again, he begins to hear the condemning voice of the law. A cloud seems to intercept his view of the Saviour. He falls into sin, and should fall from all sense of safety; for it would be a calamity to feel safe while he is in backsliding condition.

He is betrayed into worldly company; and from the beginning to the end of the feast, he hears nothing but worldly conversation. All around him are taking thought what they shall eat, and what they shall drink. The name of the Saviour is not once mentioned. To introduce it would be like bringing in a poisonous serpent, from which every one would shrink back with horror. The believer sits silent and is half ashamed of Christ. He is ashamed to show that he is a Christian. And when he comes home at night, what wonder if prayer and the Word be all distasteful to him, and he has lost all sense of safety.

The believer wearies in well-doing, and thus also he loses his sense of safety. Once he 'put his hand to the plough' in 'every good work.' But now he draws back his hand. He grows weary of feeding the hungry, and clothing the naked, and visiting them that are sick and in prison. The work has turned burdensome to him, and he has wearied of it. The poor have been ungrateful, his time is too much occupied; or, on some pretence or other, Christ's service is neglected, and darkness and insecurity are the consequence. He begins to doubt his safety, and well he may.

The approach of death often clouds the view of Christ. The pains of dissolving nature are often very dreadful; the mind is often altogether taken up with looking at them; and so the eye is lifted away from Christ; and thus the dark valley becomes very dark. Clouds and darkness rest upon it. The believer, who rejoiced all his life long, has often a long night of darkness on his death-bed, much doubt and much perplexity, and though the everlasting arms are underneath him, yet he has no full sense of his safety.

But to depart and be with Christ, is to be freed from all these doubts and obscurations of the Sun of Righteousness, and therefore, it is far better. When the soul of the believer has left its mortal body, it finds itself in the arms of the holy angels. These angels rejoiced when he was 'born again' into the world of grace, and how they rejoice far more when

he is born a third time, into the world of glory: for at death the souls of believers do immediately pass into glory. No sooner do they leave the body than they are with Christ, and there they are not only safe, for they were quite safe before, they are no safer than they were, but their sense of safety is now complete and everlasting. It shall never be clouded any more. Not another doubt shall ever darken their joy, not another fear disturb their 'perfect peace.'

No more shall that soul fall into sin to take away his sense of pardon and acceptance. No more shall he mix with worldly company, for nothing can enter in there that defileth. The name of the Saviour shall gladden every feast of love and joy. The praise of the Saviour shall be the only melody; no more shall worldly friends and worldly talk darken his sense of acceptance. No more shall he weary in well-doing, for they that are before the throne serve God day and night in His temple. No more shall sloth creep over the soul, no more shall vain excuses keep back the hands from deeds of love. No more shall unchristian coldness take away the sense of safety. No more shall God take away the light of His countenance. He shall be 'with Christ,' admitted to closest intercourse; always in sight of the Lamb that was slain; 'for the Lamb that is in the midst of the throne shall feed them, and lead them to living fountains of water.'

Often they wept on earth because Christ had withdrawn from them, but now God shall wipe all tears from their eyes. He is with Christ. He shall not die any more; no more shall the pangs of a dissolving body take up his thoughts; no more shall clouds arise from the dark grave to obscure the face of the Saviour. He is with Christ, and his sense of safety is complete. He sees the hell from which he is delivered. He feels the heaven into which he is brought, and he is filled with an unvarying sense of safety. Like some spent swimmer to whom a rope is cast, he is safe as soon as he has tied the rope around him; and he may have a lively sense of safety even amid the waves; but it is only when he is safely brought ashore, and sits down upon the rock, and looks upon the deep gulf from which he has been saved, and feels the rock beneath him; it is only then that his sense of safety is complete.

Just so, brethren, when some poor sinner, spent with vain struggles to save himself, at length consents to be saved by Christ, he is safe, quite safe for eternity; and he may have a real sense of safety, even amid the billows of this world's trials and sorrows; but it is only when he is brought ashore, when he is brought to be 'with Christ'; when he looks upon the gulf of hell from which he has been saved, and feels himself casting his crown at the Redeemer's feet; it is only then that his sense of safety is complete for eternity. It shall never be shaken and never be darkened any more.

Oh, believer, the joys of faith are sweet beyond expression! 'Though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.' But oh, what shall the joys of sight be, when we are 'with Christ,' and when we shall see Him as he is; and when we feel that the ocean is passed, when we feel that the shore is won; when we 'see the King in His beauty, and we are put in possession of the land that is very far off!' Oh, it is 'far better' to be 'with Christ!' Why then, cling to the world as if it were your all? Why tie yourselves to riches, and houses, and friends? Flee these things, O man of God! In the brightest sunshine of this world, when friends are dearest, and all things go smoothest, still if you are taught of God you will say, to be with Christ is far better. And the more doubts you have, O feeble believer, so much the more let the thoughts of departing be sweet and pleasant unto you, for there are no doubts yonder.

To depart and be with Christ is far better. It is far better to be with Christ, for then we shall be like Him in holiness. When a sinner flees to Christ he is 'born again' by the Holy Ghost: a new life is begun in his soul which shall never come to an end. A spark has been lighted that shall never be quenched. The 'leaven' is thrust in, and the whole shall yet be 'leavened.' The seed is sown, and there shall yet be a harvest. The Spirit has come to his soul, and will never wholly leave it. 'He who hath begun a good work in you will perform it until the day of Jesus Christ.' But as long as the believer is in this world, there are many things to retard the progress of this life of holiness.

There is a body of sin and death. The believer is quite different from the world. He hates all sin; strives against all sin; prays against all sin; and yet he has a body of sin and death. Sin does not reign in him as a king, and yet it dwells in him as a hated guest. Now, this of all things most keeps back the life of holiness. The world is full of temptation suited to his natural heart. He cannot go into any company but he will meet with some thing drawing him to sin. The believer has often wicked acquaintances, who side with the evil part of his nature, and above all things try to draw him into worldly compliances. Besides, his old habits return upon him again and again. Before he was a believer he followed in some path of sensuality, or covetousness, or passionateness, and now he will at times experience almost irresistible impulses to go back to his old courses. Above all, Satan, the accuser of the brethren, tries to beguile him from the simplicity that is in Christ. He knows that there is but one way in which a believer can walk holily, that is, by abiding in Christ, so that Christ may abide in him, and he may bear much fruit; and, therefore, against this Satan directs all his energies. In this way, most of all, does Satan try to keep down the life of holiness. But when we 'depart,' and are 'with Christ,' all these hindrances shall drop off; and, therefore, it is

far better 'to depart.'

The believer at death is 'made perfect in holiness.' Nothing that defileth can enter into paradise; nothing that maketh or loveth a lie. The body of sin and death has been laid in the gloomy grave. No more does he cry out, 'Oh, wretched man that I am, who shall deliver me?' The world with its busy hum, with its fascinating companies, and pleasures of sin, that world is left behind. The dead ear cannot hear its siren melody. The glazed eye cannot behold its vain show; and the spirit is safe 'with Christ.' The wicked companions, too, are all left behind. Their jests and their raillery are heard no more.

No more does the hand of friendship tempt to sin. There are no wicked companions with Christ. The old habits are now put off for ever. No fear now of returning to old courses of sin! The heart is now made perfect in holiness. He is led by the Lamb to living fountains of water. And, last of all, Satan his great enemy cannot reach him now. He is the prince of the power of the air. But to be with Christ is to be above the air, it is to be 'in Paradise.' Satan cannot enter into this Paradise. 'There shall in no wise enter in anything that defileth, neither whatsoever worketh abomination.'

And not only shall the soul be freed from all that would draw it to sin, but every thing there shall incite it to holiness. In this world, almost everything we see, or hear, or handle, may lead the soul to sin. In that world everything shall lead the soul to holiness. We shall see Christ. We shall see God. 'Blessed are the pure in heart, for they shall see God.' 'We shall be like Him, for we shall see Him as He is.' And how can we see His loveliness without loving Him? How can we love Him without serving Him? And if we love Him, we will keep His commandments.

Oh, professed believer in Christ, do you love holiness? You are no believer if you do not. Do you long after it, and pray for it? Do you groan under sin, and are you wearied to be rid of it? 'To be with Christ' is to be rid of it for evermore! Oh then, how plainly does it appear to you that it is better to depart and 'to be with Christ!'

Why, then, will any of you cling to this world, as if it were your all? Why will you labour to be rich, and pierce yourselves through 'with many sorrows?' And why are you so afraid of death? Why do you shudder at the very name of death? It is a dark avenue; but it opens into the world of holiness and never-ending life. 'To depart and be with Christ is far better.'

It is better to be with Christ, for there will be no more tribulation. When a sinner flees to Christ, he is pardoned, justified, has peace, and rejoices in God his Saviour, and he is enabled to 'glory in tribulations also.' The God of Providence becomes his Father, and, therefore, he will not fear what man can do unto him. He has the ordinary troubles of other

men; pains, and losses, and bereavements; but he feels that a Father's hand administers every cup of suffering, that a Father's hand gathers all his tears into 'His bottle.' He has troubles which other men have not; persecutions and hatred from the world, and yet he has joy here, too, for he knows that God is able to shut the lions' mouths, and to shelter him from the 'world's dread laugh.' But still this world is to the believer a world of sorrow. This is a fact which cannot be concealed. The Bridegroom is not here. But 'to be with Christ' is to be free from all tribulation, and, therefore, it is far better.

When Christ ascended to His Father and our Father, He bade farewell to sin and sorrow for evermore. No more will He bear the pangs of infancy in His hard cradle in the manger! No more will He bear the pains of hunger in the wilderness! No more sit down wearied by the well of Sychar! No more will He sleep for weariness in the fisher's boat, rocked by the dashing waves! No more will He bear the pains of false friends! No more will He bear the kiss of the betrayer! No more will He feel the pains of His pierced hands and feet! No more will He feel the shame of the cross! No more will His tongue cleave to his jaws for thirst! No more will He say, My heart is melted like wax in the midst of my bowels! No more bow the head in dying agony! All His pains are past, and all His wounds are healed! The scar in His side is now whole: his body is now 'a glorious body.'

His raiment is white as the light, and His face is as the sun shineth in his strength! Oh, brethren, if ye be members of Christ's body, ye, too, shall be free from tribulation, sin, and suffering when you die. You shall bid farewell to sin and sorrow for evermore. Now you may be often hungry and often thirsty, often faint and weary toiling in the sun. But then you shall hunger no more, neither thirst any more, neither shall the sun light on you nor any heat. In this world you may have 'much tribulation,' but at death you shall come out of 'great tribulation,' and serve Him day and night in His Temple. Here the world may scorn you, and point the finger, and put out the lip; but with Christ you shall be free from all; you shall be out of hearing 'of the world's dread laugh.' Oh, is it not far better to depart and be 'with Christ?'

