

**Formation by Christocentricity-Grace-Spirit: Applying a Redemptive-
Historical Preaching Paradigm to the Chinese Christian Community in
Metro Vancouver**

by

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ABSTRACT

Assuming the potential practice of egocentric and works-based moralism in the Chinese Christian community in Metro Vancouver, this project investigates the validity of applying a redemptive-historical preaching paradigm to the community that may address this moralistic problem. This preaching paradigm emphasizes Christocentric, grace-based and pneumatic aspects in the redemptive truth, and this paper argues that from a gospel-kingdom perspective this triple-emphasis of proclamation provides the most effective solution to the matter and that only “through this proclamation by the Holy Spirit” generates a genuine spiritual formation in Christian life (true love and obedience towards God).

The goal of this study seeks to test the correlation between authentic love for God and true obedience in faith (dependent variable) and the cognitive understanding of the gracious love of God in the redemptive-historical truth (independent variable). In order to examine this correlation, a Sample Group from the population was formed and tested through a preaching of a series of redemptive-historical lessons, and the results of the test demonstrated a positive correlation between the dependent and independent variables. This suggests that the redemptive-historical preaching paradigm with an emphasis on “Christocentricity-grace-Spirit” could be a promising solution to the problem of moralistic practice found in the local Chinese Christian community.

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ABBREVIATIONS

Commentaries, Dictionaries, and Journals

AB	Anchor Bible
BAGD	Bauer, W., <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 2 nd ed. Trans. W. F. Arnt and F. W. Gingrich. Chicago: University of Chicago Press, 1979
BDB	Brown, Driver, Briggs, <i>Hebrew and English Lexicon of the Old Testament</i>
BECNT	Baker Exegetical Commentary on the New Testament
BNTC	Black's New Testament Commentary
EDNT	<i>Exegetical Dictionary of the New Testament</i> . Edited by H. Balz, G. Schneider.
IVPNTC	The IVP New Testament Commentary
JSNT	Journal for the Study of the New Testament
NCC	New Covenant Commentary
NIB	New Interpreter's Bible
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIGTC	New International Greek Testament Commentary
NIVAC	The NIV Application Commentary
NTL	New Testament Library
NTR	New Testament Readings
NTS	Novum Testamentum Supplement
PC	Pentecostal Commentary

PTMS	Princeton Theological Monograph Series
SBL	Studies in Biblical Literature
SPS	Sacra Pagina Series
<i>TynBul</i>	<i>Tyndale Bulletin</i>
TNTC	Tyndale New Testament Commentary
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZECNT	Zondervan Exegetical Commentary on the New Testament

Versions of Bible

ESV	English Standard Version
KJV	King James Version
LXX	Septuagint
NASB	New American Standard Bible
NIV ₁₉₈₄	New International Version (1984 edition)
NIV ₂₀₁₁	New International Version (2011 edition)
NJB	New Jerusalem Bible
NLT	New Living Translation (2 nd edition)
NRSV	New Revised Standard Version
REB	Revised English Bible
RSV	Revised Standard Version
TEV	Today's English Version
TNIV	Today's New International Version (2005 edition)
TNIV ₂₀₀₁	Today's New International Version (2001 edition)

CHAPTER 1: INTRODUCTION

1.1. Defining the Problem

Confucianism¹ and its emphasis on the merit of *Li*, rites, ceremonies, customary rules of living has influenced Chinese culture deeply. In *A Short History of Chinese Philosophy*, Yu-lan Fung (馮友蘭) comments, “When there are the *Li*, there is morality. He who acts according to the *Li* acts morally. He who acts against them acts immorally,”² Chinese culture does emphasize the practice of *Li* (the right conduct).³ This cultural mentality has also made an impact on Chinese preachers in the past and in the present day.

Mr. Ming-tao Wang (王明道), an influential Christian leader in Mainland China from 1920 to 1955, highly stressed moralistic aspects in his preaching and teaching.⁴ Rev. Jan-hong Lee (李振康) in his study commented that many profoundly contemporary Chinese

¹ Confucianism is a complex Chinese ethical and philosophical system developed from the teachings of the Chinese philosopher Confucius (551–478 BC). It has tremendously influenced the culture and history of East Asia in many aspects (e.g. moral, social, political, & philosophical). One of its main ideas is that humans as potential moral-beings can achieve moral perfection through the practice of *Li*. For general reference, see <http://en.wikipedia.org/wiki/Confucianism>. For the interpretation of the practice of *Li* according to Confucius, see 陳永明 (Lee, Wing-ming): 《原來孔子》(香港: 中華書局, 1996), 頁 146-163。For a brief general introduction to the Confucian concept, see Hin-kau (Jason) Yeung, “Confucian Spirituality,” in *Dictionary of Christian Spirituality*, ed. Glen G. Scorgie (Grand Rapids: Zondervan, 2011), 366-367; 溫偉耀 (Wan, Wai-yiu): 〈論基督教與中國信仰中的超越體驗〉, 《基督教與中國文化的相遇》盧龍光主編(香港: 道聲, 2001), 頁 192-195。

² Yu-lan Fung, *A Short History of Chinese Philosophy*, ed. Derk Bodde (London: The Free Press, 1948), 147.

³ Ibid., 164.

⁴ Wang’s teaching has been criticized by some as being very moralistic, but Wing-hung Lam thought that those criticisms were overstated a bit. See 林榮洪 (Lam, wing-hung): 〈華人神學三大路線〉, 《基督教與中國文化的相遇》盧龍光主編(香港: 道聲, 2001), 頁 32。Even so, Lam still commented that Wang’s teaching highly stressed moral practice, see 林榮洪 (Wing-hung Lam): 《王明道與中國教會》(香港: 中神, 1982), 頁 188, 232-233。A typical example of this moralistic emphasis is shown in Wang’s books, *General Knowledge for Christian Conduct* and *Talks on the Practical Christian Life* (《信徒處世常識》&《信徒鍼砭》), which were originally published in 1937 and 1935. Cf. also Hin-kau (Jason) Yeung, “Wang, Ming Dao,” in *Dictionary of Christian Spirituality*, ed. Glen Scorgie (Grand Rapids: Zondervan, 2011), 827-828.

preachers (such as 施達雄，麥希真，周聯華，曾霖芳，陳終道，劉承業，和唐佑之) have laid great emphasis (intentionally or unintentionally) on moralistic aspects in their preaching.⁵ This phenomenon, to Lee, reflected an ingrained sense of Confucian *Li*.⁶ Lee even proposed that a preaching paradigm that highlights the teaching of morality is based upon this idea of “practicing virtues.” He believed that moralistic preaching would connect to the Chinese Christians because the Chinese expected moral instruction from preachers.⁷

This cultural mentality which emphasizes morality also appears in the Chinese Christian community. For example, a sister-in-Christ from a local Chinese church in Burnaby complained to this writer that she felt very uncomfortable when her pastors proposed that each fellowship in the church post on the church bulletin board their daily devotional record of Bible reading and prayer in order to encourage spiritual growth among church members. Although this record would be anonymous, the statistic would be a visible reminder to the members of their devotional progress and serve to promote devotional work in order to grow in Christ.⁸ To this researcher, this growth strategy is not biblical because it tries to motivate

⁵ Lee examined the sermons of the preachers and reached such a conclusion. See 李振康 (Jan-hong Lee), 〈本土講道基本方向〉，《教牧期刊》第 14 期，2002，頁 57-77 [*Pastoral Journal* 14 (November 2002): 57-77].

⁶ In his article, Lee adopted another term (憂患意識) to express the same idea of *Li*. Ibid.

⁷ Based on his informal survey, Lee found that 84% of the 150 participants did welcome moral instruction in preaching. See *ibid.*, 78-79. Interestingly, the Catholic tradition also emphasizes moralistic aspects in preaching. Did the early Catholic’s involvement in China (1901-1926, missionary at a level of great opportunity) have any impact on this direction? For this question, this researcher consulted Edwin (Kam-lun) Lee on August 22nd 2010. Lee has been involved in theological teaching in China and has written books about contextualized theology of China. According to Lee, there may not be any early Catholic Chinese sermons and literature existing that would substantiate evidence of this impact. Perhaps, the answer is that this case is possible but difficult to prove.

⁸ According to Ming-tao Wang, Bible reading and praying often leads to Christian holiness. For an example, see 王明道 (Ming-tao Wang): 《王明道先生講道集》(香港: 晨星書室, 1981), 頁 106。This mentality appears in many Chinese Christians.

members through feelings of shame and pride and not through a love response to the grace of God in Christ.

Another example is evident in the lives of two couples Bruce and Mary, and Eric and Jane,⁹ who have been attending the Cantonese-speaking service at Vancouver Chinese Alliance Church on Knight Street (VCAC-KS) for many years. They attend weekly service and bi-weekly fellowship meeting. Thus, the preaching during Sunday service is their only opportunity for pastoral delivery of the Word of God. Recently, they approached this researcher, seeking pastoral counselling, during which this writer discovered that both couples had a strong tendency towards moralism in their pursuit of holiness. For them, being a Christian who pleases God is one who fulfills a list of things to do even though they do believe that they have been saved by the grace in Christ. Bruce has been struggling with his practice of daily Scripture-reading and thinks of himself poorly for being so. Eric has been trying to improve his attitude toward his wife through will-power, not by grace in Christ with the help of Holy Spirit. Mary wants her husband to be a better Christian and expects this writer to offer specific counselling skills to change Bruce's "misbehaviours." Jane regards herself as being too lowly to be good enough to God.

This researcher has had conversations with eight long-time members who have been attending a Chinese local church. According to them, their senior pastor emphasized much about "doing" in his preaching; that is, the duty of daily prayer, daily Bible reading, 1/10 tithing, church planting, evangelism, confession and repentance from sin. They found that his preaching did give the impression that members should fulfill a list of things to do in order to be a good Christian.

⁹ The real names of the individuals are concealed for the purpose of privacy.

Therefore, this researcher suggests that Chinese Christians live in a culture that highly stresses moralistic practice. This cultural convention may have been rooted in the influence of Confucianism over two thousand years of China's development, and it may have contributed to the potential to practice moralism in the Chinese and specifically in the Chinese Christian community.

This moralistic phenomenon has also appeared in the Caucasian community. For example, James Wilhoit recalled his early experience, saying, "When I was in college, I experienced such teaching. The commands of Christ and the enabling practices were turned into soul-killing laws. A friend of mine who walked away from the faith during this time told me in effect, 'I feel plenty guilty from all my parents' shoulds and shouldn'ts; I don't need a whole boatload more from Jesus.'"¹⁰ Timothy Keller also describes an incident of a woman who has come to Redeemer Church and told him that growing up in her church, she always heard, "God accepts us only if we are good enough."¹¹ There are many possible factors contributing to the practice of moralism in Christian community, but this researcher will assume that the Chinese Christian community has a greater degree of moralistic practice due to the influence of Confucianism.¹²

Is the practice of moralism a problem to Christian faith? Yes, it is. Dennis E. Johnson defines moralism and explains its problem:

...definition of moralism as the homiletic practice of issuing ethical demands without grounding them in the gospel or showing how they are integral to a grateful response to the

¹⁰ James C. Wilhoit, *Spiritual Formation as if the Church Mattered: Growing in Christ through Community* (Grand Rapids: Baker, 2008), 39-40. For more Caucasian incidents, see S. Bruce Narramore, *No Condemnation: Rethinking Guilt Motivation in Counseling, Preaching, & Parenting* (Grand Rapids: Zondervan, 1984), 304-308.

¹¹ Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (New York: Riverhead Books, 2008), 189.

¹² Cf. footnotes 25.

redemptive work of God in Christ. The result of such moralistic preaching is that hearers come away with the impression that God's favour towards them rests to some degree on their (always imperfect) performance of obedience and love, rather than wholly on the perfect obedience and vicarious suffering of Jesus Christ.¹³

Speaking from a perspective of psychology and theology, John Coe states:

Moralism is any attempt on the part of the believer or unbeliever to deal with guilt and shame before God and others or to try to grow oneself *by being good in the power of the self, to live the moral life in autonomy from the transformative power of the Spirit*.¹⁴
(Author's emphasis)

Jay Adams warned against moralism and said, "...moralism is legalistic, ignores the grace of God, and replaces the work of Christ with self-help."¹⁵ Bryan Chapell affirms the grace in the gospel and states:

We (preachers) should not preach God's requirements in isolation from God's grace because the holiness God requires he also must provide. If we neglect the means of grace, then we deny the possibility of obedience. ...we are saved by grace alone; we are sanctified by grace alone; and we are secured by grace alone.¹⁶

Other significant Christian leaders also insist that the grace of God in Christ must serve as the foundation for all Christian living. J. I. Packer states, "There is no holiness without a Christ-centred, Christ-seeking, Christ-serving, Christ-adoring heart."¹⁷ He affirms

¹³ Dennis E. Johnson, *Him We Proclaim: Preaching Christ from All the Scriptures* (New Jersey: P&R Publishing, 2007), 233. Although the discussion is in a homiletic context, it applies to other contexts.

¹⁴ John Coe, "Resisting the Temptation of Moral Formation: Opening to Spiritual Formation in the Cross and the Spirit," *Journal of Spiritual Formation and Soul Care* 1, no. 1 (2008): 56.

¹⁵ Jay E. Adams, *Preaching with Purpose* (Grand Rapids: Zondervan, 1982), 146. Note that writers and speakers in the Reformed position often speak against the practice of moralism, such as, Timothy Keller and Dennis Johnson.

¹⁶ Bryan Chapell, *Christ-centered Preaching: Redeeming the Expository Sermons*, 2nd ed. (Grand Rapids: Baker, 2005), 295 and 319.