It is better to be with Christ, for then we shall praise God and Christ more heartily. When a sinner is first brought to cleave to Christ, then, for the first time, does he praise God heartily. Unconverted men may join in singing 'psalms, and hymns and spiritual songs,' but they never praise God from the heart. But often the first opening of the mouth of a poor sinner brought to Christ is in praises. 'Bless the Lord, O my soul, and all that is within me bless His holy name.' Nothing gives more joy to a true believer than to praise God. The singing of psalms of praise has always abounded most in the best times of the church; and hence it may clearly

be seen how small the company of believers is in our day, when the singing of psalms in families is so little known, and so few join heartily in the praises of the sanctuary. But the believer cannot always praise in this world. He is often afflicted, and, being afflicted, he prays; or, even if he be merry and sing psalms, yet, oh how cold are his praises compared with the praises which he might be expected to give! How little proportioned to the glory of Him we praise! Oh, how seldom does the believing heart glow with a flame of praise! But when we are 'with Christ,' we shall always praise, and praise him in the highest degree; therefore it is far better to be with Christ. We shall always praise; because we shall always have a vivid sense of what we are saved from. On earth we have low and poor conceptions of the wrath of God, and these only at times; therefore we are little thankful for being brought to Christ. But in heaven we shall see the wrath of God poured out upon the Christless; we shall see their pale dismal faces, we shall hear their sad cries and the gnashing of their teeth; we shall see the smoke of their torment ascending up before God for ever. Oh, how shall we praise God for His electing love that chose us to salvation. How all believers shall praise Christ for His redeeming love, for enduring such pains in our stead! There shall be no end to our praise, and it shall be rendered with all our heart.

We shall always have a sense of what we are saved to. On earth we have low and poor conceptions of the blessedness of God's favour, and friendship, and love, therefore we are little thankful. But then we shall feel more fully the warmth of His love we shall drink the rivers of his pleasures, our joy shall be full; we shall be like vessels filled to overflowing: 'In His presence there is fullness of joy; at His right hand are pleasures for evermore.' We shall feel all this, and feel that we have been redeemed that we may enjoy all this. Oh, how we shall praise Christ then for his obedience in our stead, and God the Father for His love in sending His Son to be our Substitute and Surety!

We shall have a constant sight of the beauty and glory of God and of Christ. On earth we have very poor conceptions of the infinite loveliness of God. It is only now and then that a believer enters so fully through the rent veil as to see the beauty of God, and to inquire in His Temple; but then we shall be like pillars in the Temple of our God, and go no more out. It is only in the works of creation and providence, sometimes in the ordinances, in the Word, or broken bread, that we can see God. It is, at the best, but 'as in a glass darkly; but then face to face. We shall know even as we are known.' No more 'in a glass'; but in reality we shall see God, and eternally gaze on His uncreated loveliness. Oh, what praises shall this draw from our burning hearts to all eternity! 'This God is our God for ever and ever.' Oh, then, brethren, is it not better to be 'with

Christ,' that we may love and praise God more?

Even on earth much of the believer's happiness consists in praise. The happiest Christians are always most engaged in praise. The more heavenly-minded you grow, the more you will abound in praise. The work of heaven is often described as praise. Every description of heaven given in the Book of Revelation contains much of praises in it. The true happiness of a creature consists in giving praise to the God who made him. Oh, then, how much better to depart and be 'with Christ!' It is far, far better!

This should reconcile us to the death of believing friends. They are now with Christ, and that is far better. And shall we grudge them their happiness? When friends are removed to a distance in this world; when they go to the golden shores of India; when they make money, or settle well in the world, we do not grudge them their happiness. And why would you grudge believing friends to be with Christ, which is far better than thousands of gold and of silver?

This should reconcile us to die. If we are, indeed, believers, to die is to be with Christ, which is far better. Do you doubt if it be better to be with Christ than to be here? Then you are no believer. You say, I am a feeble believer. Then it is most of all good and blessed for you to be 'with Christ.' The feeblest swimmer is the one that should long most for the shore. The ship that is tempest-tossed and most shattered should long most for the harbour; so you, if you are a feeble believer, should see it more than others desirable to be with Christ. If you have many doubts and fears, if you have much opposition to your holiness, if you cannot bear the world's scorn and raillery, if you have but seldom a full heart of praise, then you should, most of all, long 'to be with Christ': for to you, more than to others, it is 'far better' than to be here.

How sad to be Christless! This whole day I have been speaking to the children of God, the little flock. Oh, do not think that I have been speaking to you, poor Christless souls! It is not better for you to depart. Oh, it would be far worse for you. This world is your only heaven. Beyond it everywhere to you is hell. May God write this truth upon your hearts—If you be not 'in Christ' in time, you will never be 'with Christ' in Eternity.

Toward Translating “Evangelize” as “Evangelize”: An Analysis of the Holman Christian Standard Bible

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The translation, layout, and printing of Bibles have been greatly assisted by advances in computer technology. Numerous Bible versions are available in software format; research texts on the original languages are readily available; word processing makes incorporating changes more simple; email allows persons from across the world to share files quickly; and disk-to-printer technology is revolutionizing the print-on-demand industry. These simplifications may play an important role in the sudden surge of new Bible translations. Yet, in all these translations the translation of one word remains elusive, *viz.* the translating of “evangelize” (eu0aggeli/zw) as “evangelize.”

The Holman Christian Standard Bible (CSB), however, has broken new ground. One of the positive innovations incorporated into the text of the CSB regards the translation of the verb eu0aggeli/zw. The CSB is the first English translation of the Bible since Wycliffe’s first edition of 1382 to translate the verb eu0aggeli/zw as “evangelize.” I will cite the six examples:

Then, after they had testified and spoken the message of the Lord, they traveled back to Jerusalem, evangelizing the many villages of the Samaritans (Acts 8:25, CSB).

Philip appeared in Azotus, and passing through, he was evangelizing all the towns until he came to Caesarea (Acts 8:40, CSB).

And they kept evangelizing (Acts 14:7, CSB).

After they had evangelized that town and made many disciples, they returned to Lystra, to Iconium, and to Antioch (Acts 14:21, CSB).

After he had seen the vision, we immediately made efforts to set out for Macedonia, concluding that God had called us to evangelize them (Acts 16:10, CSB).

So my aim is to evangelize where Christ has not been named, in order that I will not be building on someone else's foundation (Romans 15:20, CSB).

I was quite excited to read this translation of these verses. No other Bible in the English language translates *any* of the 54 uses of *eu0aggeli/zw* in the New Testament as "evangelize." The NET Bible, the English Standard Version, the NASB (1995), the NIV, etc. do not translate *eu0aggeli/zw* as "evangelize" anywhere. If the translators of the CSB were to consider translating this one verb literally (in most of the 54 uses), it would truly differentiate it from every other English translation in existence since Wycliffe's first edition of 1382. I find this to be incredible.

Please allow me to briefly share how I came to this discovery. Back in 1988, I became aware of David Barrett's *Evangelize! A Historical Survey of the Concept*, published by the Foreign Mission Board of the Southern Baptist Convention. In reading this text, I came across the following words regarding the origin of the word "evangelize" in English:

In 1382 in England, John Wycliffe completed the first translation of the whole Bible in the English language, using the Latin Vulgate. In the earlier of his 2 extant versions, Wycliffe translated almost all usages of the Latin *evangelizare* (and hence of the Greek *euangelisein*) into the new English word 'euangelisen' (in some orthographies 'evangelisen'). Here are some instances, in the actual spelling used in the 1382 version:

Isaiah 40:9, 'Thou that euangelisist to Sion'

Luke 1:19, 'I am sent to thee for to speke, and to euangelise or telle to thee thes thingis.'

Luke 8:1, 'Forsoth ech day thei ceesiden not in the temple, and aboute houses, techinge and euangelisyng Jhesu Crist.'

Acts 8:4, 'euangelisyng the word of God'

Acts 14:20, 'And whanne thei hadden euangelysid to the ilke cite, and taught manye, tehi turneden again to Listris.'

Acts 15:35, 'teachinge and euangelysinge the word of the Lord'

In this *Holy Bible*, Wycliffe employed as English words 'euangelie' (gospel), 'euangelisen' (to evangelize), 'euangeliseris' (preachers), 'euangelisist', 'euangeliside' (Luke 3:18), 'euangelizinge' (Nahum 1:15), 'euangelysinge' (Luke 8:1), and variants. He employed the verb 'euangelisen' in the intransitive (without an object) and the transitive, and so the exact modern equivalent of his 'euangelisen,' as we can see from his Acts 5:42 and 8:4 above, is 'evangelize concerning' A to B, where A equals the subject matter (Jesus Christ, the word of God), and B equals the recipient (Sion, the city, the Jews, etc.). Wycliffe did not use any transliteration of the nouns *euangelismos* or *euangelisatio*.

The second version of Wycliffe’s Bible, a revision of his earlier work that was produced by his followers shortly after his death, contained a drastic change. It replaced all of these English words commencing ‘euangel-’ by, in most cases, ‘preching,’ and sometimes by synonyms like ‘schewinge the Lord Jhesu.’¹

The sad tale of the changes made after the death of Wycliffe had a dramatic effect upon *all* English Bible translations up to the CSB. Barrett continued,

This replacement continued throughout the subsequent early translations of the Bible. When in 1525 Tyndale produced the first printed New Testament in English, he retained ‘preach’ instead of ‘euangelisen,’ and this usage has been perpetuated in all subsequent Bible translations up to the present day.²

While quite a number of English Bible translations have come out since 1987, none of them have addressed the proper translation of the word *euaggeli/zw*, with the exception of the CSB. In fact, the only other Bibles that I have found that transliterated *euaggeli/zw* are the French J. N. Darby (c. 1840, at least three uses), Louis Segond, Révisée (1910), Segond Révisée, Génève (1975), and the Segond Révisée, la Colombe (1978). These French Bibles transliterate *euaggeli/zw* in Acts 8:40 and sometimes in Acts 8:25. Several Spanish and Portuguese versions also transliterate *euaggeli/zw* in Acts 8:25 and 40.

The Greek New Testament, however, contains 54 uses of *euaggeli/zw* (“evangelize”) and, by way of comparison, 61 uses of *khru/ssw* (“preach”). In current practice these are both translated synonymously as “preaching.” The English reader is not able to make a contextual analysis of the intended meaning of the term—as he always reads 115 uses of the word “preach.” It must be noted that a seminary class on “preaching” and one on “evangelism” cover very little similar material.

My burden is that it might be possible to consider translating most or all of the 54 occurrences of *euaggeli/zw* as some form of “evangelize.” My thinking is that the actual words of a Bible translation feed our souls (cf. Deut 32:46-47), and that the use of “evangelize” may well fuel a movement of New Testament evangelism within our churches. The remainder of this article will seek to show you (1) how this will greatly improve the understanding of the text; (2) four arguments against translating *euaggeli/zw* as “evangelize”; (3) how it corresponds with

¹ David B. Barrett, *Evangelize! A Historical Survey of the Concept* (Birmingham, AL: New Hope, © Foreign Mission Board of the Southern Baptist Convention, 1987), 22.

² *Ibid.*

the Southern Baptist Great Commission hermeneutic; and (4) how it may benefit the translation.

Let me begin by giving an overview of the New Testament's 54 uses of *euaggeli/zw*. Usage of *euaggeli/zw* by book is as follows (parentheses indicate times used): Matthew (1); Luke (10); Acts (15); Romans (3); 1 Corinthians (6); 2 Corinthians (2); Galatians (7); Ephesians (2); 1 Thessalonians (1); Hebrews (2); 1 Peter (3); Revelation (2). Usage of *euaggeli/zw* is splattered throughout Luke-Acts (25), the Pauline Epistles (21), as well as in other books of the New Testament. When one begins to examine the particular uses, patterns emerge. For example, in Luke, first the angels evangelize (1:19 and 2:10); John the Baptist evangelizes (3:18); Jesus evangelizes (4:43, 8:1, and 20:1); and then the twelve disciples evangelize (9:6). Also, the evangelizing of Jesus is a fulfillment of the messianic prophecy of Isaiah 61 (Matt 11:5; Luke 7:22).

Following are five of the ten uses of *euaggeli/zw* in Luke following the translation style used in the CSB:

Then, along with many other exhortations, he (John the Baptist) evangelized the people (Luke 3:18).

But he (Jesus) said to them, "I must evangelize the kingdom of God to the other towns also, because I was sent for this purpose" (Luke 4:43).

Soon afterwards He (Jesus) was traveling from one town and village to another, preaching and evangelizing the kingdom of God (Luke 8:1).

So they went out and traveled from village to village, evangelizing and healing everywhere (Luke 9:6).

One day as He was teaching the people in the Temple complex and evangelizing, the chief priests and the scribes, with the elders, came up (Luke 20:1).

In the book of Acts, there are two concentrations of the word *euaggeli/zw*, four uses in Acts 8 and three uses in Acts 14. In Acts 8, the chapter that exemplifies the ministry of Philip, the only named evangelist in the Bible (cf. Acts 21:8), one use is ascribed to those who are scattered (8:4), three to Philip (8:12, 8:35, and 8:40), and one to Peter and John (8:25). Acts 8:12 provides an excellent example of evangelizing a city, and 8:35 is an example of personal evangelism. In Acts 14 we find three uses of *euaggeli/zw*: Paul and Barnabas evangelize (14:7); it is used in Paul's preaching (14:15); and again Paul and Barnabas evangelize and make disciples (14:21).

Following are ten of the fifteen uses in the book of Acts (five are already translated "evangelize" in the CSB):

Every day in the temple complex, and in various homes, they continued teaching and evangelizing that the Messiah is Jesus (Acts 5:42).

So those who were scattered went on their way evangelizing the message (Acts 8:4).

But when they believed Philip, as he evangelized the kingdom of God and the name of Jesus Christ, both men and women were baptized (Acts 8:12).

Then, when they (Peter and John) had testified and spoken the message of the Lord, they traveled back to Jerusalem, evangelizing many villages of the Samaritans (Acts 8:25, as in CSB).

So Philip proceeded to evangelize him about Jesus, beginning from that Scripture (Acts 8:35).

Philip appeared in Azotus, and passing through, he was evangelizing all the towns until he came to Caesarea (Acts 8:40, as in CSB).

But there were some of them, Cypriot and Cyrenian men, who came to Antioch and began speaking and to the Hellenists, evangelizing the Lord Jesus (Acts 11:20).

And there they (Paul and Barnabas) kept evangelizing (Acts 14:7, as in CSB).

After they (Paul and Barnabas) had evangelized that town and made many disciples, they returned to Lystra, to Iconium, and to Antioch (Acts 14:21, as in CSB).

But Paul and Barnabas along with many others, remained in Antioch, teaching and evangelizing the message of the Lord (Acts 15:35).

After he (Paul) had seen the vision, we immediately made efforts to set out for Macedonia, concluding that God had called us to evangelize them (Acts 16:10, as in CSB).

As exciting as translating *euaggeli/zw* as “evangelize” in the Gospels and the Book of Acts is the prospect of translating *euaggeli/zw* as “evangelize” in the other books of the New Testament. A professor once told me that while the Gospels and the book of Acts speak of the Great Commission, the epistles do not speak of the Great Commission. Rather he felt that the epistles deal *only* with discipleship. How wrong he was and is! Perhaps he fell prey to past English resistance to translate the 21 uses of *euaggeli/zw* as “evangelize” in the epistles.

Following are 14 of the 21 uses of *euaggeli/zw* in the Pauline Epistles (by the way, the Pauline Epistles contain only 19 uses of *khru/ssw*, “preach”; *euaggeli/zw* does not appear in the Pastorals).

So I am eager to evangelize you also who are in Rome (Rom 1:15).

So my aim is to evangelize where Christ has not been named, in order that I will not be building on someone else's foundation (Rom 15:20, as in CSB).

For Christ did not send me to baptize, but to evangelize—not with clever words, so that the cross of Christ would not be emptied of its effect (1 Cor 1:17).

For if I evangelize, I have no reason to boast, because an obligation is placed on me. And woe to me if I do not evangelize (1 Cor 9:16)!

Now brothers, I want to clarify for you the gospel by which I evangelized you; you received it and have taken your stand on it. You are also saved by it, if you hold to the message by which you were evangelized—unless you believed to no purpose (1 Cor 15:1-2).

So that we may evangelize regions beyond you, not boasting about what has already been done in someone else's area of ministry (2 Cor 10:16).

But even if we or an angel from heaven should evangelize you other than how we evangelized you, a curse be on him! As we said before, I now say again: if anyone evangelizes you contrary to what you received, a curse be on him (Gal 1:8-9)!

Now I want you to know, brothers, that the gospel which I evangelize is not based on a human point of view (Gal 1:11).

They simply kept hearing: "He who formerly persecuted us now evangelizes the faith he once tried to destroy" (Gal 1:23).

This grace was given to me—the least of all the saints!—to evangelize to the Gentiles the incalculable riches of the Messiah (Eph 3:8).

While time and space do not permit me to translate each of the 54 verses with the term *euaggeli/zw*, it is hoped that these examples will give a taste of the power of this word in context. Another example of *euaggeli/zw* in the epistles is pertinent: ". . . but the word of the Lord endures forever. And this is the word by which you were evangelized" (1 Pet 1:25).

Seemingly, four arguments are usually offered against translating *euaggeli/zw* as "evangelize": (1) possible confusion of what "evangelize" means; (2) illegitimate differentiation between evangelizing and preaching; (3) synonymous usage of *euaggeli/zw* and *khru/ssw*; and (4) Septuagintal use of *euaggeli/zw*. As for the first consideration, the aim of translating *euaggeli/zw* as "evangelize" in context is to clear

cu0aggeli/zw khru/ssw
 (54 uses) (61 uses)

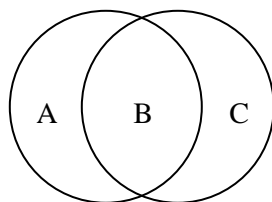


Fig 1. Possible Semantic Ranges of cu0aggeli/zw and khru/ssw

up this confusion. Most scholars of missions and evangelism are aware of the pluriform definitions of either “mission,” “missions,” “evangelism,” or “evangelize.”³ Seeing “evangelize” in its biblical context may help eliminate this confusion. Readers of the English Bible could differentiate when and how “evangelize” is used in its own context.⁴

Secondly, if cu0aggeli/zw is translated as “evangelize,” some may be confused that “evangelize” is something different than preaching the gospel. Precisely. The English verb “preaching” carries the connotation of a formal homiletical setting. Figure 1 seeks to illustrate the issues involved. Three separate semantic alternatives are considered in Figure 1: (A) where cu0aggeli/zw has a unique meaning; (B) where cu0aggeli/zw and khru/ssw overlap in meaning; and (C) where khru/ssw has a unique meaning. The semantic range of the English “preach the gospel” for cu0aggeli/zw limits its 54 uses to semantic range “B” in the above figure. Similarly, there are examples where khru/ssw is not used uniquely for the concept cu0aggeli/zw, but since cu0aggeli/zw is always translated something like “preach the gospel,” its meaning becomes blurred with meaning “C.” “B” and “C” are always read synonymously by English readers (115 times), without any possibility of ever reading meaning “A” for cu0aggeli/zw (perhaps implying open-air, street, or door-to-door evangelism). However, my class in evangelism is quite different than most seminary classes on preaching. In fact, they are often in different academic departments and they are considered different academic disciplines. Thus if cu0aggeli/zw is translated “evangelize,”

³ David Bosch expressed this view: “Instead of trying to formulate one uniform view of mission we should rather attempt to chart the contours of ‘a pluriverse of missiology in a universe of mission’” (*Transforming Mission: Paradigm Shifts in Theology of Mission* [Maryknoll, NY: Orbis, 1991], 8; Bosch quoted G. M. Soares-Prabhu, S. J., “Missiology or Missiologies?” *Mission Studies* 6 [May 1969], 87).

⁴ For example, David Bosch wrote, “Evangelism is not proselytism” (*Transforming Mission*, 414).

the 61 uses of *khru/ssw* in the New Testament could be differentiated from the 54 uses of *eu0aggeli/zw*. Rather, in the current situation in English (up to CSB), the obvious difference has been blurred.

The distinction of *khru/ssw* from *eu0aggeli/zw* provides at least two potential positive hermeneutical results. First, the audience for *eu0aggeli/zw* seems to be lost people. *Khru/ssw*, however, focuses on the saved (cf. 2 Tim 4:2), as well as on the lost (cf. Mark 16:15). Recognizing this distinction in context will allow readers of the English to deepen their understanding of each. Secondly, whereas women are not to preach or even speak in the church meeting (cf. 1 Cor 14:34-35), this prohibition may not relate to their involvement in evangelizing lost people outside of the church. The proper translation of *eu0aggeli/zw* may prove a real biblical encouragement to evangelism among women.

Thirdly, another argument against translating *eu0aggeli/zw* as “evangelize” is that Paul used this term synonymously with “preach the gospel” (*khru/ssw to\n eu0agge/lion*). For example, Paul’s use of *eu0aggeli/zw* in Galatians 1:8 parallels his construction in Galatians 2:2, which uses the verb *khru/ssw*. Thus, synonymous usage and certain freedom in translation guide the scholar to verbatim translate every use of *eu0aggeli/zw* as “preach the gospel”—for which there is a clear Greek equivalent (*khru/ssw to\n eu0agge/lion*). This argument is weak since there is great usage of synonymous terminology throughout the Bible, and particularly in the New Testament book of Acts. If all synonyms were translated similarly, just because they were synonyms, the result would be a simplified and vanilla Bible, much like Chairman Mao’s simplified Chinese.

Fourthly, does not the Septuagintal usage of *eu0aggeli/zw* prove that it does not have the technical meaning that is implied by the English word “evangelize?” Approximately twenty usages of *eu0aggeli/zw* are in the Septuagint. While this fact argues for a certain semantic range for the term, it also proves that the New Testament borrowed a term already in use (which is common for every word in the New Testament), and that the Old Testament term has a different hermeneutical nuance than the New Testament term. This difference is to be expected due to biblical theology. Old Testament terms normally have a different nuance than their New Testament counterparts. In actuality, some of the Septuagintal uses of *eu0aggeli/zw* could very well be translated “evangelize” in the English Bible, such as Psalm 40:9 and 68:11, as well as Isaiah 40:9; 52:7; and 61:1. This translation would match with the efforts of the Pharisees in the work of conversion (cf. Matt 23:15).