¹⁷ The context of this quotation is salvation and holiness, and J. I. Packer does stress on uplifting of the triune God in the preceding sentences. See J.I. Packer, *Rediscovering Holiness* (Ann Arbor: Vine Books, 1992), 81. Also note that Graeme Goldsworthy has warned against the danger of Christomonism, that is, "the virtual separation of the person and work of Jesus of Nazareth from God the Father and God the Holy Spirit." See Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical*

God's grace in sanctification, saying, "God is at work in us sanctifying us, changing us into Christ's likeness from one degree of glory to another, and energizing us for works of love and obedience."¹⁸ James Wilhoit declares, "Salvation begins with the new birth and is consummated with our glorification. We must remember that the grace of God is working throughout all of this process to bring about our transformation into Christlikeness."¹⁹

Furthermore, the author of the Hebrews affirms that believers in Christ are in the status of holiness not because of the old sacrificial system but because of Christ's once-for-all sacrifice. "And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all."²⁰ In Greek, "have been sanctified" has a notion of lasting effect,²¹ meaning that the believers "have been made holy by the death of Jesus, and [they] remain holy even though [they] struggle with daily weakness and sin."²² The point is that Christian holiness is based on the grace of God in the redemptive work of Christ. Jesus Christ is the foundation for Christians' sanctification. The biblical scholar, David G. Peterson reached the same conclusion:

It is regularly portrayed as a once-for-all, definitive act and is primarily to do with the holy status or position of those who are 'in Christ'. This sanctifying work of God becomes the

Interpretation (Downers Grove: IVP, 2006), 65-66. This researcher affirms with Goldsworthy that Christocentricity is not Christomonism.

¹⁸ J. I. Packer, *Rediscovering Holiness*, 94.

¹⁹ James Wilhoit, *Spiritual Formation as if the Church Mattered*, 158.

²⁰ Heb.10:10, NRSV.

²¹ Paul Ellingworth captures the point well, saying, "...the continuing state (*hēgiasmenoi esmen*) of believers depends on the once-for-all offering of the body of Christ. The importance of the statement is stressed by the use, for the first time in the epistle (cf. Heb.13:1, 21), of the full name 'Jesus Christ'; *ephapax* (Heb. 7:27) is emphatic by position. The once-for-all sacrifice of Christ has lasting effects...." Paul Ellingworth, *Hebrews*, NIGTC, (Grand Rapids: Eerdmans, 1993), 505.

²² Ray C. Stedman, *Hebrews*, IVPNTC (Downers Grove: IVP, 1992), 105.

basis for an appeal to lead holy lives and to anticipate the ultimate experience of sanctification in the new creation.²³

The belief in and practice of moralism is dangerous to all Christian communities and in particular to the Chinese Christian community because it replaces the redemptive work of Christ with self-working, self-helping and self-sufficient attitudes. In contrast, the gospel of the kingdom is about God-centred worship, Christ-sufficient salvation and Spirit-filled living. This researcher has observed that some members of VCAC-KS may not fully understand the concept of “sanctification in Christ by grace,” yet believe in “salvation in Christ by faith.”²⁴ Perhaps, this phenomenon has resulted from the impact of the Confucian morality emphasis for living and further reinforced by other possible means.²⁵ The trend to moralistic teaching within the Church may have diverse motivations in various cultures, and its presence in other cultures may suggest that it is a human tendency. What then is the solution to this problem?

1.2. The Proposed Solution

Bryan Chapell proposes that “When grace is perceived as the means of God’s acceptance, it becomes the motivation for our obedience. ...Obedience naturally follows as loving service to our faithful God becomes our delight.”²⁶ Only as believers realize the

²³ David G. Peterson, “Holiness,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian Rosner, D.A. Carson and Graeme Goldsworthy (Downers Grove: IVP, 2000), 547.

²⁴ Jerry Bridges affirms the observation of this researcher that the aspect of grace in Christian living is so little understood and practiced. See Jerry Bridges, *Transforming Grace: Living Confidently in God’s Unfailing Love* (Colorado Springs: Navpress, 1991), 11.

²⁵ John Coe also speaks of two reasons that develop moralistic practice in Christian life: First, the motivation from original sin, second, parenting by guilt and shame. See John Coe, “Resisting the Temptation of Moral Formation,” 69-73. These reasons, in general, will apply to the Chinese Christians.

²⁶ Bryan Chapell, *Christ-centered Preaching*, 318. The formula proposed by Chapell is: Guilt =>cancelled by grace = God’s acceptance → yielding repentance + loving service.

unconditional love of God in Christ (grace alone) will there be authentic obedience and loving service to God. He asserts:

This love becomes the primary motivation for Christian obedience as hearts in which the Spirit dwells respond with love for their Saviour. For believers, there is no greater spiritual motivation than grace-stimulated love—not fear, or guilt, or gain...And as our love results in discipleship that demonstrates the beauty and blessing of walking with God, greater love for him grows and stimulates even more desire for obedience.²⁷

“Grace” in a biblical perspective denotes the limitless kindness and mercy of God that is freely and unconditionally given to people underserved.²⁸ The stories in Exodus 34:1-9 and Jonah 4:2 and the parable of the workers in Matthew 20:1-15 well illustrate the point that how a merciful-loving and gracious-covenant God shows his favour towards the undeserved people.

Joel B. Green explains “grace”: “God’s grace is given freely, but it also enables and invites human response, so that people are called to behave towards God with worship, gratitude and obedience....”²⁹ This recognition and understanding of God’s grace in the gospel will lead to a grateful heart toward God that will result in loving God and serving him and following his commands wholeheartedly. Moralistic beings, in contrast, are motivated by the guilt of being bad, the shame of failure and the fear of punishment and rejection.³⁰ For Chapell, the basic idea is: “We serve God because we love him, not in order to make him

²⁷ Bryan Chapell, *Christ-centered Worship* (Grand Rapids: Baker Academic, 2009), 241.

²⁸ Also cf. *ḥēn* in BDB, 336; *charis* in BAGD, 877-878.

²⁹ Joel B. Green, “Grace,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian Rosner, D.A. Carson and Graeme Goldsworthy (Downers Grove: IVP, 2000), 527.

³⁰ Based on the study of John Coe and S. Bruce Narramore, guilt and shame have a significant impact on Christians emotionally and spirituality leading to self-rejection, self-hatfulness, spiritual dryness and so on. See John Coe, “Resisting the Temptation of Moral Formation,” 54-78; S. Bruce Narramore, *No Condemnation*, 139-148.

love us.”³¹ The point is “what is believers’ motive for holiness?” Chapell personally witnesses that his previous preaching, based on guilt, shame, and fear, failed to motivate people toward authentic holiness, but resulted in making people feel bitter, angry, and depressed. He recognized his error after God opened his eyes to see that his preaching should motivate people toward holiness based on the gracious love of God revealed in the gospel.³²

In response to the call of discipleship, believers in Christ are expected to love God with all of their heart and mind and soul and strength (Mark 12:30). They obey Christ’s commands not because of their fear of him, but because of their love for him (John 14:15). Chapell’s argument has directed this researcher to affirm that love for God is the key to loving service and willing obedience to God. For this reason, this researcher will consider love for God as the experiment variable that will depend upon cognitive understanding of God’s unconditional love and grace in Christ.

1.3. The Purpose of this Study and the Hypothesis

Cultural factors may have contributed to the potential practice of moralism in the Chinese Christian community.³³ This researcher hypothesizes that some Chinese congregants function from a works-based motivation for their Christian life and ministry, and it seeks to test, in the Chinese Christian community in Metro Vancouver, the validity of the theory proposed by both Bryan Chapell and Dennis E. Johnson in their books, *Christ-centered*

³¹ Bryan Chapell, *Christ-centered Worship*, 242. Timothy Keller rephrases this as “I am accepted by God through what Christ has done—therefore I obey” and not “I obey—therefore I am accepted by God. See T. Keller, *The Reason for God*, 186.

³² Bryan Chapell, *Christ-centered Preaching*, 316-317. In his story, Chapell does not state that there was a change in people’s attitude and love for God after hearing the new focus of his preaching. But this change is supposed in the context of the story.

³³ This researcher has not done any formal statistical research to prove it to be so. This may be a future topic of study.

Preaching and Him We Proclaim: that the redemptive-historical preaching paradigm (also called by Johnson as Reformed, Christ-centred, covenantal or the apostolic preaching)³⁴ will re-shape the congregants' motivation for Christian formation and ministry based on cognitive understanding of the gracious and unconditional love of God shown in the redemptive work of Christ. *This researcher will also argue that this redemptive preaching can proceed and succeed only with the leading and empowerment of the Holy Spirit in Christian life.* Through the introduction of this redemptive-historical work of God in Christ along with the significant role of the Spirit, this researcher hypothesizes that a different motivation may develop in the community, one based upon genuine love and obedience toward God.

1.4. Significance of Cognitive Understanding

The Scripture and social sciences affirm the significance of cognition in relation to moral development and life-transformation. Paul states in Romans, "...to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ...but be transformed by the renewing of your minds...."³⁵ The Greek word, *logikos*, translated as "spiritual" in NRSV and ESV is subject to debate among biblical commentators. For example, the word is translated as "reasonable" in KJV, "true" in TEV, "offered by mind and heart" in REB, "is truly the way to worship" in NLT, "proper worship as rational beings" in TNIV₂₀₀₁, and "true and proper worship" in NIV₂₀₁₁. In another occurrence of *logikos* in 1 Peter 2:2, its translation is also debatable.

³⁴ Dennis E. Johnson, *Him We Proclaim*, 14.

³⁵ Rom. 12:1-2, NRSV.

Douglas J. Moo argues that *logikos* is best to be translated as “informed” or “understanding” in the context.³⁶ Based on the study of the literary context and the cultural background such as Stoic and Jewish philosophers, Moo proposes that “Worship that pleases God is ‘informed’; that is, it is offered by the Christian who understands who God is, what he has given us in the gospel, and what he demands from us.”³⁷ True worship of God that leads to holy living and authentic discipleship results from a believer’s understanding about God, his truth, and his redemptive acts in Christ and in history. This understanding does not mean denying the role of Holy Spirit in transformation. As Moo asserts, “Our job is to cooperate with God’s Spirit by seeking to feed into our minds information that will reprogram our thinking in line with the values of the kingdom.”³⁸

Jean Piaget and Lawrence Kohlberg valued the role of cognition in moral development, and their works have been recognized and modified by many Christian educators even though some criticisms of their theories have arisen.³⁹ Integrating contemporary moral development theories with scriptural teaching, Bonnidell Clouse presents a model of moral formation that contains all of four aspects: conflict, action, knowledge (i.e. understanding as in Ps. 119:34 and John 13:7), and potential (*imago dei*). Ted Ward, on the other hand, proposes a model with a modification from Kohlberg’s that in contrast to Clouse’s, has three parts: moral reasoning or cognition, moral will or volition,

³⁶ See Douglas Moo, *Romans*, NIVAC (Grand Rapids: Zondervan, 2000), 394-395. Cf. also N. T. Wright, *Romans*, NIB vol. x (Nashville: Abingdon Press, 2002), 705.

³⁷ Ibid., 396. Note that F.F. Bruce supported that the word is best translated as “spiritual” in light of Israel’s temple cult. See F. F. Bruce, *Romans*, TNTC, rev. ed. (Grand Rapids: Eerdmans, 1985), 213.

³⁸ Douglas Moo, *Romans*, NIVAC, 399.

³⁹ For a brief discussion, see James Riley Estep Jr. and Alvin W. Kuest, “Moral Development through Christian Education,” in *Introducing Christian Education: Foundations for Twenty-first Century*, ed. Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 77-78.

moral strength or character. Each part follows another, from reasoning to character.⁴⁰ Insights from theology and social sciences have led Christian educators to recognize the significant role of cognitive understanding in moral formation/development.

The intent of this researcher is not to imply that cognitive understanding is the only factor or cause for developing Christian love and holiness, but to assume that cognitive understanding plays a significant role in Christian transformation. Based on this presupposition and due to the limitation of this research, cognitive understanding will be considered the focal factor that contributes to Christian holiness and the authentic love for God (by the power of Holy Spirit).

1.5. Ministry Context for this Study

There are one hundred and four evangelical Chinese churches in Metro Vancouver according to the information provided by the Vancouver Chinese Evangelical Ministerial Fellowship.⁴¹ The majority of congregations in the local Chinese Christian community are Cantonese-speaking of which the majority of congregants originate from Hong Kong. This study takes place in the local Chinese Christian community, focusing on the Cantonese-speaking congregations.

This researcher has conversed with several local Chinese pastors who have served the local churches for years.⁴² According to their understanding and observation, one obvious

⁴⁰ Ibid., 78-81.

⁴¹ It is based on the Vancouver Chinese Evangelical Ministerial Fellowship's telephone directory in 2009.

⁴² This meaningful conversation occurred on October 11, 2010 at a local pastor retreat setting.

characteristic of the local Chinese Christian community is the high regard for Bible teaching in church (e.g. Sunday school and preaching of Bible).

This emphasis of Bible teaching in church, however, does not mean that the local Chinese churches have developed strong Bible-based ministries. For example, David Chiu (趙錦德),⁴³ the director of local “On Track Leadership Institute/On Track Ministry” and involved in coaching local and overseas Chinese churches, concluded based on his coaching and assessment of many local and overseas Chinese churches, that the Chinese churches typically show strength in Bible knowledge but weakness in the application of Bible knowledge to living. This finding suggests that the Chinese Christian community may have a problem with connecting Bible knowledge (knowing) to daily living and ministry (being & doing). A local Chinese theologian and seminary professor even indicated that according to his perspective the Chinese Christian community has a poor understanding of biblical truth from a holistic view.

Based on years of observation and pastoral experience, Rev. Yee-shing Wong (黃以誠),⁴⁴ who was the president of the Vancouver Chinese Evangelical Ministerial Fellowship, who was (retired in 2011) the senior pastor of a significant local Chinese church (Vancouver Chinese Baptist Church) in terms of its reputation, history and size, and who is a respected leading pastor in the local Chinese Christian community, commented as follows:

First, he asserted that the local Chinese Christian community has a very strong tendency to embrace the practice of moralism due to the influence of Confucianism, Taoism and Buddhism. He was very concerned about the contextualization of Christian faith in the

⁴³ This researcher has Chiu’s permission to disclose his identity in this research.

⁴⁴ This researcher has Wong’s permission to disclose his identity in this research.

Chinese Christian community. What he has observed for years is that in the process of syncretism,⁴⁵ the Chinese Christian community has lost the dynamics of the gospel, in particular, the grace-aspect in Christian living. As a result, much Bible teaching and preaching have turned into moralistic lessons.

Secondly, he confirmed that Bible teaching has been highly regarded in the Chinese Christian community. To him, this phenomenon can be seen by the length of preaching in service. Local Chinese churches, in general, have a longer preaching session than the Caucasian churches. For example, the preaching podium in VCAC-KS sanctuary stands in the centre of the stage reflecting the importance of preaching in church and the length of the sermon is 35 to 45 minutes in a 75 minute service.⁴⁶

Based on the above study, this researcher therefore proposes that the local Chinese Christian community has the potential toward the practice of moralism. As teaching of the Word of God is highly regarded in the community, this researcher believes that the proposed theory would best be tested in a setting of preaching and teaching. Two Cantonese-speaking congregations from two local Chinese churches will be taken as the testing location for this project.⁴⁷ This researcher will also be cautious of the typical weakness in this community (i.e. the poor application of biblical truth) during his delivery of the teaching project.⁴⁸

⁴⁵ “Syncretism is the attempt to reconcile diverse or conflicting beliefs, or religious practices into a unified system. ...The contemporary concern to contextualize the gospel in particular cultures has raised the problem of syncretism in a new way.” Bruce J. Nicholls, *Contextualization: A Theology of Gospel and Culture* (Reprint, Vancouver: Regent College, 1995), 29.

⁴⁶ This finding is based on the preaching year of 2007 to 2009 in the Cantonese congregation.

⁴⁷ Usually, a Chinese church in Canada consists of three congregations: the Cantonese-, the English-, and the Mandarin-speaking.

⁴⁸ In this teaching project, this researcher will include group discussion that may help participants apply biblical truth to life.

1.6. Preaching and Teaching

C. H. Dodd defines preaching as the public proclamation of Christian faith to unbelievers, and teaching as the ethical instruction to converts.⁴⁹ This definite distinction of the terms has been adopted by some Christian leaders, but it is questionable according to the teaching of synoptic gospels. The obvious evidence is seen from Matthew 4:23, Mark 1:39, and Luke 4:44, comparative passages in which Matthew states that Jesus was teaching in the synagogues but Mark and Luke state that it was an act of preaching. Robert Mounce makes a fair statement, saying, “We can at least say that ‘preaching,’ as used by Mark and Luke, is sufficiently broad to include ‘teaching.’”⁵⁰ Dennis E. Johnson also argues that preaching as seen in the New Testament involves converting, edifying and instructing.⁵¹ The point is that New Testament does not show a sharp distinction between preaching and teaching (e.g. Titus 1:7-9), and in many cases their function as described in the texts are sometimes overlapping as seen in Matthew 4:17, Mark 1:14-15 and Luke 4:15.

Also, the New Testament uses many words to describe what we call preaching.⁵² The two words frequently used are *kēryssō* (to proclaim as a herald, on behalf of authority) and *euangelizō* (to announce good news). The word, *kēryssō*, is used to refer to the proclamation of God’s word in the Old Testament (Joel 2:1, 4:9; Jon. 1:2, 3:2, in LXX) and the gospel or the person of Christ in the New Testament as fulfillment of the Old Testament revelation (cf.

⁴⁹ C.H. Dodd, *The Apostolic Preaching and Its Development* (Grand Rapids: Baker Book House, 1980), 7.

⁵⁰ Robert H. Mounce, *The Essential Nature of New Testament Preaching* (Grand Rapids: Eerdmans, 1960), 41.

⁵¹ For a discussion, see Dennis E. Johnson, *Him We Proclaim*, 25-61.

⁵² See C. Richard Wells and A. Boyd Luter, *Inspired Preaching: A Survey of Preaching Found in the New Testament* (Nashville: Broadman & Holman, 2002), 8-11; and Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1998), 6.

1 Thess. 2:9; Gal. 2:2; 1 Cor. 1:23; 2 Cor. 1:19). *kērygma* as a noun derived from *kēryssō* occurs eight times in the New Testament.

John the Baptist, Jesus and Paul were the proclaimers of the good news and the kingdom of God (e.g. Luke 3:3, 4:44, 8:1; Acts 20:25), using various means to communicate their message.⁵³ For instance, Jesus adopted parables and metaphors in his preaching and teaching (John 6:35, 8:12, 15:1), and Paul reasoned with the Jews and God-fearing Greeks in the synagogue and the marketplace (Acts 17:17).

In actual practice preaching involves teaching. Preaching the Word of God needs detailed explanations, proper illustrations and relevant applications that involve elements of teaching. Like Paul, he engaged in both preaching and teaching (*kēryssō* & *didaskō*) in ministry (Acts 28:31). Graeme Goldsworthy indicates an excellent point, highlighting the importance of content in preaching and teaching: “Whatever the form of the proclamation, the content was the gospel of Jesus....”⁵⁴ Sidney Greidanus has made a great comment that may serve as a conclusive word for the relationship between preaching and teaching:

...preaching can be seen as an activity with many facets—facets which are highlighted by such New Testament words as *proclaiming, announcing good news, witnessing, teaching, prophesying, and exhorting*. Although one facet or another may certainly be accentuated to match the text and the contemporary audience, preaching cannot be reduced to only one of its many facets.⁵⁵ (Author’s emphasis)

Therefore, this writer is convinced that preaching reflected in the New Testament is a public proclamation of the coming kingdom, of the gospel and of the person of Jesus Christ

⁵³ For a discussion of the terminology of the word and its use in NT, see EDNT, vol. 2, 288-292. For a biblical theology of the word used in the New Testament, see Hobert K. Farrell, “Preach, Proclaim,” in *Evangelical Dictionary of Biblical Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Books, 1996), 626-628.

⁵⁴ Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* (Grand Rapids: Eerdmans, 2000), 32.

⁵⁵ Sidney Greidanus, *The Modern Preacher and the Ancient Text*, 7.

as fulfillment of the Old Testament revelation with authoritative appeal, and it is done through various communication-means and methods such as explaining, dialoguing, illustrating, story-telling and so on. For the context of this study, it would be more appropriate to focus on the proclamation through teaching⁵⁶ and other communication means rather than “preaching” (rhetorical activity) alone.

1.7. Significance of this Study

This researcher anticipates that this study will be beneficial to the Chinese Christian community, in general, and at VCAC-KS Cantonese congregation specifically, and also to his own spiritual formation.

Firstly, this study may serve the Chinese Christian community by initiating discussion and examination into the issue of moralistic practice. According to the finding of this researcher, there is only one preaching text-book in Chinese that mentions the redemptive historical approach.⁵⁷ Assuming this approach is rarely used, this study will provide to the Chinese community and leaders valuable data from which further research may be initiated in this area.

Secondly, it may benefit members of VCAC-KS Cantonese congregation in their understanding of sanctification as related to moral practice: the cognitive understanding of the unconditional love of God in Christ through all of Scriptures may transform their relationship with God into one based on grace, relying upon the transforming power of the

⁵⁶ Teaching ministry plays a very significant role in both the Old and the New Testaments. One of the evidence is seen in the frequent occurrence of the words (e.g. Heb., *yārāh* & *lāmad*; Grk., *didaskō* & *katēcheō*).

⁵⁷ The text book in Chinese is: 張子華 (Fred T. Cheung) : 《釋經講道學》 (香港: 恩奇, 2005). The subject is only discussed in a nine-page-length. On October 6, 2010, this researcher just discovered that a Chinese version of Chapell’s book, *Christ-centered Preaching*, was published in May 2010 by the Christian Renewed Ministries (更新傳道會). The book is named as 《以基督為中心的講道》.

Spirit and not self-effort and may release them from the potential practice of moralism. In addition, this study may serve as a valuable reference to VCAC-KS, as it introduces a new focus in the content of preaching and teaching.

Among Alliance (C& MA) churches, this study may also be worthwhile. There seems to be a connection between the Alliance emphasis and the redemptive-historical preaching. The Alliance teaching emphasizes the fourfold gospel, the sufficiency of Christ, and “a deeper-life experience in Christ.”⁵⁸ The core of the teaching is a Christ-centred and Christ-helped life. As A. B. Simpson stated:

We bring to Him (Christ) but an empty hand, clean and open, and He fills it. We are capacity; He is the supply. We give ourselves to Him fully, understanding that we do not pledge the strength or goodness required to meet our consecration, but that we take Him for all, and He takes us, fully recognizing the responsibility which He assumes to make us all that He requires and keep us in all His perfect will as we let Him through the habit of a full surrender.⁵⁹

Could the redemptive-historical approach be a preaching utilized to promote a Christ-centred life for Alliance Chinese churches?

Lastly, this researcher hopes that through engaging himself in the biblical texts with a focus on the redemptive work of God in Christ, this researcher’s own mind about God in the Scriptures will be renewed, and that this renewal will lead to a transformed life (e.g. formation of a deep gratitude toward God). Gordon T. Smith is right to say, “Our transformation into the image of God depends on renewed minds.”⁶⁰

⁵⁸ The fourfold gospel teaches that Jesus is the saviour, the healer, the sanctifier and the coming king. For a discussion of this subject, see *Church Membership Resource of the Christian and Missionary Alliance in Canada* (Canada: C&MA, 1994), 25-28.

⁵⁹ A.B. Simpson, *Wholly Sanctified: Living a life Empowered by the Holy Spirit* (Reprint, Camp Hill: Christian Publications, 1991), 15.

⁶⁰ Gordon T. Smith, *Essential Spirituality: Renewing your Christian Faith through Classic Spiritual Disciplines* (Nashville: Thomas Nelson, 1989), 78.

1.8. Methodology and the Research Question

The research question that will guide this project is: “Do the participants from the local Chinese Christian community, through listening to and dialoguing with this researcher (preacher/teacher) and discussing with one another about the redemptive work of God in all of Scriptures, report a change in their understanding of God, their love for God and their motive for service and obedience to God?” A supplementary question is: “How are these loving and serving attitudes measured?” These questions serve as the focus toward which the research is designed.

Based on the previous discussion, this researcher expects the following changes from the participants: their passion for God himself and obedience to his Word will grow stronger; their tendency to reduce Christianity to mere moralism will be addressed; their understanding of the redemptive history of God in both Old and New Testaments will be enriched; their love for God will be expressed in service to God and to others; the degree of their motivation for formation and service based upon guilt and self-work will be decreased. These changes promote holy living for God and his kingdom and genuine discipleship among the believers.

The teaching project (a ten week/ten hour sermon-lesson series about the redemptive-historical truth) will be conducted at two Chinese churches in Metro Vancouver at different times between January to March 2011, and it will only serve the Cantonese-speaking congregants from the two local churches. The sermon-lesson series for each location will be the same materials in terms of content and teaching-preaching methods so as to preserve consistency in testing amongst the two congregations. This researcher estimates that about fifty to sixty Cantonese-speaking congregants in total from both locations (the Sample Group) will participate in the sermon-lesson series, each on a voluntary basis. The participants will

be given opportunity to discuss, reflect and interact with the redemptive materials in a small group setting after each sermon-lesson. The purpose of this arrangement is to foster active learning among the participants.⁶¹ Notes for each lesson will be given to participants that may reinforce understanding and the clarity of communication. The sermon-lessons will focus on the “big idea” and be delivered in a consistent preaching and teaching style.⁶² A questionnaire consisting of a mixed method of quantitative and qualitative parameters will be given to each participant before and after the sermon-lesson series. The participants will fill out the questionnaires anonymously while this researcher is absent, so that they will not feel any pressure due to the presence of this researcher. A volunteer from each location will collect all questionnaires and give them to this researcher after the class. This data will serve as the basis for analytical work to follow.

According to John Coe’s article, “Resisting the Temptation of Moral Formation,”⁶³ this researcher will include some descriptive questions that help identify the degree of moralistic aspect reflected in the Sample Group. The effectiveness of the ten week sermon-lessons will be measured through comparing the pre-test and post-test data.

These are the assumptions of this research project:

1. This researcher presupposes the influence of Confucianism and the practice of moralism in the local Chinese Christian community.

⁶¹ Active learning is an effective way for motivating students to learn. See Jim Wilhoit and Leland Ryken, *Effective Bible Teaching* (Grand Rapids: Baker Academic, 1988), 42-46.

⁶² “Big idea” is first introduced by Haddon W. Robinson in his book, *Biblical Preaching*, and it has been used for Bible teaching. See Jim Wilhoit and Leland Ryken, *Effective Bible Teaching*, 81-93.