Therefore, it is clear that the arguments for not translating *eu0aggeli/zw* as “evangelize,” while they have certain validity, do not conclusively prove that it would be a misrepresentation of the original

text. In fact, if David Barrett is correct in his analysis of the term, the English word “evangelize” was coined by Wycliffe for the very purpose of providing an English word to translate the Latin *evangelizare*, which was a transliteration of the Greek *euaggeli/zw*. In fact, as noted in English translations, the historical context of Wycliffe within the Anglo-Catholic Church did not find the Wycliffite concept of evangelization (the street preaching of the Lollards) positive for Christianity.⁵

Charles S. Kelley, Jr., in his book, *How Did They Do It? The Story of Southern Baptist Evangelism*, titled his first chapter on theological distinctives of Southern Baptists, “A Great Commission Hermeneutic.” In this chapter, Kelley quoted a 1918 resolution of the Southern Baptist Convention:

We must not forget that the main and primary task of all of our agencies, preachers, churches, Sunday schools, denominational schools, Seminaries, Boards and all is [to] press a saving gospel to the hearts of men in heaven’s power. We must remember that primarily we are fighting a battle for freedom to win men to Christ. The winning of the war is a means to the greater end of winning the whole world to Jesus Christ.⁶

Kelley continued by noting that the Great Commission hermeneutic permeated and must permeate every agency of the SBC. The translation of *euaggeli/zw* as “evangelize” is another step in this direction. It will assist members of Southern Baptist churches to correctly identify and interpret *euaggeli/zw* in its context, and give opportunity for the work

⁵ For example, Thomas More explained his preference for apologetic education to proclamational evangelism in his *Utopia*: “By degrees all the Utopians are coming to forsake their own superstitions and to agree upon this one religion that seems to excel the others in reason We told them of the name, doctrine, manner of life, and miracles of Christ, and of the wonderful constancy of the many who willingly sacrificed their blood in order to bring so many nations far and wide to Christianity Whatever the reason, many came over to our religion and were baptized Those among them that have not yet accepted the Christian religion do not restrain others from it or abuse the converts to it. While I was there, only one man among the Christians was punished. This newly baptized convert, in spite of all our advice, was preaching in public on the Christian worship more zealously than wisely. He grew so heated that he not only put our worship before all others, but condemned all other rites as profane and loudly denounced their celebrants as wicked and impious men fit for hell fire. After he had been preaching these things for a long time, they seized him. They convicted him not on a charge of disparaging their religion, but of arousing public disorder among the people, and sentenced him to exile” (Thomas More, *Utopia* [1516; Arlington Heights, IL: AHM Publishing, 1949], 70-71).

⁶ Charles S. Kelley, Jr. *How Did They Do It? The Story of Southern Baptist Evangelism* (New Orleans: Insight Press, 1993), 128.

of evangelism to have its rightful place in the church. Not only would the use of “evangelize” unearth this buried concept to the English audience, and fit a Great Commission hermeneutic, it would also make the CSB unique since Wycliffe’s 1382 edition of the English Bible.

Following is a summary list of the potential benefits of translating the word *euaggeli/zw* as “evangelize”:

Benefit the CSB from the findings of Barrett.

Allow a biblical perspective on the relationship of evangelizing and discipling.⁷

Provide an English distinction between *khru/ssw to\n euagge/lion* and *euaggeli/zw*.

Encourage women to evangelize with all boldness.

Allow students of the English Bible to study New Testament evangelism in its context, within a Great Commission hermeneutic.

Correspond with a belief in verbal inspiration and biblical inerrancy.

Dovetail with the F.A.I.T.H. evangelism program.

As God’s spiritual seed, encourage a groundswell of New Testament evangelism and keep the Great Commission in its rightful place in the church.

Allow God the Father to “send out (more) laborers into his harvest.”

Prayerfully lead to the harvest of thousands and tens of thousands of souls through Christians humbly obeying God’s word as revealed through His use of *euaggeli/zw* in the New Testament.

Make the CSB completely unique from *every* other English translation since Wycliffe’s 1382 translation.

For these reasons, it may be advantageous for the CSB and subsequent English translations of the Bible to consider translating most or all of the 54 New Testament uses of *euaggeli/zw* as “evangelize.”

⁷ Bailey Smith addressed this distinction and the problems of overemphasizing discipleship in his chapter, “The Dangers of Deceptive Discipleship” (*Real Evangelism* [Nashville: Broadman, 1978], 11-28).

Book Reviews

A Modern Grammar for Classical Hebrew. By Duane A. Garrett. Nashville: Broadman & Holman, 2002, i-vii, 395 pp. plus tables, \$34.99 hardback.

Hebrew teachers sympathize with their student's difficulty in learning to read biblical Hebrew. Writers of introductory Hebrew grammars, however, may not appear to sympathize quite as much with students. Paging through Duane Garrett's textbook might make many beginning Hebrew students weep, as well as some teachers. The problem with this volume, as with many others in my opinion, is "too much, too soon."

Garrett's work has much to commend it. The author knows his subject matter and has produced a clearly-written and relatively error-free volume. The typeface used is large and very clear, making the Hebrew characters easy to distinguish within the text and in the tables. Dr. Garrett has included a number of helpful features not always found in introductory grammars. For instance, students will enjoy, and perhaps learn more quickly, from the answer key to the exercises. Many of the technical terms used in the grammar are defined in a glossary. The Hebrew-to-English vocabulary is keyed to the section in which the term is introduced (and sometimes discussed). In addition, some sections have "Special Vocabulary" which includes phrases, conjugated verb forms, plural nouns, and etc.

On page thirty-one Garrett provides the first "Guided Reading," a biblical text with helps, giving students exposure to the biblical text quite soon. Some exercises call for simple English-to-Hebrew translation, a difficult but pedagogically rewarding technique. Garrett has developed what he calls a "diglot weave," an English sentence incorporating a few Hebrew words. This eases a student into using Hebrew words in context. In many sections, Garrett has a *Pesher Hadavar* ("The interpretation of the matter") which tells the student what she or he needs to memorize.

Students often need a framework for what they are studying. Garrett first includes a good, brief overview of Hebrew grammar which helps to put things in order (27-29). Later, when students have mastered the basics, Garrett provides more grammatical information in Part VI, "Additional Details and Introduction to Advanced Issues" (298-54). This section provides quite helpful discussions of Hebrew Text linguistics and helps on how to read specific genres (poetry, predictive discourse, law, proverbs, and prophecy). Ordinal numbers, suffixes on verbs, textual criticism issues, and other specific discussions are included in this part.

When I came to seminary as a student, I did not want to study Hebrew (or Greek). My first-year Hebrew teachers, though, made the experience so positive that I went on to study and to do graduate work in Hebrew. Now, as a professor, I recognize many students are afraid of Hebrew. Many will not go further in their study of this language. And those who will go on need a solid and positive

experience on which to build. I have to ask, then, “What do students need at this time in their study of the language? How much detail is necessary and will the volume or the complexity of the material overwhelm students?” I am concerned that the class or the textbook not provide “too much, too soon.” Unfortunately, I believe a good bit of Garrett’s material in the first two-thirds of this book is “too much, too soon.” It is good and true, but is not needed in the first semester, perhaps not even in the first year of study.

Part of the issue is what is included and part is the arrangement of the material. For instance the heavy discussion of “Accent Shift, Vowel Changes” (already on page 25!) greets students when they are typically still trying to master the alphabet and the vowels. How can a beginning student sift through the material to find the typical and common? Yes, a good teacher can help here. But the material raises questions that are unnecessary at this point.

The author arranges his material in an odd fashion, too. He introduces the *waw* conjunction just before discussing the imperfect. He teaches the adjective immediately prior to the participle and the rule of the *sheva* before the infinitive construct. Allowing for idiosyncratic arrangement of material, Dr. Garrett’s attempts to present the characteristics of derived stems in the strong verb (133-141) followed immediately by an introduction to derived stems in weak verbs (142-148) seem guaranteed to bog down the average student (and her or his teacher).

Teachers write grammars because they believe their approach has something to offer. Only a long period of use by another experienced teacher can determine when a new approach or arrangement is productive. Glancing at Garrett’s paradigms, the reader notes that instead of tables arranged by verb type (strong verb, guttural verbs, III-h verbs, and etc.), the author presents the Qal for basic verb types in one paradigm. The second chart is the Niphal for all basic verb types. The third is Piel, and so on. The paradigm form reflects the way the verb is treated in the text. Perhaps this is a good arrangement. However, most teachers will have great difficulty matching Garrett’s order and content with any course organization they might have used before.

Dr. Garrett has written a good grammar, but not for beginning students. I would recommend this volume to a student who has had some Hebrew and wants to go further or to refresh her or his acquaintance with the language. Certainly Hebrew teachers can learn much from this colleague as well. But I believe it is too much, too soon.

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Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture. Edited by Bruce Corley, Steve W. Lemke, and Grant L. Lovejoy, 2d ed. Nashville: Broadman & Holman Publishers, 2002, xvii + 525 pp., \$29.99.

If teaching a person to fish is better in the long run than giving that person a fish to eat, then teaching a person to interpret Scripture should be better than telling a person what Scripture says. But relatively few pastors and teachers seem

committed to helping people interpret the word of God for themselves. Do we have the tools to communicate the techniques of interpretation? Or are we reluctant to let others see how we handle the Word?

Certainly before teaching others to interpret Scripture, ministers need to insure they themselves know how to read the Word properly. In this revision of their 1996 work, Bruce Corley and twenty-six other scholars connected with Southwestern Baptist Theological Seminary have provided a helpful tool for interpretation and, perhaps, for teaching interpretation. The preface indicates the book was written for the seminary classroom; thus some of the material is beyond the scope of what we might teach in a local congregation. However, most of the book can be understood and profitably used by the average person.

This second edition includes new and re-arranged material while omitting two chapters from the first edition. Rodney Reeves' first-edition article "Reading the Genres of Scripture" was replaced with seven chapters, each focusing on specific genres. A new section on "Contributors" was added to give each contributor's background. The extensive "A Student's Guide to Reference Books and Biblical Commentaries" was updated. Re-arrangement involved bringing together "A Student's Primer for Exegesis," "The Grammatical-Historical Method," and "Inductive Bible Study Methods" in a division entitled "How to Study the Bible." The other major divisions of the work were retitled as well. First-edition chapters on "Early Baptist Hermeneutics" and "Preunderstanding and the Hermeneutical Spiral" were omitted. Use of a more readable font contributed to an increase in the book's size from 419 to 525 pages.

The second edition is an improvement if only in giving additional attention to specific genres. The re-arrangement is not so beneficial. Creating a "How to Study the Bible" section seems logical. Corley's "Primer" gives students a structure for their written work. But, read together, the three chapters of the section seem to encourage the reader to interpret before understanding and without using material from later chapters. Pragmatic people that we are, too many interpreters will use the techniques and plans of the first section and ignore what follows, planning to deal with it later. A more helpful order might be "how the Bible has been interpreted" which explains the reason for "how the Bible is interpreted today" which would lead readers to focus on how they interpret Scripture.

Within the "How to Study the Bible" section Dr. Tolar's chapter helps the interpreter deal with historical questions. But historical questions are more complicated than he indicates. Old Testament interpreters, for instance, often deal with books which address multiple audiences (e.g., the audience Moses addressed in Deuteronomy) and settings. Thomas Lea's teaching that study should be in the order of "synthetic" (overview of a book), "analytic" (focusing on details), "devotional" (application) is helpful. In the press of work, though, often the synthetic is ignored or considered secondary. Lea could have made his point more convincing if he had demonstrated it by putting his analytical example (Phil 4:6-8) in the context of a synthesis (structural analysis/outline) of Philippians.

Part Two, "Biblical Hermeneutics in History," reveals this volume's provenance, the seminary classroom. Persons practicing biblical interpretation in the local church will probably give little attention to "Ancient Jewish

Hermeneutics” or “The Hermeneutics of the Early Church Fathers.” This section does aid the reader in understanding why we deal with the word of God as we do in the modern period. With this goal in mind, Karen Bullock’s chapter on post-Reformation Protestant Hermeneutics is most helpful, dealing with Protestant Scholasticism, Pietism, Modernism, Princetonian Orthodoxy, and classical Fundamentalism.

The two chapters on modern interpretation of the Old Testament and New Testament focus on standard critical methodologies but the chapters would be more helpful if parallel. Canonical, social-scientific, and structural criticisms, for instance, are used in the study of Old and New Testaments. Moreover, Rick Johnson (Old Testament) added comments on multiple fulfillments, New Testament use of the Old, and the authority of the Old Testament, which are not critical methodologies. Johnson did best Lorin Cranford (New Testament) by evaluating each critical methodology discussed. John Newport’s contribution has an awesome title (“Contemporary Philosophical, Literary, and Sociological Hermeneutics”) and proves helpful with such approaches as structuralism, Reader-Response, liberation; feminist; and deconstructionism. Newport ends with a focus on the significance of these issues for evangelical hermeneutics.

The highlight of the third part, “Authority, Inspiration, Language,” is Millard Erickson’s article on language which provides a healthy perspective on “literal.” Steve Lemke’s chapter provides help with terminology (revelation, inspiration, illumination) and points to strengths and weaknesses of common views of inspiration. He ends his chapter by discussing seven elements of a high view of Scripture, but along the way devalues the “hermeneutics of suspicion” (cp. Newport, 172, and Lemke, 190).

Part Four, “Genres of Scripture,” is new in this edition. The chapters deal with the expected genres: law, narrative (separate chapters on Old and New Testament), wisdom (combined with poetry), prophecy, letters, and apocalyptic. Not every chapter is equally helpful, but Robert Ellis’ discussion of law is quite good. He avoided the civil, cultic, moral trichotomy used by many scholars and bravely illustrated interpretive methodology by focusing on Leviticus 19:19 and making it meaningful to modern believers.

Cole’s work on narrative is helpful, but the reader might begin with the chapter summary and work backward. Rick Byargeon’s chapter on wisdom literature and poetry is technically accurate, but does not offer much interpretive help to the reader. Unfortunately, Byargeon wrote the chapter on the genre of prophecy ignoring the poetic nature of most prophetic writings. As is typically done, he followed Westerman’s form critical approach to types of prophetic oracles, but failed to emphasize the reason why this approach should be used and how it contributes to understanding. Writing on NT genres William Warren (Narrative and Apocalyptic) and Rodney Reeves (Letters) offered sound advice but little that is new.

William Kirkpatrick began part five, “From Exegesis to Proclamation,” with the idea of providing help in moving from biblical text to theological formulation. Except for making the reader aware of the importance of doing something with the results of interpretation, Kirkpatrick, unfortunately, did not substantially help the local church practitioner (clergy or laity). Daniel Sanchez’ chapter on contextualization is a little confusing as it moves back and forth

between the context of the biblical text and the context of the modern interpreter. His attempt to help the interpreter understand culturally-conditioned texts is too brief to be helpful. The final three chapters of part five focus on preaching—despite the fact that teaching scripture, whether from pulpit or lectern, is a vital ministry of church. Many seminary trained pastors, directors of missions, missionaries, etc. will spend at least as much time teaching as preaching. Seminary educators should know that!

This volume is good and is helpful. Southern Baptists may want to use a textbook produced by our own scholars. However, the volume does not seem quite as helpful as such works as Klein, Blomberg, and Hubbard's *Introduction to Biblical Interpretation* or Grant Osborne's *The Hermeneutical Spiral*.

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Leviticus. by Mark F. Rooker. The New American Commentary Series. Nashville: Broadman and Holman, 2000, 352 pp., \$27.99 hardback.

Dr. Mark Rooker writes that Leviticus “loudly speaks” of Jesus (22). Why then do evangelical teachers and preachers struggle so with the book? Why do Christians know so little about its contents, meaning, and application? Why has the church largely ignored the book, while Jews taught it first to their children?

Readers expect authors to be knowledgeable and enthusiastic about their writings, and Dr. Rooker meets those expectations. Holding a Ph.D. from Brandeis with additional study at the Hebrew University in Jerusalem, Dr. Rooker teaches at Southeastern Baptist Theological Seminary. He is a translator and an editor for the Holman Christian Standard Bible. His enthusiasm for Leviticus is evident in the opening articles of this volume in which Dr. Rooker stresses the importance of Leviticus for contemporary Christians, deals with the issue of Christians and Old Testament Law, and connects the sacrificial work of Christ to the system of sacrifice laid out in Leviticus.

New American Commentary (NAC) users will already be aware of the characteristics of the series. The editors' Preface notes the series focuses on the “theological structure” of each book as well as the content. Theological structure deals with the way in which the pieces of a book fit together, noting the flow of the inspired author's argument. This healthy approach undercuts “prooftexting” and the ignoring of a text's literary context. Further, attention to structure assumes and builds on the unity of a biblical book. The NAC is a series for modern Christians, maintaining that the principles and theology of God-breathed works from an ancient time and place are directly applicable to contemporary believers' lives. Thus, Leviticus, according to Dr. Rooker, is concerned with the preservation of the covenant relationship between a sinful people and their holy God, which is a contemporary need as well as an ancient one (44).

The journey from the second millennium B. C. to the third millennium A. D. passes through the New Testament. Consequently, the interpreter and reader must deal with three contexts: Old Testament, New Testament, and

contemporary. Obviously the original understanding and use is important, but how is the Old-New Testament link to be understood?

In the New Testament, the book of Hebrews makes countless connections between the sacrificial system of Leviticus and the work of Christ. Some interpreters through the centuries have keyed on that sort of study and produced works which reflected more of the interpreter's mind than biblical truth. Dr. Rooker's more balanced methodology is to seek the intention of the original author while recognizing correspondences and patterns which link the Old Testament events with the New Testament events and persons. His *typological* method of study is more restrained and helpful, giving place to the original setting and avoiding allegorical excesses. Recognizing the correspondences and patterns, Rooker links Leviticus and Christ without reducing the importance of understanding Leviticus in its original setting (43-44).

Readers should never skip the introductory material provided by a commentary author, and Dr. Rooker has written a helpful introduction to his volume. Of course some portions of the introductory material are more helpful than others. This reviewer assumes that most readers of the NAC series have already made up their mind about the Graff-Wellhausen Documentary Hypothesis (JEDP theory). Although the theory may have had some value in the time of its development and despite the occasional attempt to "tweak" the theory, today evangelical scholars have ignored or moved beyond it. Still Dr. Rooker devotes fifteen pages or so to a seemingly unnecessary critique of this theory.

This critique leads into a discussion of Leviticus' authorship and date. Following many other evangelical scholars, Rooker's view is that Jesus' reference to Moses in connection with the Law, traditions of authorship, and scholarly evidence prove that Moses wrote the Law, including Leviticus (39). Other scholars, like John Hartley for example (*Leviticus*, Word Books, 1992, xli), suggest a complex developmental history for the book.

Dr. Rooker devotes about twenty pages to theological themes from Leviticus. Many readers will find this material dense. Generally, however, Rooker's views are helpful and encourage further study. He does not overwhelm the reader with Hebrew or with comparative data from cultures surrounding Israel. When dealing with sacrifice, though, the author, not quite as forthcoming as he should be, needs to admit that we do not know as much about the everyday use of the sacrificial system as we imply that we do. Within the twenty pages dealing with themes, Rooker devotes fourteen pages to the theme of atonement. The longest portion in his discussion of atonement, in turn, is devoted to atonement in the New Testament.

"The Law and the Christian" (71-77) is, in this reviewer's opinion, one of the most important. Rooker discusses the purpose of the Law for Israel, the New Testament and the Law, and the unity of the Law. He points out that obedience to the Law was not a way for Israel to be saved. God's people, both then and now, are saved by grace through faith. The Law was a means of living a holy life. Dr. Rooker sided with Gordon Wenham, in Wenham's discussion of the moral and civil laws, in seeing the principles behind those laws as enduring and applicable to believers today (*Leviticus*, Eerdmans, 1979, 35). Dr. Rooker plays down the Law versus grace dichotomy (which this reviewer would reject even

more strongly), while pointing to the Law as a way of shaping a holy life in response to God's grace. The Law was a badge and a boundary that does not apply to Christians today, but the Law still demonstrates what it means to live a life of holiness (69).

Since the New Testament calls us to give ourselves as living sacrifices (Rom. 12:1) students of Scripture can benefit from a better understanding of sacrifice. Dr. Rooker's volume helps provide this better understanding. Unfortunately, Rooker retains most of the traditional terms for the types of sacrifice: burnt, cereal, sin, and guilt offerings (50). But, he does refer to "peace offerings" as "fellowship offerings." Following John Hartley's lead would have been more helpful, referring to: whole, grain, well-being, purification, and reparation offerings (Hartley, *Leviticus*, 17f, 37f, 55f, and 76f). Still Rooker provides helpful explanations providing sufficient detail without overwhelming the reader. He classifies sacrifices, for instance, as either voluntary or involuntary based on the phrase "pleasing to the Lord" (which relates to voluntary offerings). And he retains the theological functions of propitiation or expiation, consecration, and fellowship in discussing the purpose of sacrifices.

In commenting on the priestly sections of Leviticus, Dr. Rooker relates the material to the New Testament. He goes beyond the expected connections with Jesus' identity and ministry as the ultimate priest in order to comment on the role of ministers among modern believers. Another Old Testament-New Testament connection is not so agreeable, relating sins done with a "high hand" (Numbers 15:27-36) and the sin against the Holy Spirit (Matthew 12:31). While "high-handed" sins are deliberate, even defiant, sins, whether or not they are "unpardonable" sins is open to interpretation. Perhaps Rooker relied too heavily on Walter Kaiser's characterization of these sins as "high treason and revolt against God with the upraised, clenched fist" (*Toward an Old Testament Theology*, Zondervan, 1978, 118).

Leviticus raises some questions we cannot answer, such as what was God's principle in designating some animals as clean and others as unclean. Rooker noted six criteria that scholars have used to explain the distinction—none of which is totally satisfying. So he concludes rightly that "the ultimate reason for these laws was simply that God commanded them" (173). This is as close as scholars get to saying "I don't know."

Dr. Rooker maintains that holiness is the main concern of Leviticus (47). This concern is a priestly and a "popular" one (to be incorporated in the lifestyle of non-priests). Consequently, as much as half of Leviticus is devoted to how to live a holy life. In dealing with this portion, the commentary author makes relatively little application. Perhaps this is because modern readers can make contemporary applications of this material with greater ease than with the priestly material.

The NAC volume on Leviticus is quite helpful and offers reliable information to the average reader, whether pastor, Bible teacher, or serious student. More helpful than Wenham's NICOT work on Leviticus, the NAC offering is not quite as helpful as John Hartley's commentary in the Word series when it comes to understanding Leviticus in its ancient setting. Neither of those two volumes, though, has Rooker's New Testament connections. Dr. Rooker did not write a sermonic tool like Alan Ross (*Holiness to the Lord*, Baker, 2002),

but he did provide a good commentary which can be a tool by which this largely unknown biblical book can be opened to all of God's people.

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The Making of American Liberal Theology: Imagining Progressive Religion, 1805-1900. By Gary Dorrien. Louisville, Kentucky: Westminster John Knox Press, 2001, 494 pp., \$39.95 soft cover.