⁶³ John Coe, “Resisting the Temptation of Moral Formation: Opening to Spiritual Formation in the Cross and the Spirit,” 64-69.

2. This researcher presupposes that the gender, age, education, denomination and years-in-Christ of the participants will have an effect on the understanding of the redemptive-historical sermon-lessons. However, due to the complication of practice for both testing locations,⁶⁴ these variables cannot be controlled but will be considered in the data analysis.
3. This researcher presupposes that every sermon-lesson delivered to the Sample Group is well-grounded in the redemptive-historical truth. This researcher/preacher will adopt typical “redemptive-historical” sermons from the book, *Him We Proclaim*, as the preaching and teaching materials, integrated with Chapell’s redemptive theory.
4. Based on the definition of preaching as the proclamation, this researcher presupposes that the sermon-lessons delivered in the community settings will have the same effect on participants as if delivered in the pulpit, in terms of the understanding of the redemptive-historical truth.
5. The work of Holy Spirit upon participants is presupposed in every sermon-lesson.

Population:

- The Cantonese-speaking Christian congregations in Metro Vancouver.

Sample Group:

- Fifty to sixty voluntary Cantonese-speaking participants from the population. The Sample Group will be recruited in the following manner: A written description of the content of the sermon-lesson series will be announced and promoted in the community settings through community news. All who feel interested will be welcomed to the teaching-preaching course. During the first class, this researcher will

⁶⁴ This researcher cannot restrict the age, gender, education, and the years-in-Christ of the Sample Group because this restriction will violate the mandate of Sunday school at both locations.

state the purpose of the sermon-lesson series, the purpose of his research and the rights of the participants to decide if they want to continue and participate in the research study. This methodology will ensure that every participant will voluntarily participate in this study.

- Before the distribution of the written description and the lessons, this researcher will explain to the community authority -- in this case, the responsible pastors from the two local Chinese churches -- the purpose of this project and the intention for the sermon-lesson series. This project proposal will be available to them upon request and this sermon-lesson series will not commence until the authority fully supports it. During the sermon-lessons, this researcher will not explicitly or implicitly criticize any community pastor or denomination about the preaching in the community, and will focus only on the proclamation of the Word. Notes for every lesson will be sent to the responsible authority in advance for their own records. These procedures are to ensure the welfare of the community, preventing any factor that may cause a division or disharmony in the community.

Independent variables:

- The cognitive understanding of the unconditional love and grace of God in the redemptive-historical truth.

Dependent variables:

- The authentic love towards God that will result in loving service and willing obedience to God by the power of Holy Spirit.

Control Variables:

- The clarity of communication and style of preaching and teaching.

Instruments of analyses:

- A mixed method design of quantitative and qualitative questions given as a questionnaire before and after the sermon-lesson series.
- Research design: seek to understand the correlation between the independent and dependent variables.

1.9. Definition of Terms

The following terms as they appear in this paper:

Authentic love: A love of God that involves the whole being of the believer such as one's heart, soul, mind and strength and leads to a willing obedience to God's commands (Deut. 6:5-6, 7:9; Matt. 22:37; Mark 12:30; John 14:15; 1 John 5:3).

C&MA: The Christian and Missionary Alliance in Canada.

Chinese Christian community: The Chinese Christian community in a general sense that would include Chinese Christians overseas and locally.

Christ-centred preaching: Another title for the redemptive-historical preaching that is adopted by Bryan Chapell and it does not mean Christomonism.⁶⁵

Control variables: Variables that potentially influence the dependent variables.

Dependent variables: Variables that are influenced by independent variables.

Formation: Christian/spiritual formation such that the whole being (inner and outer life) of the believer is conformed to the image of Christ by the transforming power of Holy Spirit and the transforming grace in Christ.⁶⁶

⁶⁵ For the meaning of the term, see footnotes 17.

⁶⁶ See Mel Lawrenz, *The Dynamics of Spiritual Formation* (Grand Rapids: Baker Books, 2000), 15 and M. Robert Mulholland Jr. *Invitation to a Journey: A road Map for Spiritual Formation* (Downers Grove: IVP, 1993), 32-34. Cf. also Jeffrey Greenman's definition of it, "Spiritual Formation in Theological Perspective:

Grace: The covenant-loving and merciful God shows favour towards his undeserved people.

Independent variables: Variables that cause or affect the outcomes.

Local Chinese Christian community: The Chinese Christian community in Metro Vancouver that consists of about 104 local evangelical Chinese churches.

Metro Vancouver: The name of a political body and corporate entity designated by provincial legislation as one of the regional districts in British Columbia, Canada, consists of the cities such as Vancouver, West and North Vancouver, Burnaby, Richmond, Surrey, Coquitlam, New Westminster, Delta, Langley and so on.

Participants, the: The Fifty to sixty Cantonese-speaking volunteers in the local Chinese Christian community that make up the Sample Group.

Preaching: The proclamation of the Word of God through various communication-means and methods.

Redemptive-historical preaching: The preaching that is grounded in sound biblical theology and the redemptive history of God.

Sample Group, the: The group of Cantonese-speaking participants from two testing locations, who voluntarily participated in a ten week redemptive sermon-lesson series.

Sermon-lesson: Sermon that is mixed with the elements of teaching and other communication-skills.

Vancouver Chinese Evangelical Ministerial Fellowship: A local fellowship/association that has been formed by local evangelical Chinese pastors in

Classic Issues, Contemporary Challenges,” in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey P. Greenman and George Kalantzis (Downers Grove: IVP Academic, 2010), 24-25.

Metro Vancouver, whose aim is to support local pastors and to promote a unified spirit among local Chinese churches.

VCAC-KS: Vancouver Chinese Alliance Church on Knight Street.

1.10. Delimitations

The focus of this research is to show the correlation between the understanding of the redemptive-historical truth in Christ and the authentic love for God developed in the participants in the local Chinese Christian community. The results may be generalizable to all Chinese-speaking Christian communities in the world because of the influence of Confucianism, in particular its bent toward moralistic practice, upon Chinese culture. The results are not meant to devalue the importance of the moral aspects in Christian living, but to focus on the foundation upon which this morality lies.

The ten sermon-lesson series is restricted to the Cantonese-speaking Christians in the local Chinese Christian community because this researcher/teacher is proficient in the Cantonese dialect and the Cantonese-speaking congregation is the major congregation in the community.

In response to the Confucian ideas that may have contributed to the practice of moralism, this research may suggest corrections to this practice in light of the Scripture and Christian theology, but will not offer a comprehensive review of the Confucianism.

Another focus of this research is the content of proclamation, not the form of preaching. Various forms of preaching (e.g. inductive, deductive and so on) will not be discussed and evaluated.⁶⁷

⁶⁷ For an excellent discussion of this subject, see Kent C. Anderson, *Choosing to Preach: A Comprehensive Introduction to Sermon Options and Structures* (Grand Rapids: Zondervan, 2006).

1.11. Limitations

In the Chinese Christian community, some speakers and senior pastors are highly regarded and their preaching and teaching may have a greater effect on the participants. A potential weakness of this study is the possible differences that may occur due to the differences in regard between other speakers and this researcher.

Another possible weakness is that the study takes place in a teaching setting rather than in the pulpit. This limitation may reduce the impact of the message on the participants due to the omission of music and other means of worship. In particular, musical elements in worship as a prelude to the sermon prepare the heart for the Word.⁶⁸

Limitation of resources (e.g. time and availability of research assistance) prevents this researcher from committing himself to a longitudinal study, testing of the Sample Group in a repeated manner and over an extended period of time. This researcher is also only able to conduct the teaching project at two locations.

The field experiment will be conducted at locations other than this researcher's own church. This arrangement will minimize the "power over" effect on the participants but may create other circumstances that may be difficult to control and unable to predict. Some potential variables are the testing environment and the history of congregation.

⁶⁸ For the function of music in worship, see Ronald Allen and Gordon Borrer, *Worship: Rediscovering the Missing Jewel* (Portland: Multnomah, 1982), 167.

1.12. Chapters to Follow

In the following chapters, this researcher will first discuss what redemptive-historical preaching is. He will also review several of the most influential contributions defining redemptive-historical preaching (i.e. the works of Greidanus, Goldsworthy and others) and offer a critique of the approach. This will be done in chapter two. The moral aspect in Christian living will be explored in light of Galatians, in particular 5:13-18. A significant point of this letter is that a right relationship with God is based on faith in Christ not “works of law,”⁶⁹ and that “freedom in Christ and life in the Spirit” leads to loving service towards others (5:13b). From the message in Galatians (in chapter three), this researcher will primarily look at the dynamic role of Holy Spirit in Christian holiness and its implication for Christian living. The dynamics of believers’ responsibility (human-effort) and the grace in the gospel (the divine work) will be discussed also. This discussion will provide helpful biblical-insights to this research project in relation to Christian-moral practice.

Research procedures, design and data analysis will be explained in detail in chapter four, for example, the contents of the redemptive preaching series and the statistical findings for the hypothesis test. A conclusive comment and evaluation of the project as a whole, and recommendation for future research will be offered and discussed in the final chapter.

⁶⁹ This significant point is argued in Paul J. Achtemeier, Joel B. Green, and Marianne Meye Thompson, *Introducing the New Testament: Its Literature and Theology* (Grand Rapids: Eerdmans, 2001), 356; The term, “works of law,” used by Paul does not mean good works but “works done in obedience to the law.” Ibid., 363.

CHAPTER 2: REVIEW OF THE LITERATURE AND THEORETICAL FOUNDATIONS

2.1. Introduction

In the previous chapter, this researcher indicated that Chinese Christians live in a culture that seems to promote moralistic practices. The practice of moralism diminishes the aspect of grace in Christian formation by promoting a self-helping attitude and self-sufficiency. In contrast, the gospel of Jesus Christ calls believers to live a holy life that is God-focused, kingdom-seeking, and Spirit-filled (Matt. 6:33; Gal. 5:16-25). The redemptive-historical preaching approach has been suggested by this researcher as a solution to this anthropocentric perspective.

What is redemptive-historical preaching? To answer this question, this researcher will present a concise, descriptive evaluation of *Salvation history*, since its use in homiletics relates to the understanding of redemptive-historical preaching.⁷⁰ This evaluation will briefly review the basic concepts of salvation history, its relation to biblical theology and its recent developments, and will argue that salvation history is a promising approach to the understanding of Scripture, in that its application to preaching is biblical, Christocentric (or theocentric) and gospel-centred so that kingdom-life in Christ comes through the renewal and empowerment of the Spirit.⁷¹

⁷⁰ It is a descriptive review because the methodology consists of mainly presenting different views of scholars on the issue. Direct quotations from their works are frequently drawn together for a purpose of dialoguing.

⁷¹ For a discussion of the relationship between gospel and kingdom, see Graeme Goldsworthy, *Gospel and Kingdom: A Christian Interpretation of the Old Testament* (Exeter: The Paternoster Press, 1981), 89-91.

Various forms of redemptive historical preaching from recent scholars, such as Bryan Chapell, Graeme Goldsworthy, Dennis E. Johnson, and Sidney Greidanus, will be presented in a descriptive format⁷² and critiqued as a whole in order to attain a more complete view of what redemptive-historical preaching is, and to understand how it contributes to the Christian community.

2.2. A Concise Review of Salvation/redemptive-historical Approach

2.2.1. Basic Concept of Salvation History and Its Definition

Salvation history, as it is applied to preaching, is, in a strict sense, redemptive-historical preaching. Salvation history, a debated term⁷³ also called redemptive history, sacred/holy history, *Heilsgeschichte* in German,⁷⁴ or biblical history (of Israel),⁷⁵ is an interpretative approach to Scripture. This approach presupposes a unified theme in both Testaments and in all of Scriptures, that is, a meta-theme (or a grand story) of the Bible. It is the ongoing story of God's saving acts in history.⁷⁶ It refers to God's one unfolding plan of redemption for the people of God⁷⁷ or his saving acts in the progressive-revelational

⁷² Again, direct citations from those authors are given frequently in order to present and preserve the true meaning of their statements without any possibility of distortion.

⁷³ For a discussion of this ambiguous term, see Oscar Cullmann, *Salvation in History* (London: SCM Press, 1967), 74-78.

⁷⁴ Richard N. Soulen, *Handbook of Biblical Criticism*, 2nd ed. (Atlanta: John Knox, 1981), 82.

⁷⁵ Bruce Waltke, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids: Zondervan, 2007), 53. Cf. P.E. Satterthwaite, "Biblical History," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, & Graeme Goldsworthy (Downers Grove: IVP, 2000), 43-51.

⁷⁶ Richard N. Soulen, *Handbook of Biblical Criticism*, 82. For a critique of the relationship between story and history, see David L. Baker, *Two Testaments, One Bible: The Theological Relationship between the Old and New Testaments*, 3rd ed. (Downers Grove: IVP, 2010), 146-149.

⁷⁷ Roy E. Ciampa explains, "The expression 'history of salvation' or 'history of redemption' therefore does not refer directly to the facts of world history or to the facts/reports of God's intervention in history as

history.⁷⁸ This redemptive acts of God reaches its climax in the person and work of Christ Jesus.

though they were self-interpreting, but to particular ways in which the biblical authors interpreted the key events in the history of the relationship between God and his creation/people by way of narrative-theological structures that they used or assumed.” See R.E. Ciampa, “The History of Redemption,” in *Central Themes in Biblical Theology: Mapping Unity in Diversity*, ed. Scott J. Hafemann & Paul R. House (Grand Rapids: Baker, 2007), 255.