Gary Dorrien, in this first of a projected three-volume project, has made a unique contribution to our understanding of the dominant theological movement of the past two centuries. *The Making of American Liberal Theology: Imagining Progressive Religion, 1805-1900* traces the special development of theological liberalism on American soil. Dorrien hopes not only to recapture the fascinating and tortuous trajectory of progressive religion in America, but also to define American liberalism inductively through painstaking historical and biographical study. By alternating between careful and colorful attention to the early figures of protestant liberalism and broad but penetrating theological and historical analyses, Dorrien sets a high standard for historical theologians worthy of the title.

In the end Dorrien defines liberalism as a mediationist movement set within a Victorian cultural landscape, offering a third way between atheism and authoritarian orthodoxies. While sharing the mediationist impulse of its older German counterpart, early American liberalism did not take its Kant and Schleiermacher straight. Instead, Continental liberalism was mediated principally through British poet and religious philosopher Samuel Taylor Coleridge. Unlike Schleiermacher, Coleridge associated the religious nature of humanity with the faculty of imagination, not with a particular modification of feeling as such. Despite this distinction, Dorrien set American liberalism squarely within the expressivist tradition and left it open to Karl Barth's charge that theology is abandoned in favor of anthropology and Feuerbach's insistence that all religion is reducible to human projection of one sort or another.

Dorrien chronicles the trajectory of American liberalism through its Unitarian beginnings with special attention to William Ellery Channing, its Transcendentalist development under the influence of Ralph Waldo Emerson and Theodore Parker, and its decisive representation in the thinking of Horace Bushnell, who emerges as the principle figure in the nineteenth century. Channing, the great Unitarian, normalized the reinterpretation of traditional doctrines among liberals as objective views of Christ's atonement were displaced by subjective ones, especially along the lines of moral influence theories of Christ's earthly ministry and crucifixion. Transcendentalist confidence in unmediated, intuited knowledge challenged the Lockean empiricist influence among liberals, paralleling the tension between rationalist and romanticist impulses which had characterized German liberalism.

Still, the resiliency of American Liberalism cannot be accounted for apart from its popularizing pulpiteers, with Henry Ward Beecher epitomizing the

hegemonic status the movement once enjoyed. Dorrien also engages the complicated grappling of progressivist American religion with science, evolution, Scottish Common Sense Realism, and personalism as well as its decisive intersections with various social causes such as abolitionism and Social Gospel movement. The narrative is advanced through deft, informed treatments of the main figures of the movement, bringing them to life, with all their tragedy and triumph, warts and all. At the same time Dorrien punctuates his account with provocative interpretive takes on the movement as a whole.

Evangelicals have much to gain and learn from Dorrien's effort. Those who settle for sloppy, uninformed caricatures of liberalism would do well to engage the task of definition more seriously as Dorrien has done, if for no other reason, to avoid the genuine dangers of true liberalism. Liberalism's condescending view of the Bible, weak view of sin, and idolatrous projection of gods and images of Jesus it finds relevant are all presented here boldly and without apology. The refreshing element is that Liberals tend to admit what they are doing while evangelicals may fall into strikingly similar modes of operation in preaching, evangelism, church growth and mission strategizing without the slightest twinge of guilt. The current popular spirituality being imbibed through new age literature, the influence of Oprah Winfrey and the spreading and strengthening of political correctness has its roots in certain formative convictions of progressivist religion generally and Protestant liberalism particularly. Aversion to doctrine, defining truth according to felt relevance, and the quest for self-fulfillment as life's highest value have penetrated ostensibly evangelical pulpits, marginalizing the Bible while giving place to the psychology of self-esteem and advice from the business world. Dorrien's work may open evangelical eyes to the liberal shape of their own ministries.

The Making of American Liberalism marks a significant advance in the comprehension of progressivist religion by taking us deeper into the nineteenth century development of Liberalism beyond the confines of its German exponents from Friedrich Schleiermacher to Adolf von Harnack. If subsequent volumes maintain the standard set by Dorrien in this first installment, the resulting trilogy will be the unrivaled standard in the field.

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Beyond the Bounds: Open Theism and the Understanding of Biblical Christianity. Edited by John Piper, Justin Taylor, and Paul Kjoss Helseth. Wheaton, Illinois: Crossway Books 2003, 416 pp., \$15.99 paper.

Two major controversies have commanded the attention of evangelicals over the last several years, namely the so-called "New Perspective" on Paul and the rise of "Free Will Theism," also known as the "Openness of God" position. *Beyond the Bounds* represents a recent contribution by evangelicals who view Free Will Theism as heretical. John Piper, Pastor of Bethlehem Baptist Church in Minneapolis, Justin Taylor, Director of Theological Resources and Education at Desiring God Ministries, and Paul Kjoss Helseth, Assistant Professor of Bible

and Philosophy at Northwestern College, share editorial duties in bringing together contributions from twelve evangelical scholars in this volume.

The authors are concerned that the heretical character of Openness is too little recognized among self-consciously evangelical communities. Does the Free Will Theism advanced by John Sanders, Greg Boyd, Clark Pinnock and others fall within the bounds of tolerable evangelical diversity as its proponents argue? *Beyond the Bounds* answers with a collective and resounding “No!” These authors agree with Timothy George who insists that in Openness of God teaching we are confronted with a sub-Christian deity who cannot be identified with the God of Abraham, Isaac, and Jacob. By denying God’s complete knowledge of the future in order to secure its own notion of responsible human willing and doing, *Beyond the Bounds* authors contend that both biblical and orthodox Christianity have been abandoned. Robbed of his sovereign ruling over history and bedecked with humanlike responsiveness and surpriseability, the deity of Openness has more in common with the sympathetic but finally pitiful God of Process Theology than with the universe creating, promise keeping God of the Bible.

Bruce Ware and John Frame, among others, have already produced major challenges to the orthodox status of Free Will theism but, in the estimation of the editors, the evolving nature of this movement demands further engagement of the issues raised. The nature and extent of the relationship of Openness to Molinism and Process Theology, as well as the precise nuances in the understanding of such decisive terms as “libertarian free will” and “middle knowledge” merit careful and ongoing attention at a time when the doctrinal bounds of fellowship among evangelicals are being tested.

The volume divides eleven chapters into five parts and provides a bibliography along with scripture, person, and subject indices. Parts 1 through 3 examine respectively, 1) the historical influences shaping the controversy, 2) philosophical presuppositions underlying the opposing positions, and 3) determinative biblical and hermeneutical questions. In Part 1, Russell Fuller denies Openness claims that Rabbinic views of divine providence parallel those of Free Will theists. Chad Brand defends classical theism against the old but now recycled charge that Greek philosophy has distorted the simple message of the Bible. Brand recognizes similarities between western philosophy and classical theism but denies any distorting dependence of the latter upon the former. On the other hand Brand charges Openness thought with captivity by an alien thought form, namely, that of Whiteheadian Process philosophy.

In Part 2, Mark Talbot and William Davis distinguish the compatibilist view of free will held out to saved sinners through Christ from the libertarian freedom demanded by Openness advocates. William Davis identifies historical and cultural factors favorable to Openness convictions. These include suspicion of authority, infatuation with liberty, and doctrinal latitudinarianism. Davis also considers the rise of extra-ecclesial spirituality fertile ground for the humanistic bent of Free Will Theism.

Unlike Process theologians, the new Openness thinkers claim that their views are more genuinely biblical than those of classical theists. In Part 3, A. B. Caneday challenges one of these claims by charging Free Will theists with the reification of biblical anthropomorphism. Against such interpretations Caneday

defends an orthodox reading wherein humanity's creation *imago Dei* implies not only similarity but also difference from the creator. Michael Horton revisits the charge that classical theists succumb to distortive Hellenization with particular reference to Reformed theological method. Horton finds Openness claims overdrawn and exaggerated.

The remainder of the book explores doctrinal and pastoral dangers of Free Will Theism. From the inerrancy of Scripture to the trustworthiness of God to the viability of the gospel message itself, the authors would sound an alarm in the wake of Openness thinking. The pastoral sensitivity of these authors is impressive and render this volume useful for hands-on ministers called upon to interpret the current theological crisis to lay Christians.

On the whole, it seems that the principle protagonists in the controversy are laboring both to articulate their own positions as clearly as possible and to understand their opponents without prejudice. This volume does advance this admirable quest for clarity. However, as clarity increases, so does the conviction that the defining assertions of Free Will Theism place it outside the bounds of evangelical, not to mention Christian orthodoxy.

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The Imperative of Preaching: A Theology of Sacred Rhetoric. By John Carrick. Edinburgh: Banner of Truth Trust, 2002, 202 pp.

John Carrick's book begins with a quotation from Dr. J. Gresham Machen's *Christianity and Liberalism*: "Christianity begins with a triumphant indicative" (7). The truth of this statement is a leading premise of this "theology of sacred rhetoric." Carrick is Assistant Professor of Applied and Doctrinal Theology at Greenville Presbyterian Theological Seminary and is also one of its preaching instructors. He graduated from Oxford University and has had pastorates in the U. K. and in Greenville, North Carolina. This is his first book.

Clearing away confusion over abuses about the current connotation of the word "rhetoric," Carrick asserts that it is "the preacher's duty to *persuade*" (3). And, he is to do this "in absolute dependence upon the Spirit of God" (3). Yet, this does not preclude the use of means which God has ordained to move men. He claims that the *indicative-imperative* method was utilized in the Scriptures and is mandated as a pattern for preaching by God himself as a theological axiom. God has also used the *exclamative* and the *interrogative*, which are forms of the indicative that Carrick treats separately. The work of preaching, according to Carrick, is about these four grammatical or rhetorical categories.

Carrick defines the above terms, illustrates, and exemplifies them from the Bible, and then from the sermons of five well-known preachers: Jonathan Edwards, George Whitefield, Samuel Davies, Asahel Nettleton, and Martyn Lloyd-Jones (all highly effective "experimental Calvinists"). Finally Carrick considers "*the indicative-imperative structure of New Testament Christianity in relation to a particular genre of preaching within the Reformed tradition, namely, redemptive-historical preaching*" (5-6).

Machen, the author explains, differentiated between liberalism and true Christianity through the grammatical moods presented in their divergent preaching styles. He believed that “liberalism is altogether in the imperative mood” (7) rather than the indicative. “The liberal preacher offers us exhortation. . . . The Christian evangelist . . . offers . . . not exhortation but a gospel” (7). In other words, we are under obligation to get the order right because God’s message is about facts.

The indicative or declarative then is the foundational mood in the Scriptures. As R. L. Dabney offers, “I remark that every good sermon is instructive” (15). Carrick quotes Martyn Lloyd-Jones:

The Bible is not a book with just an appeal to us to do this, that, or the other—to accept certain ideas and put them into practice. It’s not a book teaching morality or ethics or anything else. I’ll tell you what it is—it’s not a book, I say, that asks us primarily to do anything—it’s a great announcement of what God has done! It’s God *acting!* (17).

The exclamatory and the interrogative mood are subsets, in a way, to the indicative. The exclamatory is the indicative in a highly emotional state. The Bible writers use such words as “how,” “what,” “Oh,” and “Woe” to express the indicative in vibrant emotive tones. A sermon is more than delivering a paper. Although the interrogative is part of the indicative, it “does not so much *assert* objective fact as *question* objective fact” (57). J. W. Alexander, Carrick reminds us, describes interrogation as “a sure method, when employed at the proper time and place, of startling the hearers, and agitating the heart” (68). Using C. S. Lewis’ metaphor, Carrick sees the interrogative as a means to “put man back in the dock” (81).