⁷⁸ Sidney Greidanus identifies and defends salvation history as revelational history because he perceived it as progressive revelation to the people of God in history. See S. Greidanus, *Sola Scriptura: Problems and Principles in Preaching Historical Texts* (Toronto: Wedge Publishing Foundation, 1970), 121-124.

However, some scholars like Rudolf Bultmann and his followers are not in agreement with this salvation-historical interpretation but the existential approach. To them, the kerygma does not need to be historical; the kerygmatic Christ is able to separate from the historical Jesus. As Cullmann comments in his book, saying, “For Bultmann’s pupils, the important thing is not a salvation-historical continuity, meaning by that a continuation of the work of the historical Jesus in the Christ of the present, but rather the existential constant between the historical Jesus and the kerygmatic Christ.” Cullmann, *Salvation in History*, 52.

Bultmann’s demythologization of Scripture disregards the historical dimension of biblical events. For him, Easter is taken as a faith event (self-understanding), and it does not need to be based on the historical fact of Jesus’ resurrection. Bloesch rightly criticizes the problem of Bultmann’s approach: “Bultmann failed to discern that the New Testament myth is theological, not anthropological. Its principal purpose is not to lead us to self-understanding but to describe the mighty acts of God recorded in history. Bultmann overlooked the fact that mythopoetic language is the only possible medium for speaking about God’s activity. To translate myth into a philosophical conceptuality is to risk losing sight of the reality that myth describes and proclaims.” Donald Bloesch, *Holy Scripture: Revelation, Inspiration and Interpretation* (Downers Grove: IVP, 1994), 237. Bultmann, however, is right to remind us that the Bible has mythical elements embedded in its cultural settings. Idid., 236. This is confirmed by Cullmann in *Christ and Time*, when he states, “With Rudolf Bultmann I am in agreement from the standpoint of form criticism, in recognizing the necessity of grasping the theological meaning of redemptive history from its presentation as a whole, but I consider it impossible to regard the fact of development in time as only as a framework, of which we must strip the account in order to get at the kernel (‘de-mythologizing’ or ‘myth-removal’).”

For a critique of Bultmann’s existential view on Scripture, see Jonathan Hill, *The History of Christian Thought* (Downers Grove: IVP, 2003), 274-283; Donald Bloesch, *Holy Scripture*, 223-254; Gerald Borchert, “Demythologization,” in *Evangelical Dictionary of Theology*, ed. Walter Elwell (Grand Rapids: Baker Books, 1984), 309; and Bruce Corley, “Biblical Theology of the New Testament,” in *Foundations for Biblical Interpretation: A Complete Library of Tools and Resources*, ed. David S. Dockery, Kenneth A. Mathews, and Robert B. Sloan (Nashville: Broadman & Holman, 1999), 552.

This paper presupposes that revelation and history shall not be separated as what the existential scholars claim. God, indeed, reveals his saving acts in history progressively through various means such as stories of Israel (e.g. through the Israelite ancestors, and at last his beloved Son becoming flesh in history). “Progressive revelation implies that one must interpret past revelation in light of the most recent revelation.” Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1998), 121. C. F. H. Henry gives a clear definition of the special revelation that this researcher assumes throughout this paper. He states, “The special revelation in sacred history is crowned by incarnation of the living Word and inscripturation of the spoken word. The gospel of redemption is therefore not merely a series of abstract theses unrelated to specific historical events; it is the dramatic news that God has acted in saving history, climaxed by the incarnate person and work of Christ (Heb. 1:2), for the salvation of lost humankind. Yet redemptive events of biblical history do not stand uninterpreted. Their authentic meaning is given in sacred writings—sometimes after, sometimes before the events.” C.F.H. Henry, “Revelation, Special,” in *Evangelical Dictionary of Theology*, ed. Walter Elwell (Grand Rapids: Baker Books, 1984), 946; For a meaningful discussion of Christian revelation, see Daniel L. Migliore, *Faith Seeking Understanding: An*

Graeme Goldsworthy well defines salvation history as follows:

The essence of salvation-history is the recognition that the books of the Bible, while not being uniformly historical in form, all relate to an overarching history in which God acts to bring salvation to his people. Beginning at creation event the storyline moves through the entry of sin to the history of Israel as the chosen people. This history leads eventually to Jesus Christ and finally to the consummation and the new creation.⁷⁹

In addition, Willem VanGemeran offers a helpful comment for the understanding of salvation history:

The history of redemption unfolds a progression in the outworking of God's plan of redemption that will unfold completely in the restoration of all things. All blessings, promises, covenants, and kingdom expressions are reflections or shadows of the great salvation in Jesus Christ that is to come at the end of the age. In other words, the Old and New Testaments together witness to the great salvation as restoration.⁸⁰

The history of God's self-involvement through his mighty acts of redemption and revelation forms the subject of so-called redemptive history. The redemptive-historical approach assumes that the Bible was primarily given not to convey history or morals but to record God's fidelity to the nations, the patriarchs, Israel, and the church of Jesus Christ. Through a study of redemptive history, the purpose of God in Christ becomes more evident.⁸¹

For VanGemeran, "progression" and "restoration" are two key words in the history of redemption. With respect to progression, he means that God's revelation of salvation in history is progressively unfolding, and the first coming of Jesus Christ is the midpoint of the history, but not the end. As for restoration, he refers to a Christological and eschatological focus in interpretation.⁸²

Introduction to Christian Theology (Grand Rapids: Eerdmans, 1991), 19-39. For a theological discussion of the relationship between revelation and history (such as revelation in history, through history, or as history), see Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1983), 181-187.

⁷⁹ Graeme Goldsworthy, "Relationship of Old Testament and New Testament," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, & Graeme Goldsworthy (Downers Grove: IVP, 2000), 86-87.

⁸⁰ Willem VanGemeran, *The Progress of Redemption: From Creation to the New Jerusalem* (Carlisle: Paternoster, 1988, 1995), 26.

⁸¹ *Ibid.*, 31-32.

⁸² As he puts it, "This message is considered to be Christological in the sense that the whole of the Bible focuses on Jesus the Messiah, who will restore all things to the Godhead. ... The progression of

2.2.2. *Salvation History in Scripture*

The term, salvation history or redemptive history, does not occur in Scripture, and its theme is not explicitly found in every book of the Bible. The Song of Songs, for instance, does not mention any redemptive act of YHWH to his people nor the specifically Israelite traditions such as Exodus, Torah, covenant, or ancestors.⁸³ Bruce Waltke confesses, “The song explicitly speaks only of the love and intimacy between a man and a woman, with no reference to salvation history.”⁸⁴ Despite the lack of these terms, biblical authors indicate evidence of salvation history in their writings. Frank Thielman in his *Theology of the New Testament* argues that salvation history is the organizing theme in Luke-Acts.⁸⁵ He also argues that Luke’s understanding of God’s unfolding salvation is rooted and revealed in the Law of Moses, the Prophets, and the Psalms,⁸⁶ and that Pauline theology is structured upon Israel’s salvation history. This understanding of Pauline theology is affirmed by Bruce Waltke.⁸⁷ Herman Ridderbos even goes further and proposes that the centre of Pauline theology is redemptive history.⁸⁸

redemption did not culminate in Jesus’ first coming but anticipates the coming of Christ in glory, when he will inaugurate the era of consummation, the new heaven and the new earth. Interpretation, therefore, is both Christological and eschatological.” Willem VanGemen, *The Progress of Redemption*, 32.

⁸³ R. Murphy and E. Huwiler, *Proverbs, Ecclesiastes, Song of Songs*, NIBC (Peabody: Hendrickson, 1999), 221.

⁸⁴ Bruce Waltke, *An Old Testament Theology*, 163.

⁸⁵ He describes, “For Luke, therefore, ‘salvation’ refers specifically to Isaiah’s promises that one day God will restore his people and that, at the same time, since he is Creator of heaven and earth, God will extend his saving work to all people. ...If we think of ‘salvation history’ in these terms, the phrase is a suitable description of the organizing principle of Luke’s theology.” Frank Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Grand Rapids: Zondervan, 2005), 116.

⁸⁶ *Ibid.*, 125.

⁸⁷ Bruce Waltke, *An Old Testament Theology*, 53. Cf. Sidney Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids: Eerdmans, 1999), 204-206, in which Greidanus argues that both Luke and Paul use a redemptive historical approach as a way of preaching Christ from the Old Testament. For a discussion of Paul and salvation history, see Robert W. Yarbrough, “Paul and

According to the gospel evangelists, Jesus' work and ministry is to be understood in a salvation-historical perspective.⁸⁹ For instance, the transfiguration in Luke likely reflects the theme of exodus (*exodos* in Luke 9:31) and alludes to the figure of Moses.⁹⁰ This word, *exodos*, deliberately reminds us that Jesus would enact a great event of exodus like Moses' exodus for the people of God, thereby fulfilling the Old Testament's expectations.⁹¹ Frank Thielman is right to argue that Luke has a special interest in Jesus' eschatological fulfillment of the role of the prophet like Moses. He states, "Like Moses, Jesus led an exodus of God's

Salvation History," in *Justification and Variegated Nomism*, vol.2, ed. D.A. Carson, Peter T. O' Brien, & Mark A. Seifrid (Grand Rapids: Baker Academic, 2004), 297-342. Yarbrough argues that salvation-historical reading of Paul shows a promise to the understanding of Pauline theology, and his argument offers a good interaction with the new perspective on Paul.

⁸⁸ Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1975), 39. Quoted from Frank Thielman, *Theology of the New Testament*, 231 n.60. The central theme of Pauline theology is subject to debate in scholarship. For a recent discussion of this subject, see Veronica Koperski, *What Are They Saying about Paul and the Law* (New Jersey: Paulist Press, 2001), 93-103.

⁸⁹ In line with Cullmann, this researcher sees that salvation historical theology is reflected in Jesus' teaching substantially. As Cullmann argues, "He [Jesus] had no completed salvation-historical system like Luke. But the tension typical of the whole present of salvation history in the later New Testament notion is, nevertheless, the presupposition of all Jesus' activity and sayings and, above all, of what is referred to as his 'ethics'." Cullmann, *Salvation in History*, 202.

In addition, David Wenham argues that "the primary text that Paul is expounding in his writings is the text of Jesus." *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans, 1995), 410. This might mean that Paul's teaching of salvation history presupposes and reflects Jesus' sayings. As Wenham indicates, "Paul was influenced by the Jesus-tradition, some of that evidence being relatively strong, some much weaker. ... It is also probable that Paul was influenced directly or indirectly by Jesus' kingdom teaching, though it is not possible to prove that he knew any particular kingdom sayings. It is likely that Paul's relatively infrequent use of the 'kingdom' teaching of Jesus has to do with his particular context, in which he preferred other ways of conveying the Christian good news." Wenham, *Paul*, 97.

However, in response to Wenham's thesis, Andreas J. Köstenberger claims that "Paul did not limit himself to reiterating the teaching of Jesus but that he formulated his proclamation in light of the antecedent theology of the OT and on the basis of the apostolic gospel as called for by his ministry context." His point is that OT was the primary source for Paul's theology, but Paul's teaching still reflects Jesus' materials at certain degree. See Köstenberger, "Diversity and Unity in the New Testament," in *Biblical Theology: Retrospect and Prospect*, ed. Scott Hafemann (Downers Grove: IVP, 2002), 146. Perhaps Köstenberger is right on this subject.

⁹⁰ Craig A. Evans, *Luke*, NIBC (Peabody: Hendrickson, 1990), 150-151. This researcher is aware that the Greek term *exodos* was widely used in secular Greek to mean "departure and death" without reference to the Old Testament Israelite experience in the first century, but he was convinced that Luke used the term in this context with a double reference (i.e. Jesus' death and typological application of Israel's exodus experience to Jesus movement towards Jerusalem). See Frank Thielman's discussion, *Theology of the New Testament*, 122-123. Cf. also Howard Marshall, *Luke*, NIGTC (Grand Rapids: Eerdmans, 1978), 384-385.

⁹¹ See N.T. Wright, *Luke for Everyone* (London: SPCK, 2001), 114-115.

people when ‘he resolutely set out for Jerusalem’...The identification of Jesus as this eschatological prophet and its significance for Luke becomes more explicit in Acts...Jesus is not merely another prophet who dies in Jerusalem (Luke 13:33-34; Acts 7:52) but the prophet like Moses, who, like Moses himself, was ‘pushed...aside’ by God’s people (Acts 7:27, 35, 39).”⁹² For the good purpose of God, this rejection of Jesus led to God’s salvation to all people everywhere.

Recently Andreas J. Köstenberger argues that the gospel of John furnishes ample evidence of salvation history. For example, he asserts:

Why does John start his gospel with creation? It is because creation is both a universal event and yet also the first chapter in the history of Israel. In this way, similar to Luke, John is able to root the ministry of Jesus both in world history and in the history of God’s people. ...John connects Jesus’ coming with every major aspect of Israel’s history: creation, the exodus, the giving of the law, the manifestation of God’s presence in the tabernacle and the temple, Davidic typology, and the exile. This salvation-historical pattern is seen in the introduction to the gospel.⁹³

Salvation history is an overarching concept in Scripture even though not every writing of the Scripture explicitly mentions it. Roy E. Ciampa remarks, “...even those authors [biblical writers] who do not make ‘salvation history’ an explicit theme of their writing reflect an understanding of a certain salvation-historical context within which their own experience and message is understood.”⁹⁴ He continues, “Some biblical authors emphasize a programme of salvation history as the plan that God is working out for the redemption of

⁹² Frank Thielman, *Theology of the New Testament*, 122-123. According to N. T. Wright, Jesus is more than a prophet like Moses (or the new Moses). He is YHWH himself, the pillar of cloud and fire, leading the people to freedom. N.T. Wright, *the challenge of Jesus: Rediscovering Who Jesus Was and Is* (Downers Grove: IVP, 1999), 113.

⁹³ For a full discussion of it, see Andreas J. Köstenberger, *A Theology of John’s Gospel and Letters: The Word, the Christ, the Son of God* (Grand Rapids: Zondervan, 2009), 404-435. Cf. *idem*, *Encountering John* (Grand Rapids: Baker Academic, 1999), 38.

⁹⁴ Roy E. Ciampa, “The History of Redemption,” 255.

creation and his people. Others assume that framework and address their readers in other terms, but they do so in light of an awareness of where they stand in relation to the unfolding of God's redemption plan."⁹⁵

2.2.3. Salvation History as a Biblical-theological Approach to Scripture

The salvation-historical approach to Scripture is considered a subject within the discipline of biblical theology. Brian S. Rosner defines biblical theology and its objectives as follows:

Biblical theology is principally concerned with the overall theological message of the whole Bible. It seeks to understand the parts in relation to the whole and, to achieve this, it must work with the mutual interaction of the literary, historical, and theological dimensions of various corpora, and with the interrelationships of these within the whole canon of Scripture.⁹⁶

Biblical theology may be defined as theological interpretation of Scripture in and for the church. It proceeds with historical and literary sensitivity and seeks to analyse and synthesize the Bible's teaching about God and his relations to the world on its own terms, maintaining sight of the Bible's overarching narrative and Christocentric focus.⁹⁷

⁹⁵ Ibid.

⁹⁶ Brian S. Rosner, "Biblical Theology," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, & Graeme Goldsworthy (Downers Grove: IVP, 2000), 3. For Graeme Goldsworthy, biblical theology means that it enables Bible readers "to relate any Bible story to the whole message of the Bible, therefore to" the readers, and it "shows the relationship of all parts of the Old Testament to the person and work of Jesus Christ and, therefore, to the Christian." Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove: IVP, 1991), 22-23. Beale adopts Geerhardus Vos's definition of biblical theology and elaborates it as follows: "'Biblical theology, rightly defined, is nothing else than the exhibition of the organic progress of supernatural revelation in its historic continuity and multifariousness.' In this light, a biblical-theological approach to a particular text seeks to give its interpretation first with regard to its own literary context and primarily in relation to its own redemptive-historical epoch, and then to the epoch or epochs preceding and following it." G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011), 9.

⁹⁷ Brian S. Rosner, "Biblical Theology," 10. According to Grant R. Osborne, "Biblical theology is descriptive, tracing the individual emphases of the sacred writers and then collating them into archetypal themes that unify the testaments; dogmatic theology collects the material generated by biblical theology and restates or reshapes it into a modern logical pattern [contextualization], integrating these aspects into a confessional statement for the church today." G.R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove: IVP, 1991), 267.

Bruce Waltke well distinguishes the task of biblical theologians from dogmatic theologians as follows: "Biblical theologians differ from dogmatists in three ways. First, biblical theologians primarily think as exegetes, not as logicians. Second, they derive their organizational principle from biblical blocks of writings themselves rather than from factors external to the text. Third, their thinking is diachronic—that is, they track the development of theological themes in various blocks of writings. Systematic theologians think more

From this perspective, salvation history, because it seeks a coherent message within both the Testaments and within all of the Scripture, has been treated by scholars under the discipline of biblical theology.⁹⁸ Thus salvation history is a biblical-theological approach to the understanding of Scripture that explores the Bible's rich and many-sided presentation of its unified message and finds the coherence in various biblical corpora and both the Testaments.

Roy E. Ciampa is right to comment, "...[Salvation history] has been widely recognized as an integrating framework for biblical theology [although also a highly debated one, see section 2.2.6]. The history of redemption approach to Scripture seeks to uncover the

synchronically—that is, they invest their energies on the church's doctrines, not on the development of religious ideas within the Bible." Waltke, *An Old Testament Theology*, 64.

Realizing the difficulty of relating the nature and functions of systematic and biblical theology, D.A. Carson explores the issue in various aspects and draws a similar conclusion as Waltke does. He explains, "The distinctions between systematic and biblical theology are perhaps more striking. Although both are text based, the ordering principles of the former are topical, logical, hierarchical, and as synchronic as possible; the ordering principles of the latter trace out the history of redemption, and are (ideally) profoundly inductive, comparative and diachronic as possible. Systematic theology seeks to rearticulate what the Bible says in self-conscious engagement with (including confrontation with) the culture; biblical theology, though it cannot escape cultural influences, aims to be first and foremost inductive and descriptive, earning its normative power by the credibility of its results. Thus systematic theology tends to be a little further removed from the biblical text than does biblical theology, but a little closer to cultural engagement. Biblical theology tends to seek out the rationality and communicative genius of each literary genre; systematic theology tends to integrate the diverse rationalities in its pursuit of a large-scale, worldview-forming synthesis. In this sense, systematic theology tends to be a culminating discipline; biblical theology, though it is a worthy end in itself, tends to be a bridge discipline." See a full discussion in D.A. Carson, "Systematic theology and biblical theology," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, & Graeme Goldsworthy (Downers Grove: IVP, 2000), 89-104. Even so, one should be reminded that the relationship between biblical theology and other disciplines such as systematic and historical theology is interdependent in some sense. See Brian S. Rosner, "Biblical Theology," 3.

⁹⁸ This researcher realizes that the reality of the issue is more complex than he describes. As D.A. Carson illustrates, "One may in fact analyse the importance of canon for biblical theology along a slightly different set of axes. Some biblical theologians tend to adopt what might be called a linear hermeneutic, a developmental hermeneutic. They may disagree on whether the results sanction or refute a 'whole-Bible' biblical theology, but they tend to operate in the temporal framework of history-of-religious school, or of the history of tradition, or of salvation history. Other biblical theologians adopt the canon as a starting point, and divisions of the canon become the controlling hermeneutic: law, prophets, gospels, etc. Once again, this group of scholars disagree as to whether the results tend toward unity or disunity. Among those who acknowledge the revelatory nature of the scriptural documents, however, these two axes run parallel to other and are mutually supportive." Carson, "Systematic theology and biblical theology," 97.

biblical authors' own understanding of the events and their significance within the unfolding narrative context in which they are found. ... [Salvation history refers] to particular ways in which the biblical authors interpreted the key events in the history of the relationship between God and his creation/people by way of the narrative-theological structures that they used and assumed."⁹⁹

Also, Scott Hafemann affirms the importance of salvation history in biblical theology, saying, "A scripturally interpreted *Heilsgeschichte* and the notion of the covenant are the two key categories for constructing a biblical theology."¹⁰⁰ This might be reason for Hafemann to develop an integrated form of redemption and covenant motifs (see section 2.2.5).

2.2.4. Salvation History and Oscar Cullmann

Salvation history has been a common approach to biblical theology since the 1800s. Its roots can be traced back to the Erlangen school led by Johann Tobias Beck (1804-1878) and Johann Christian Konrad von Hofmann (1810-1877).¹⁰¹ Adolf Schlatter (1852-1938) who was a champion of this salvation history movement published his two-volume theology, *the History of the Christ* (1923) and *the Theology of the Apostles* (1922) which in turn influenced the works of Oscar Cullmann (1967), of George Eldon Ladd (1974), and of Leonhard Goppelt (1975-76).¹⁰² The salvation historical approach began to gain wide

⁹⁹ Roy E. Ciampa, "History of Redemption," 254-255.

¹⁰⁰ Scott Hafemann "The Covenant Relationship," in *Central Themes in Biblical Theology: Mapping Unity in Diversity*, ed. Scott J. Hafemann & Paul R. House (Grand Rapids: Baker, 2007), 23; cf. Brevard Childs, *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (Minneapolis: Fortress Press, 1992), 92.

¹⁰¹ Bruce Corley, "Biblical Theology of the New Testament," 553.

¹⁰² *Ibid.*, 553-554. For a discussion of different views on salvation history between Cullmann, Ladd, and Goppelt, see Gerhard Hasel, *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids: Eerdmans, 1978), 111-132.

acceptance as an integrating framework for biblical theology when Oscar Cullmann published his most famous work, *Christ and Time* (1949), about sixty years ago.¹⁰³

Oscar Cullmann (1902-1999) is considered the foremost representative of the salvation history approach to the New Testament in the last century. His works were mainly written in response to the existential view of Bultmann and his school.¹⁰⁴ For Cullmann, “a positive relationship to history in general is established by the fact that salvation history involves a sequence of events taking place within history. Salvation history is therefore not a history alongside history... it unfolds in history, and in this sense belongs to it.”¹⁰⁵ This salvation history “is the principle of the unity of the New Testament, even of the Bible.”¹⁰⁶ Furthermore, Jesus Christ, as the midpoint of salvation history, “serves as the norm for all previous and subsequent events of salvation history.”¹⁰⁷ This Christocentric interpretation of salvation history is found in some of the recent and significant works of salvation history and of redemptive-historical preaching, such as, Willem VanGemeren’s *the Progress of*

¹⁰³ Roy E. Ciampa, “The History of Redemption,” 254.

¹⁰⁴ Evidence is seen in Cullmann’s *Salvation in History & Christ and Time*, in which Cullmann interacts with Bultmann’s view so frequently throughout the books. For example, Cullmann defends against the existential view, saying, “...is completely at odds with the present attitude of Protestant theologians in Germany, largely dominated by philosophical existentialism and its concept of ‘historicity’. In stating the essence of New Testament faith this attitude feels compelled to eliminate all salvation history as a secondary ‘objectification’ of a ‘word-event’ which in reality concerns the ‘self-understanding’ of true existence. I hope to show here [his work] that it is wrong to contrast Christian existence and salvation history, as opposites. Today’s popular view of early Christianity, in which salvation history represents an apostasy from the existential understanding of original *kerygma*, seems to me to rest upon a false set of alternatives...I hope to demonstrate that salvation history understood properly, and not as the opposite to an understanding of one’s existence, is rather the boldest expression of the prophetic dynamism of the Bible, leaving ample room for a *free decision*.” Cullmann, *Salvation in History*, 11-12. For more discussion, see Cullmann, *Salvation in History*, 11-74; *idem*, *Christ and Time* (London: SCM Press, 1951), 28-33. Also cf. Gerhard Hasel, *New Testament Theology*, 111 n.235.

¹⁰⁵ Oscar Cullmann, *Salvation in History*, 153.

¹⁰⁶ Gerhard Hasel, *New Testament Theology*, 151.

¹⁰⁷ Ted M. Dorman, “The Future of Biblical Theology,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott Hafemann (Downers Grove: IVP, 2002), 255. According to Cullmann, this Christocentric interpretation also has an eschatological tension. See Graeme Goldsworthy, *Gospel-centered Hermeneutics* (Downers Grove: IVP, 2006), 242.

Redemption, Dennis E. Johnson's *Him We Proclaim*, and Graeme Goldsworthy's *According to Plan and Gospel and Kingdom*.

2.2.5. Recent Development of Salvation History

Many forms of the salvation/redemptive-historical approach to Scripture have been developed since the works of Oscar Cullmann. For instance, Willem VanGemeren, who is indebted to the writings of Geerhardus Vos, adopts salvation history as a theological framework and embraces other biblical themes in his work (e.g. God's kingdom, promise & covenants). His approach to salvation-history is presented as twelve periods throughout the Scriptures: 1. Creation in harmony (Gen. 1-2). 2. Creation in alienation (Gen. 3-11). 3. Election and promise (Gen. 12-50). 4. A holy nation (Exod. -Josh.). 5. A nation like other nations (Judg. 1 -1 Sam. 15). 6. A Royal nation (1 Sam. 16 -1 Kings 11; 1 Chron. 1 -2 Chron. 9). 7. A divided nation (1 Kings 12 -2 Kings 25; 2 Chron. 10-36). 8. A restored nation (Ezra, Neh., & the Prophets).¹⁰⁸ 9. Jesus and the kingdom (the Gospels). 10. The apostolic era (Acts,

¹⁰⁸ VanGemeren speaks of the covenant-renewal and the restoration from the exile that occurred in the postexilic period. See, VanGemeren, *The Progress of Redemption*, 300-312. However, N.T. Wright recently argues that for many postexilic and second-temple Jews, the Israel's exile was still in progress. See N.T. Wright, *The New Testament and the People of God* (Minneapolis: Fortress Press, 1992), 268-272; *idem*, *Jesus and the Victory of God* (Minneapolis: Fortress Press, 1996), xvii-xviii, 126-127, 203-204. Wright's exilic view has been affirmed by Craig Evans's article, in which Evans defends Wright's position by providing substantial evidence. See C. Evans, "Jesus & the Continuing Exile of Israel," in *Jesus & the Restoration of Israel*, ed. Carey C. Newman (Downers Grove: IVP, 1999), 77-100.

James D. G. Dunn, however, criticizes Wright's proposal as an exaggeration of the importance of the theme of exile in Palestinian Judaism. He offers three points to argue against Wright's position, and interacts with Evans's argument a bit. See Dunn, *Jesus Remembered* (Grand Rapids: Eerdmans, 2003), 473-477. To resolve the tension of these two positions, Roy E. Ciampa has a good interaction between them in his article. See Ciampa, "The History of Redemption," 283-289. After the discussion, Ciampa concludes and proposes, "The position defended by Bryan [Steven M. Bryan] suggests the texts reflect a conviction that eschatological hopes are already being realized, while that defended by Wright and [Stephen] Dempster suggests the texts reflect a conviction that eschatological hopes have not yet been realized. Each side has a valid point, it seems. The texts seem to reflect a tension similar to that traditionally referred to in New Testament theology as the one existing between the 'already' and the 'not yet'. ...Hence, in response to the question of whether Jews of the post-exilic and Second Temple periods (and the authors of the New Testament) would have understood Israel's situation in the first century as one of continuing exile, we have seen that there are significant reasons for understanding Israel's situation as one that entails an incomplete resolution of the original exile." Ciampa, "The History of Redemption," 286 & 289.