Two chapters are dedicated to the imperative in preaching. The first is an expansion of earlier comments, with special attention to both Scripture and the five preachers of his study. The second chapter is wrestles with the “redemptive-historical” method of preaching introduced in The Netherlands Reformed churches in the 1930s and 1940s. Carrick concludes that the redemptive-historical position “leads to objective sermons, mere explication, lectures on redemptive history, and sermons without tangible relevance” (113).

This work is not so much a novel look at homiletics as it is a succinct, reachable presentation analyzing the art of preaching from a theology that believes God has *done* something in redemptive history. We explain, and *then* we command (23). It is the indicative, “Christ died for our sins” (1 Cor 15:3), then the imperative, “Repent and believe in the gospel” (Mark 1:15). It is the indicative, “We . . . died to sin” (Rom 6:2), then the imperative, “Reckon yourselves to be dead indeed to sin” (Rom 6:11).

Carrick’s approach is didactic but not pedantic. It is not designed, interestingly, to *move* the reader; that is, it does not itself use the *imperative* (though he does illustrate it). His plan is *not* to inspire, give homespun counsel from a veteran, or provide steps to prepare a sermon. It is not to present the all-purpose workbook for preaching. He does force the reader to think of fact/application as something more than device. It is mandated by the activity of God in history and the word of God itself.

Though the book is not intended to stand alone as a comprehensive preaching text, it is a valuable supplemental study for discerning how sermons might be better aligned with orthodox Scriptural method and the patterns of some of the world's most effective preachers. And, it is presented clearly enough that any thinking pastor might find it useful. It could, for instance, be among those book choices for a pastor who wishes to take a special season, once a year or so, to evaluate his preaching—not a bad idea for most of us. The only chapter that might provide a challenge to the average pastor is the section on the opposing argument of the redemptive-historical school.

The book has the effect of balancing the preacher. The man who leans heavily, almost exclusively on the imperative will no doubt see both his theological and tactical error; and the man who is only an instructional preacher will understand that the Scripture authors and some of the world's finest preachers labored at the imperative for good reason. This is its best use.

Jim Elliff

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The How and Why of Love: An Introduction to Evangelical Ethics. Michael Hill. Kingsford, Australia: Matthias Media, 2002, 278 pp., approx. \$18.00 soft cover.

The How and Why of Love, by Michael Hill, falls reassuringly in line with several evangelical summaries of Christian ethics (e.g., Stephen Davis' *Evangelical Ethics* (Revised edition, 1993) and Paul and John Feinberg's *Ethics for a Brave New World* (1993)). Hill defends no eccentric views here, which trend ought to be seen in a positive light. Few scholars can surprise us without also being wrong, and Hill gives us what we should have expected.

Hill begins his work by defining the central concepts of ethical discourse, including "morality," "descriptive ethics," "normative ethics," and "meta-ethics" (13-19). This is all done clearly, and what follows next is an argument for treating the data of biblical morality analytically (20-22). Some might argue, for example, that one could settle all questions merely by reading the Bible carefully; but Hill shows us that we need to go further.

If we do not access the underlying logic of our texts, discovering their fundamental principles, we shall understand the former incompletely. We may also expect, as in fact we now discover each day, that modern life confronts us with questions not directly answered by the Scriptures. In that case, having no theory of Christian morality on hand, we shall choose between two unacceptable alternatives: offer no counsel regarding these issues or pretend our texts say expressly what in fact they do not.

Chapter 2 of Hill's work describes three types of moral theory, each one of which has its defenders even today. These would be the deontological, teleological, and consequentialist approaches. The first is illustrated with reference to Immanuel Kant and the second with reference to Thomas Aquinas (23-31). Hill does not connect consequentialism with any particular name, though Jeremy Bentham (1748-1832) would have sufficed for his purposes.

Eventually, having found fault with each of these approaches as a free-standing system, Hill advocates an eclectic usage of them all, including theories of virtue. So, for example, we would regard morality of duty and that of virtue as complementary facets of the same overall system (39).

The trouble with this solution, however, is that it stands down from doing what a workable theory of morality ought to do, *viz.* establish priorities. One cannot delay forever answering the question, “In a moral dilemma, which counts for more: the formal characteristics of one’s actions or its consequences?” Likewise, a complementary relationship between theories of virtue and duty will succeed just to the extent that the former do not take the latter’s results as a starting point. But one suspects that they would, after all; and in that case their relationship is hierarchical rather than complementary.

Chapter 3 contains some useful remarks about the ethicist’s need to use the Bible in hermeneutically sound ways. We must attend closely to the various settings of our texts—ancient Israel versus the first century church—and also avoid highly subjective approaches to them. So, for example, Hill laments the model which “describe(s) God’s call to specific individuals like Moses or Elijah and infers that this pattern of relating to God is the pattern to be followed by all Christians” (45). Likewise, the natural law theorist is correctly faulted for assuming that pure reason, unaided by Scripture and the Spirit, can always see what the divine purpose of each object of moral action might be (48). Finally, Hill argues that the three disciplines which support evangelical ethics, *viz.* exegesis, biblical theology and systematic theology, must relate to one another interactively (49-54).

In chapter 4, Hill begins to describe his broadly teleological approach to Christian ethics, according to which the good for anything follows from its God-given nature and the final purpose or end that God has chosen for it. In chapter five, Hill argues that the final goal for human beings consists in having mutual love relationships, so that each person seeks the benefit of others first and expresses his love toward God in obedience to him. Chapter 6 then explores the relationship between social and personal ethics, concluding that theories of morality which see human beings as islands (individualism) or cogs (collectivism), grasp only half the truth about us. We exist as individuals in relationship, and our responsibilities arise within this framework (99-120).

Eventually, Hill moves on to consider several dilemmas of modern life, the first of which is “Sex and Marriage” (139-154). Here he tries to illuminate the biblical stance on this topic by taking us through six stages of revelation drawn from chapter 4:

1. The Kingdom Pattern Established EDEN
2. The Fall ADAM’S SIN
3. The Kingdom Promised ABRAHAM
4. The Kingdom Foreshadowed DAVID-SOLOMON
5. The Kingdom at Hand JESUS CHRIST
6. The Kingdom Consummated THE RETURN OF CHRIST (59)

The epochs named above are useful, of course, but not always: at times, one has to admit, they seem merely to get in the way as constructs laid upon otherwise

clear texts. For example, under the heading “The Kingdom Foreshadowed DAVID-SOLOMON,” Hill refers mostly to texts of the Pentateuch and devotes a single paragraph to the Song of Songs. Stage 4 demanded more commentary, it seems, than the David/Solomon combination had to offer. In any case, his conclusions regarding the proper expression of sexuality falls in line with conservative evangelical approaches; and the same can be said of his answer to the dilemmas of divorce and remarriage, found in chapter 10: there are two exceptions, *viz.* adultery and abandonment by an unbelieving spouse (155-175).

Hill’s treatment of homosexuality is largely unremarkable—i.e. it is forbidden in Scripture—save for his apparent endorsement of the ‘homophobia’ diagnosis. He writes, “The persecution of homosexuals seems to have been caused, in the main, by a psychological condition found amongst heterosexuals, called homophobia” (177). But the credentials of this modern disease are suspect, given its vulnerability to theoretical bracket creep. Today we must get over our fear—as opposed to strong censure—of homosexual acts; tomorrow the same imperative will apply to pedophilia. One may be forgiven, it seems, if he supposes that “homophobia” is merely an attempt to subject properly felt moral disgust to patronizing psychological therapy. Likewise, Hill’s politeness crosses the line when he writes, “Nor should (Christians) punish people for their defective moral choices. Judgment belongs to God” (202-203; cf. 1 Corinthians 5 *passim*). Surely it is permissible, say, to discriminate against a confirmed drunkard, not hiring him to operate heavy machinery. But in that case, it must be defensible to reject confirmed homosexuals as Boy Scout leaders and child care workers.

Hill covers the issues of euthanasia and abortion competently, but he avoids tackling one of the major dilemmas of the pro-life stance (which he adopts), *viz.* do we require a raped woman to carry a child to term? Hill says, “There may be other cases where abortion would be justified. The example of pregnancy due to rape is often cited. But such cases are far from clear” (227). In fact, such cases are horrifyingly clear. We must do the painful thing, *viz.* urge a profoundly victimized woman to bear the child. The logic of the pro-life position leads to that conclusion and no other one.

In general, then, this is satisfying treatment of Christian ethics. It is clearly written, save for its awkward, gender inclusive language (everywhere that “he” goes, “she” is sure to follow), and charitably argued. Hill updates several arguments developed in the 1980s, and North American readers might also appreciate his frequent references to current events in Australia, perhaps a forgotten member among the English speaking nations.

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Am I My Brother’s Keeper? The Ethical Frontiers of Biomedicine. By Arthur L. Caplan. Bloomington: Indiana University Press, 1997, 241 pp., \$29.95.

Arthur Caplan is one of the leading bioethicists in the United States today. As the chair of the Department of Medical Ethics and Director of the Center for

Bioethics at the University of Pennsylvania in Philadelphia, he is widely quoted in the popular media. *Am I My Brother's Keeper?* is a summary of Caplan's analysis on several contemporary issues in medical ethics. It also gives some idea of the worldview from which he operates.

While autonomy reigns supreme in many secular discussions of medical ethics, Caplan argues autonomy in and of itself is not a sufficient basis for a cohesive paradigm of medical ethics. Instead, Caplan advocates an approach which emphasizes the fact that medicine happens in a community. Critiquing American bioethics, he says, "Our collective obsession with autonomy has blinded us to the need to rely upon one another at moments of weakness, illness, and death" (xxiii).

Caplan places more emphasis on beneficence and trust than on autonomy. He also clarifies what autonomy itself does and does not mean when he says, "The freedom requisite for personal self-determination, freedom from interference, is not the same as the freedom to act on any preference or choice, to be entitled to any and all things which might be desired." (6). Evangelicals should note this differentiation when criticizing autonomy-based systems. Autonomy as *non-coercion* is an important part of any well-ordered approach to medical research and this is consistent with the biblical witness. In contrast, libertarian autonomy, the "freedom to act on any preference or choice," is not consistent with Scripture.

Caplan also affirms an evolutionary worldview. He says, "All organisms, including human beings, are the product of a long course of biological evolution" (162). He goes on to say that our organs are "designed by evolution" to perform certain functions and that health can be defined as the proper exercise of these intended functions (162). Caplan also says, "Survival and reproduction are the only goals that matter for evolution" (163). In response, one wonders how an impersonal mechanism can "design" anything or have any "goal." Thus, he appears to assign metaphysical properties to Darwinian natural selection.

What is the major crisis for health care in the near future? According to Caplan, "the crucial moral challenge to those providing health care for the rest of this century and well into the next is how best to preserve professional integrity while trying to achieve greater efficiencies in the delivery of services in order to contain costs" (142). Essentially, he is addressing the challenge posed by the allocation of scarce resources among competing demands. Thus, it is vital that health care professionals, insurance companies, and others cultivate trust. The fact is that many patients have legitimate concerns "about the compatibility of business ethics with health care ethics when those at the bedside are forced to make hard choices about the allocation of resources" (143). Evangelicals should take note of Caplan's analysis at this point.