Perhaps Wright's position is right, or his view, at least, is very significant to the understanding of the ministry of Jesus in the first century context. For this researcher, the gathering of the twelve by Jesus (Matt.

the Epistles). 11. The kingdom and the church (Acts, the Epistles). 12. The New Jerusalem (Gen. 3:1 – Rev. 22:21).¹⁰⁹

In contrast, Graeme Goldsworthy understands the progressive history of redemption differently and takes into consideration the kingdom of God as a unifying theme within the context of salvation history. He divides salvation history into a prologue and three epochs: Creation & the fall (the prologue to salvation history), Abraham to David and Solomon (the epoch 1), Solomon to the end of Old Testament period (the epoch 2), Jesus Christ to the Second coming and the new creation (the epoch 3).¹¹⁰

Roy E. Ciampa takes salvation history as a framework of theology and builds on the work of Deuteronomic “Sin-Exile-Restoration” as proposed by other scholars such as James M. Scott and N. T. Wright. He argues for a constantly repeated-double structure of “Covenant-Sin-Exile-Restoration (a global CSER & a national CSER)” that is found throughout the biblical-narrative events.¹¹¹ This “double structure” is seen in the Pentateuch and historical narratives, the Prophetic literature and the Psalms,¹¹² the post-exilic and Second Temple literature, and the New Testament. For example, according to Ciampa,

10:1-8) and the Last Supper (the new-exodus feast) are the indication of continuing Israel’s exile. For a full discussion, see Craig Evans, “Jesus & the Continuing Exile of Israel,” 91-93; N.T. Wright, *The Challenge of Jesus*, 83-85.

¹⁰⁹ Willem VanGemeren, *The Progress of Redemption*, 33.

¹¹⁰ Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000), 103-109. A more detailed discussion of it is given in section 2.3.4.

¹¹¹ As Ciampa explains, “...the main structure of the biblical narrative essentially consists of two CSER structures, with the second one (a national CSER structure) embedded within the first (a global CSER structure) and serving as the key to resolution of the plot conflict of that global CSER structure, and that God’s kingdom intentions and promises are understood in the light of the relationship between these two interlocking CSER structures.” Roy E. Ciampa, “The History of Redemption,” 257. For a full discussion of this subject, see *ibid.*, 255-308.

¹¹² The author indicates that the themes of exile and restoration play a major role in the thinking of the final editors of the Psalter. R.E. Ciampa, “The History of Redemption,” 281.

Matthew's understanding of the fulfilment of the promises to Abraham and David reflects these interrelated CSER structures.¹¹³

Scott J. Hafemann, unlike Ciampa, proposes that “with salvation history as its framework, this relationship [God's relationship with his people] is expressed in and defined by the interrelated covenants that exist throughout the history of redemption.”¹¹⁴ Unlike John H. Walton and Graeme Goldsworthy, Hafemann indeed speaks of that “one covenant people, in two epochs [the Old & the New covenants], with one kind of covenant relationship that spans the individual covenants of redemptive history.”¹¹⁵ In other words, there is one “constant relationship between God and his people throughout redemptive history that is formalized and embodied in its successive covenants [the Old & the New].”¹¹⁶

In summary, it seems fair to say that recent scholars who are in favour of the salvation historical approach have tried to include other biblical themes in their work. Mostly, they will take salvation history as the framework for the entire Scripture and allow other biblical themes to emerge within that context of redemptive history. Typical examples of such an approach are Hafemann's *The God of Promise and the Life of Faith* and Graeme Goldsworthy's *According to Plan*.¹¹⁷ VanGemeren accurately states, “This method

¹¹³ Ibid., 294-295.

¹¹⁴ Scott J. Hafemann, “The Covenant Relationship,” 21. For an excellent treatment of this covenantal relationship within the framework of redemptive history, see *idem*, *The God of Promise and the life of Faith: Understanding the Heart of the Bible* (Wheaton: Crossway Books, 2001).

¹¹⁵ Scott J. Hafemann, “The Covenant Relationship,” 30. John Walton proposes “a single covenant in the Bible made up of constituent phases of development based on the fact that all the covenants have the common purpose of revealing God in order to establish a relationship with Israel and the nations.” See Hafemann, “The Covenant Relationship,” 30 n.32. Graeme Goldsworthy argues for one covenant that has different expressions within the salvation history. Graeme Goldsworthy, *According to Plan*, 192-194.

¹¹⁶ Scott J. Hafemann, “The Covenant Relationship,” 30.

¹¹⁷ Also G.K. Beale, *A New Testament Biblical Theology* (Dec., 2011). This is the most recent publication of Beale.

[redemptive-historical approach] provides a framework for connecting the parts of Scripture into a coherent whole, but it also displays the many themes as a mosaic.”¹¹⁸

Secondly, scholars have different ideas in how to approach salvation history in the presentation of its details. How the many epochs in the history of redemption should be divided is very diverse between scholars.¹¹⁹ Despite this diversity, a unifying element through these epochs could be discerned. It is the redemption of the people of God (Israel) and the restoration of creation.¹²⁰ Gordon Fee is right to point out, “...God is saving a people for his name... an eschatological people, who together live the life of the future in the present age as they await the final consummation.”¹²¹

How then are those biblical themes (i.e. covenant, kingdom of God, and the people/creation) related to one another in a salvation-historical perspective? Perhaps they

¹¹⁸ Willem VanGemeren, *The Progress of Redemption*, 32.

¹¹⁹ It may be interesting to note that some Catholic scholars have criticized Oscar Cullmann falling into a historical positivism and not taking transcendence into account. See Cullmann, *Salvation in History*, 15. Also the tension between ‘already’ and ‘not yet’ in salvation history is a subject to be discussed between the Catholic and Protestant traditions. The Catholic puts an emphasis on the ‘already’ aspect, but the Protestant stresses the ‘not yet’ dimension. See Cullmann, *Salvation in History*, 304-313. J. Daniélou, a Catholic theologian, perhaps, is the best known advocate of salvation history at the time of Cullmann. See *idem*, *Salvation in History*, 63 & 300-301.

¹²⁰ The aim of God’s redemptive acts is to restore the Israel and his creation. These two motifs are interwoven together in the biblical narrative. Salvation cannot be properly understood apart from creation. As Rikk Watts affirms, “Israel’s founding moment of redemption from Egypt is a new creation. We should not be surprised, therefore, that when the prophets speak of Israel’s new exodus from Babylonian exile, they too use the language of new creation.” Watts, “The New Exodus/New Creational Restoration of the Image of God,” in *What Does It Mean to Be Saved?* ed. John G. Stackhouse, Jr. (Grand Rapids: Baker, 2002), 16. N.T. Wright expresses this idea in a similar way, saying, “Jesus’ redefined notion of messiahship corresponded to his whole kingdom-proclamation in deed and word. It pointed on to a fulfillment of Israel’s destiny...He came as the representative of the people of YHWH to bring about the end of exile, the renewal of covenant, the forgiveness of sins. He came to accomplish Israel’s rescue, to bring God’s justice to the world [the restoration of creation order].” *The Challenge of Jesus*, 82; N.T. Wright stresses, “In the Bible, salvation is not God’s rescue of people from the world but the rescue of the world itself. The whole creation is to be liberated from its slavery to decay.” Wright, *Justification: God’s Plan and Paul’s Vision* (Downers Grove: IVP, 2009), 10.

For a discussion of biblical-theological perspective on salvation and creational restoration, see Rikk E. Watts, “The New Exodus/New Creational Restoration of the Image of God,” 15-41.

¹²¹ Gordon D. Fee, *Paul, the Spirit, and the People of God* (Peabody: Hendrickson, 1996), 64.

shall be understood as follows,¹²² “The content of covenant, like the goal of redemption, is the kingdom of God, since the covenant is related to our redemption as children of God.”¹²³ Covenant is a fundamental concept in the Bible to express the special relationship between the divine King (father) and his people (children)¹²⁴ in a context of God’s kingship/reign, and this covenant-keeping king “promises to restore his universal rule through his covenant people [the true Israel = Jews + Gentiles].”¹²⁵ From this perspective, biblical covenant(s) can be taken as a means used by God-Creator-King to restore the creation order and to re-establish a proper relationship between him and his people through the person and work of Christ.¹²⁶ According to N.T. Wright, the restoration [redemption] of the people means the end of exile, the defeat of evil, and the return of Israel’s God to Zion, and the inauguration of the new age that is the gift of the Spirit to the covenant-people for the mission of the kingdom.¹²⁷

¹²² Indeed covenant is a fundamental and sophisticated concept to express the relationship between God and his people in the Bible. Biblical scholars hold different views on the function, the purpose, and the number of biblical covenants. See John H. Walton, *Covenant: God’s Purpose, God’s Plan* (Grand Rapids: Zondervan, 1994), 10-62. For Walton, “...both salvation and kingdom are important aspects of the covenant-revelation program, but neither is the primary focus. They are both subsumed under the aegis of an overarching plan of God’s revealing his character, his will, and his plan. In so doing, God provides a foundation for relationship with him (knowing God and being like him), a means by which that relationship might be achieved (salvation), and the structure that will define that relationship (kingdom).” John Walton, *Covenant*, 29. Unlike Walton’s proposal, this paper argues that the kingdom of God should be taken as the integrating centre for other biblical motifs within the salvation-historical framework.

¹²³ Graeme Goldsworthy, *Gospel and Kingdom*, 47.

¹²⁴ Scott J. Hafemann explains, “...the covenant relationship in the Bible translates the concept of divine kingship in terms of fatherhood, the category of vassal subjects in terms of sonship, the exercise of sovereignty in terms of love, and the call for obedience in terms of faithfulness within a family.” Scott Hafemann, “Covenant Relationship,” 34.

¹²⁵ Bruce Waltke, *An Old Testament Theology*, 148. N.T. Wright argues for the same idea, saying, “...the Creator God called Abraham’s family into covenant with him so that through his family all the world might escape from the curse of sin and death and enjoy the blessing and life of new creation.” Wright, *Justification*, 250.

¹²⁶ In his discussion, N.T. Wright seems to indicate this point. For his theological paradigm, biblical covenant is to function within the framework of kingdom of God. See N.T. Wright, *After You Believe: Why Christian Character Matters* (NY: HarperOne, 2010), 84-85, 123, 125, 133.

¹²⁷ N.T. Wright is right to say, “God wanted to rescue Israel in order that Israel might be a light to the Gentiles, and he wanted thereby to rescue humans in order that humans might be his rescuing stewards over

2.2.6. An Evaluation on Salvation-historical Approach

Some biblical scholars affirm salvation history as a promising approach to Scripture, but not every scholar agrees with this method of interpretation. A critique of salvation history as the one-single-centre of the Bible has been voiced by some scholars.

For instance, Gerhard Hasel argues for a multiplex-theme approach to both the Old and the New Testaments.¹²⁸ He writes, “This approach [multiplex] seeks to do justice to various NT writings [also to the Old Testament] and attempts to avoid an explication of the manifold witness through a single structure, unilinear points of view, or even a compound approach of a limited nature. ...It allows unity to emerge within all diversity and manifoldness without forcing it into the mold of uniformity.”¹²⁹ For him, there is no central theme in the Scripture that is broad, deep and wide enough to do justice to the various books of the Bible.¹³⁰ Even so, Hasel recognizes the significance of salvation history in biblical interpretation. He testifies, “Even salvation history is not the one golden key which unlocks all the mysteries in the relationship of the Testaments. Salvation history is not to be dismissed out of hand, because ‘the NT affirmation that Jesus is the Messiah implies the unity of history under a single divine plan of salvation. Salvation history points to a unity of perspective.’”¹³¹

In discussing the methodology for constructing a biblical theology, Grant R. Osborne acknowledges various forms of salvation history as the more promising approach among the

creation. That is the inner dynamic of the kingdom of God.” Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (NY: HarperOne, 2008), 202.

¹²⁸ Gerhard Hasel, *New Testament Theology*, 204-220; *idem*, *Old Testament Theology: Basic Issues in the Current Debate*, 4th ed. (Grand Rapids: Eerdmans, 1991), 111-114.

¹²⁹ Gerhard Hasel, *New Testament Theology*, 219-220; cf. *idem*, *Old Testament Theology*, 114.

¹³⁰ Gerhard Hasel, *New Testament Theology*, 164.

¹³¹ *Ibid.*, 195.

others, but one of the major-stumbling blocks for him is that salvation history “is a theoretical concept without linguistic support.”¹³² Brian S. Rosner’s comments on word studies may make a defence against his case. Rosner explains, “Word studies alone are shaky foundation upon which to base theology.” He illustrates the point by giving two examples of word studies: love and church,¹³³ the result of which shows that word studies alone do not do justice to the biblical teaching of these words. Thus he concludes that “concepts rather than words are a surer footing on which to base thematic study such as that involved in biblical-theological synthesis [theme-study across the whole Bible].”¹³⁴

Furthermore, the words kingdom, king, and kingship do not appear in the creation account (Gen. 1), but the concept of God’s kingdom and kingship is quite obvious in the story. The notion that God is the sovereign Creator-king who rules over his creation is clearly indicated by the narrator.¹³⁵

John Goldingay, a noted Old Testament scholar, offers some sharp critiques of salvation history. Firstly, for him, salvation history is not an absolutely pervasive theme in

¹³² Grant R. Osborne, *The Hermeneutical Spiral*, 283.