Conservative Christians engaged in medical ethics have focused their energy on affirming the sanctity of human life, and rightly so. Yet, evangelical engagement on the allocation of scarce resources has largely been limited to opposition of both socialized medicine and the proposed Clinton reforms of the mid-1990s. More work needs to be done to apply the biblical principle of justice to the allocation of medical resources among various constituencies. As one example of the type of issues involved with the allocation of medical resources, Caplan offers some trenchant insight into artificial heart research and asks a

penetrating question: “The costs of doing the first [totally artificial heart] implants ran into the many hundreds of thousands of dollars. Does it make more sense to pursue other options for the treatment of heart disease or even the prevention of heart disease?” (39)

Among the many other issues that Caplan touches on in this work is the use of the “Nazi” analogy in medical ethics, fetal tissue experimentation, and human cloning. Concerning the “Nazi” analogy, Caplan suggests that it may indeed be useful, but that most people who use the analogy today fail to do so with “even a minimum of precision” (78). Concerning fetal tissue research, he argues that pro-life opposition uses faulty argumentation. At the same time, he also says that advocates of fetal tissue research have “hyped” promises about the value of such research (45). Research cloning may be acceptable, but reproductive cloning is more questionable.

Am I My Brother’s Keeper? is a good example a secular approach to medical ethics based on general principles of trust and beneficence as opposed to autonomy. Evangelicals will find themselves agreeing with some aspects of Caplan’s analysis while rejecting his worldview.

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The Reproduction Revolution: A Christian Appraisal of Sexuality, Reproductive Technologies, and the Family. Edited by John F. Kilner, Paige C. Cunningham, and W. David Hager. Grand Rapids: Eerdmans Publishing Company, 2000, xvi + 290 pp., \$20.00 paper.

In popular discourse, the issues of artificial reproductive technology, human cloning, and human sexuality are often compartmentalized as people attempt to deal with each of these issues in isolation. *The Reproductive Revolution* is a credible attempt to demonstrate that these issues really are all part of a seamless garment and must be addressed as such. A compilation of twenty-six different contributions from ethicists, medical professionals, theologians, and lawyers, the book is divided into an introduction and five major sections.

The introduction gives different perspectives on reproductive difficulties. Section one addresses foundational issues concerning meta-questions related to the ethics of the new reproductive technologies. Section two examines specific technologies. Section three addresses two difficult cases: Surrogacy and the morality of oral contraceptives. Section four is a response to the sexual revolution while section five is more oriented towards public policy issues.

Pastors can be overwhelmed by the vast changes taking place in bioethics. Perhaps the most significant point made by this collection is that the issues of human sexuality and reproductive freedom cannot be separated, a point every Christian minister must grasp. In his article titled “Separating Sex and Reproduction,” eminent evangelical ethicist Nigel Cameron makes this point explicitly clear. He returns to a theme that he has emphasized in other venues and points out that the cursory debate that occurred twenty years ago among evangelicals about in vitro fertilization has led to a situation in which

“Christians have failed to engage in a theological critique of contemporary challenges to the notion of human value and the significance of technology” (32).

Gilbert Meilaender’s article addresses some of the question begging that occurs in popular debate about reproductive technology. Pastors should pay close attention to Meilaender’s comments because many people in our churches avail themselves to artificial reproductive technologies without thinking through the morality of these procedures. In light of this, Meilaender emphasizes that an intimate connection exists between the act of sexual intercourse and a proper view of children. He says, “Many of the new reproductive technologies will involve the use of third parties. In so doing they break the connection between love-giving and life-giving in marriage” (44).

The articles related to the morality of the oral contraceptive pill (OCP) are especially helpful. Randy Alcorn and Walter Larimore assert that the OCP is morally unacceptable because it functions as an abortifacient. While I disagree with Alcorn’s position, I believe this article is a “must-read” for pastors because many evangelicals have adopted a position similar to Alcorn’s. Basically, Alcorn argues that use of the OCP reduces the endometrial thickness. Therefore, on the occasions when a woman using an OCP conceives, the endometrium is not thick enough for the conceptus to implant. Thus, Alcorn argues, the OCP not only prevents pregnancy, but acts as an abortifacient in the case of pregnancy.

In contrast, the article, “Using Hormone Contraceptives Is a Decision Involving Science, Scripture, and Conscience,” by Crockett, DeCook, Harrison, and Hersh provides a strong argument that use of the OCP is morally acceptable. Crockett, *et al.* point out that Alcorn’s theory is just that, a theory. The supposed abortifacient action has never been observed. The authors state, “The abortifacient theory is *not* a fact . . . The concept of a ‘hostile endometrium’ is contrary to the known physiological effect of ovulatory estrogen and progesterone on the uterine lining.” (193). The authors go on to ask the right question when they say, “If there are righteous reasons to contracept, then are there righteous *means* to contracept” (198)?

This debate about use of the OCP is actually a smaller part of a huge debate within Christendom: Can and should the unitive and procreative aspects of intercourse ever be separated? With this in mind, I suspect that some of the most strident opponents of the OCP are actually driven by a deeper opposition to contraception in principle. That said, both articles are respectful of differing opinions and are a good starting point for discussion. Christian leaders who want to be informed about the debate surrounding the OCP can use these articles as a good starting point for developing their own conclusion on the issue.

These strengths noted, *The Reproduction Revolution* could have been stronger at a few points. Gracie Hsu Yu’s article “Making Laws and Changing Hearts” is very irenic. However, Yu may give too much credit to the compassionate motives of pro-choice advocates. She does not address the radical notion of autonomy that drives much of pro-choice thinking (A connection alluded to in Kilner’s article on pages 132-136). Joe McIlhaney’s article, “Sex in America,” has many fine points, but I feel he blurs some important worldview distinctions between Buddhism and Christianity when he

says without qualification, “Buddhism has five major precepts, one of which is sexual purity. The Dalai Lama . . . writes very clearly of marriage being the place for sex” (219). It should be made clear that Buddhism’s approach towards sex is closely related with the desire to break free from the cycle of reincarnation. He also indicates that Darwin was influenced by Malthus in 1864 (220). In reality, Malthus’ influence on Darwin goes back much earlier. As a final thought for possible improvement, it would have been helpful if one article brought the many themes of the book together in a conclusion.

Reproductive Revolution is a needed contribution to current debate among Christians about the morality of different reproductive technologies. As Cameron notes, in vitro fertilization does not occur in a moral vacuum. There are many assumptions about the new technologies which Christians have not examined with a critical mind. This work brings together various issues into one forum and for that it should be commended.

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Hymns We Love to Sing. Edited by Jane Parker Huber. Louisville: Geneva Press, 2001, 218 pp., \$12.95.

On the supposed tail end of the worship wars over choruses and hymns comes a volume such as this: a hymnary of favorites for personal enjoyment. It was clear from the foreword that the primary purpose of this small hymnal was to collect some old hymns with special meaning. The editor, respected Presbyterian hymnist, Jane Parker Huber, was joined by selectors Martha Gillis, the Reverend Paul Detterman, and Debbie Dierks in determining the content. The publisher, Geneva Press, is an imprint of the Presbyterian Publishing Corporation, Presbyterian Church (U. S. A.).

Available in both in hardback or a spiral bound paper cover, this book will more probably be found on someone’s piano at home than in the pews of a church. It is more expensive than the average pew edition of a hymnal and looks backward more than forward. Indeed, this volume is in contrast to the recent denominational hymnal, *The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs*, edited by LindaJo McKim (Louisville, KY: Westminster/John Knox Press, 1990). Ms. Huber was part of the editorial committee for that hymnal. The task of that committee was to select diverse hymnody and to work toward more inclusive language. It was by design a largely forward-looking hymnal. *Hymns We Love to Sing* is apparently an after thought from the process of putting together the larger hymnal. Many of the songs included in *Hymns We Love* were also considered for inclusion in the 1990 denominational hymnal (7). These two collections have seventy-seven hymns in common.

Drawn from work composed from 1920 to 1950, *Hymns We Love* contains almost no material, either traditional or contemporary, which represents the second half of the twentieth century. Only two songs were composed later than 1960. A significant number of spirituals are included in the collection (an influence from the larger hymnal project). Being more of a book for the layman

than the professional worship planner, *Hymns We Love* contains only an index of first lines and common titles at the back of the book. A number of blank pages follow, perhaps for making personal notes. The titles of some familiar hymns are altered, such as “I Hear the Savior Say” instead of “Jesus Paid It All” or “Precious Name” instead of “Take the Name of Jesus with You.” This may prove confusing for some.

The table of contents is somewhat topical, being divided into two large categories: the Christian Year and Topical. Of the individual sections found under each category, three stand out in size. “Any Occasion” (the last category under “Topical”) contains 47 of the songbook’s 162 hymns. A distant second and third are “Life in Christ” (34 hymns) and “God” (22).

Baptist worshippers will find a number of familiar favorites but perhaps less gospels hymns than desired. For example, only the classic “Amazing Grace” speaks directly to the subject of God’s grace in salvation. There are few hymns about the blood of Christ, the Resurrection, and evangelism.

Although Presbyterians are known for working closely with the liturgical calendar in worship (and this is reflected in the contents page), there are actually few hymns listed under the Christian Year (only 18 in all). Being more of a personal devotional hymnal than one for corporate worship, there are also few invitation hymns, and most of those are hymns of personal response rather than pleas to the lost.

Musically, *Hymns We Love to Sing* is unremarkable. It contains no difficult rhythmic figures, asymmetrical time signatures, extreme vocal ranges, or startling harmonies. Most of the songs are scored in the traditional hymnic format. Several hymns have descants which provide a musical lift. There are occasional references to alternate tunes and keys which can be found in *The Presbyterian Hymnal* (1990). “Morning Has Broken” includes guitar chords. A couple of hymns have alternate harmonizations. “Here I Am, Lord” (based on a choral anthem by Daniel Schutte) is more a unison anthem with accompaniment.

The only other musical feature worthy of note is the inclusion of refrain fermatas in some of the gospel songs (see #83, #126, #149, #158, and #159). Interestingly, this folksy feature which captures the habit and practice among many Southern Baptist congregations was last found in the twentieth century Baptist hymnbook, *The Broadman Hymnal* published by Broadman Press in 1941 and edited by B. B. McKinney. *The Broadman Hymnal* was the first hymnal widely accepted by many Southern Baptist churches and was the precursor to the hymnals published by the denomination in 1956, 1975, and 1991.

One unique feature borrowed from the 1990 Presbyterian hymnal project is the translation of other languages alongside the English text. Three hymns have translations in Korean and one, “Amazing Grace” (#24), contains phonetic transcriptions of five different Native American Indian dialects. Due to the way the music and text are laid out, it is difficult to tell whether the five dialects are of one particular stanza or of all five stanzas in order.

With regard to the English language itself, most of the archaic metaphors and poetic texts are left undisturbed. However, three hymns do give a nod to the gender inclusiveness which is raging through modern hymnody. Although the original texts are not changed, footnotes provide options to replace the title

“Father” in each of the three. The footnote in #22 “Great Is Thy Faithfulness” suggests that “O God, my Father” could be changed to “O God, Creator.” Hymn #57 “Dear Lord and Father of Mankind” recommends changing the title line to “Dear Lord, Creator good and kind” (a double-whammy, taking out gender language for both God and man); and #89 “Blest Be the Tie That Binds” suggests “Father” in stanza two instead of “Maker.

Hymns We Love to Sing accomplishes its purpose. Most evangelicals of the previous generation will find much to love and sing. Contemporary music lovers must go elsewhere for source material. Despite the glance in the rear view mirror this hymnal provides, the editor does look at the road ahead. “I hope our collective faith is also expressed in the language of our day because our God is a God of yesterday, today, and tomorrow, going on before us giving light and music to all our journeys” (8).

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