¹³³ He explains, “A study of the biblical words for love, for example, does not fairly represent the Bible’s teaching on love, since it ignores numerous narratives and parables, such as the Good Samaritan, which do not mention the word ‘love’ but are nonetheless highly relevant. The word for ‘church’ is rarely used in the Gospels, but they contain much significant material for a treatment of the topic of the church, including the notion of the kingdom as embodied in the lives of people on earth, the calling of the twelve disciples to be with Jesus, and the frequent use of communal language such as family, fraternity, little flock and city.” Brian S. Rosner, “Biblical Theology,” 6.

¹³⁴ Ibid. On the other hand, conceptual study should not ignore word-study. It is because concept is communicated through words in context, in grammar, in semantics and in syntax. “The aim of word study in exegesis is to try to understand as precisely as possible what the author was trying to convey by his use of this word in this context.” Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, rev. ed. (Louisville: John Knox Press, 1993), 100. Thus, the research of biblical concepts should include adequate words studies, in order that the intent of the author in text could be discovered as precisely as possible. For a good discussion of word-study, see John H. Hayes & Carl R. Holladay, *Biblical Exegesis*, rev. ed. (Atlanta: John Knox Press, 1987), 59-68; Grant R. Osborne, *The Hermeneutical Spiral*, 64-92.

¹³⁵ Cf. Graeme Goldsworthy, *According to Plan*, 90-101.

the Scripture. He, for example, does not see any reference to salvation history in many psalms and the wisdom books, and the prophetic polemic against Israel and the nations seldom refers to the exodus and the covenant motifs.¹³⁶ Graeme Goldsworthy, in contrast, argues that wisdom and salvation history are closely related. This connection is seen in the account of Solomon and the temple.¹³⁷ Jesus Christ, as the true wisdom and the new temple, fulfills the eschatology of wisdom. He is the wisdom that the people of God can trust, and his life is the example of true wisdom for the people to learn from. “For Jesus to be made our wisdom means that we are accounted truly wise in him. When our wisdom has been lacking there is always room for repentance and the assurance that there is no condemnation.”¹³⁸ Wisdom, in this way, has always functioned in the framework of God’s redemptive acts.¹³⁹

Goldingay raises the essential question of why wisdom (or other aspects of OT faith) should be integrated into salvation history. He does not suggest an abandonment of salvation history, but proposes that both creation and redemption are embraced together¹⁴⁰ and that

¹³⁶ John Goldingay, *Approaches to Old Testament interpretation*, rev. ed. (Downers Grove: IVP, 1990), 67. Cf. *idem*, *Theological Diversity and the Authority of the Old Testament* (Grand Rapids: Eerdmans, 1987), 200.

¹³⁷ As he argues, “According to Solomon’s dedicatory prayer, the fear of the Lord [the true knowledge & wisdom] is linked with the covenant and the ministry of the temple (1 Kings 8:38-43). This fear is not a terror of God, rather it is a response of reverent awe and trust to the redemptive revelation of God (Deut. 4:10; 6:2; 10:12, 20-21). It is the Old Testament equivalent of trusting Christ or believing the gospel. The fear of the Lord is the response of faith to all that God has done to redeem his people, as he himself interprets what he has done by his Word.” Graeme Goldsworthy, *According to Plan*, 174. Cf. *idem*, *Preaching the Whole Bible as Christian Scripture*, 187; and Brian S. Rosner, “History of Salvation,” in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer (Grand Rapids: Baker, 2005), 715.

¹³⁸ Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 188.

¹³⁹ See Graeme Goldsworthy, *Gospel and Wisdom: Israel’s Wisdom Literature in the Christian Life* (Carlisle: Paternoster Press, 1987).

¹⁴⁰ As he explains, “The histories assume that it is the God of creation who redeems in history, it is the God who is the lord of all history who exercises his lordship in particular in Israel’s history; redemption as well as creation is an embodiment of the creator’s wisdom, and redemption history serves creation by taking steps toward its restoration. The creation which history serves also becomes the instrument of history, as Yahweh uses creation as his means of salvation and judgement. ... Thus the creation perspective of the poetic books provide the presuppositions for the redemption story, but the poetic books themselves are set in the context of a

they are interrelated in biblical theology.¹⁴¹ Thus, his approach to Scripture is multiple-thematic.

Secondly, for Goldingay, salvation history seems to overemphasize history rather than word. That is, it replaces *sola scriptura* by *sola historia*. As he describes, “Revelation in word can be relatively independent of historical events. This is clearly the case with wisdom and law, and also with much prophetic material. Indeed, even biblical narrative is not always seeking to be historical, but can use material of varying relationship to what we call history to embody a vision in a story.”¹⁴² It is worth noting that Goldingay does not devalue the significance of historical fact in the Old Testament faith, but asserts a need for matching theological concept and historical fact in biblical interpretation.¹⁴³

V. Philips Long provides a lucid discussion of the issue of historicity in biblical accounts.¹⁴⁴ Perhaps, the bottom line of this issue depends on how one understands the *genre*

whole which is shaped by the salvation history approach. ...Salvation finds its context in creation theology and is the context for it. Thus the creation approach of the poetic books is the presupposition for the histories; yet the poetic books belong within the life of redeemed people.” John Goldingay, *Theological Diversity and the Authority of the Old Testament*, 228 & 232.

¹⁴¹ See John Goldingay, “The Salvation History Perspective and the Wisdom Perspective within the Context of Biblical Theology,” *Evangelical Quarterly* 51 (1979): 201-207.

¹⁴² John Goldingay, *Approaches to Old Testament Interpretation*, 74-75.

¹⁴³ As Goldingay explains, “The danger of the new hermeneutic or of Brevard Child’s canonical criticism is that it underestimates history. The danger of [G. E.]Wright or Pannenberg is that they devalue the word. History is a necessary condition of the truth of OT faith, but not a sufficient condition of it.” J. Goldingay, *Approaches to Old Testament Interpretation*, 77.

¹⁴⁴ Philip Long comments, “For those like the present author, who share Vos’s view of the essence of Christianity, he makes a strong case that the central salvific events of the Gospel must be historical for Christian faith to be valid. But what of the other, less central events recorded in biblical narrative? Need they too be historical? While it may be admitted that the validity of the Christian faith is not dependent on the historicity of events peripheral to the central flow of redemptive history, this does not mean that the question of historicity can simply be dismissed out of hand. The crucial question is again what truth claims are implied by each narrative within its broader context.” Long, *The Art of Biblical History* (Grand Rapids: Zondervan, 1994), 95. Also cf. David L. Baker, *Two Testaments, One Bible*, 145-146.

of individual texts.¹⁴⁵ The understanding of the genre in the creation account (Gen. 1), for instance, makes a tremendous difference in evaluating the historical aspect of the story.¹⁴⁶

In response to a multiple-thematic approach to Scripture, this researcher recognizes the strength of this approach and sees a need to respect the diverse voices of the Scripture. Indeed, many biblical scholars, like John Goldingay, Gerhard Hasel and Elmer A. Martens,¹⁴⁷ prefer a multiplex approach to Scripture. Raymond B. Dillard and Tremper Longman III correctly comment, “It does not seem possible to subordinate all of biblical revelation under a single theme. ...A multiperspectival approach to biblical theology is more in keeping with the rich and subtle nature of biblical revelation.”¹⁴⁸

¹⁴⁵ According to Tremper Longman III, Genre plays a very important role in proper reading of the Scripture. See Tremper Longman III, *Reading the Bible with Heart and Mind* (Colorado: Navpress, 1997), 88.

¹⁴⁶ See Richard F. Carlson and Tremper Longman III, *Science, Creation and the Bible: Reconciling Rival Theories of Origins* (Downers Grove: IVP, 2010); and John H. Walton, *The Lost World of Genesis One: Ancient Cosmology and the Origins Debate* (Downers Grove: IVP, 2009). But note: Dennis E. Johnson reminds that “any movement away from ‘literal’ interpretation will prove to be the first step on a slippery slope that will lead to abandoning the historical character of redemption and revelation together.” Johnson, *Him We Proclaim* (New Jersey: P & R, 2007), 136.

¹⁴⁷ Elmer A. Martens incorporates four biblical themes into an Old Testament theology in which the four themes are equally weighted. This is a typical example for a multiplex approach to Scripture. See Elmer A. Marten, *God’s Design: A Focus on Old Testament Theology* (Grand Rapids: Baker, 1981).

It is interesting to point out that Gerhard Hasel (Seventh-day Adventist), Elmer Martens (Anabaptist) and John Goldingay (Anglican) are not associated with a Reformed background. Does their theological presupposition from the distinctive backgrounds influence their view on scriptural interpretation? According to David L. Baker, Goldingay is influenced by postmodernism and he takes the priority of Old Testament as a framework for understanding the New Testament (the Old Testament as the essential Bible). This theological stand obviously leads Goldingay to argue against the position of “the two Testaments as one salvation history.” See David L. Baker, *Two Testaments, One Bible*, 134-137, 269-270.

¹⁴⁸ 35. Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), 35. Cf. Tremper Longman III and Daniel G. Reid, *God is a Warrior* (Grand Rapids: Zondervan, 1995), 14.

This researcher also affirms “the difficulty of finding any one theme comprehensive enough to embrace all the diverse biblical material,”¹⁴⁹ and that difficulty has led many scholars to favour a multiplex approach.

Even so, this researcher would argue that the answer needs not be an “either-or” but a “both-and” approach. Many scholars, indeed, have tried to build a unified theme for biblical theology at the same time respecting the diversity of Scripture. Longman III, who acknowledges the merit of multiplex approach to Scripture, has constructed a biblical theology with a central theme of “divine warrior” through the history of redemption.¹⁵⁰ His underlying conviction is that the Bible tells a single-unified story within its diverse writings.¹⁵¹

In his discussion of a central biblical theme, Bruce Waltke proposes that “Hallowed be your name. Your kingdom come” in the Lord’s Prayer encapsulates the centre of the entire Bible.¹⁵² This initial stanza may suggest that Jesus had a unified approach to the Scripture and its message, that is, the kingdom of God. But note that in his description of this theme, Waltke does so within a context of salvation history. As he illustrates, “God is breaking into

¹⁴⁹ C.H.H. Scobie, “History of biblical Theology,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian Rosner, D.A. Carson, and Graeme Goldsworthy (Downers Grove: IVP, 2000), 16.

¹⁵⁰ Tremper Longman III and Daniel G. Reid, *God is a Warrior*, 16.

¹⁵¹ As he confirms, “In the midst of diversity, however, the careful reader is drawn into the organic unity of the Bible. Though it is often difficult to explain, the Bible’s message coheres on a profound level. This message cuts across time and genres, so that not only is the Bible composed of many different stories, we may also say that it tells a single story.” *Ibid.*, 13.

¹⁵² His approach to this central message does not take a cross-section approach like a systematically structured material. He testifies, “To systematize, however, all the biblical materials to the procrustean bed of this message, would falsify their intention. The proposed center accommodates the whole, but the whole is not systematically structured according to it.” Bruce Waltke, *An Old Testament Theology*, 144.

human history to establish his kingdom on earth. The Bible is a story of universal salvation history. God formed Israel as his servant to bring salvation to all nations.”¹⁵³

A unifying message/storyline is expected in Scripture because “the Bible is a connected, canonical and theological whole”¹⁵⁴, and God is the single and divine author behind all human authors of the texts.¹⁵⁵ Paul R. House confesses that “a biblical theologian must be committed to interpreting the Bible as a coherent whole because it is the word of an inherently coherent God.”¹⁵⁶

Of course, a coherent message of the whole canon must be properly expressed in terms of the unity and diversity of Scripture. Craig L. Blomberg correctly reminds:

The unity and diversity of Scripture must be acknowledged and held in a delicate balance...Without a recognition of the unity of Scripture, the canon in its entirety cannot function as the authoritative foundation for Christian belief and practice as historically it has done. Without an appreciation of the diversity that comes from hearing each text, book and author on its own terms, one risks misinterpreting Scripture and not discerning what God intended to say to his people at any given point in their history.¹⁵⁷

Why is it that salvation history should be chosen among the many major themes as the framework for biblical theology? It is simply because salvation history either best reflects

¹⁵³ Ibid., 153. In which he means, “...God establishes his rule over his elect covenant people through the kingship of Jesus Christ, who by the Holy Spirit places God’s imperative rule upon the hearts of those whom Christ has freed from the slavery of Satan, sin, and death. This centre entails ...that to fulfil his purposes he acts in history according to his inscrutable elective purposes, choosing when, where, how, and with whom he breaks in, without necessarily explaining why.” Ibid., 145.

¹⁵⁴ Paul R. House, “Biblical Theology and the Wholeness of Scripture,” in *Biblical Theology: Retrospect and Prospect*, ed. Scott Hafemann (Downers Grove: IVP, 2002), 269.

¹⁵⁵ See also Dennis E. Johnson, *Him We Proclaim*, 130; G. K. Beale, *A New Testament Biblical Theology*, 163-164.

¹⁵⁶ Paul R. House, “Biblical Theology and the Wholeness of Scripture,” 270.

¹⁵⁷ Craig L. Blomberg, “The Unity and Diversity of Scripture,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, & Graeme Goldsworthy (Downers Grove: IVP, 2000), 71-72.

the overarching and unifying message for the whole of Scripture or integrates most successfully the majority of other biblical themes identified.

As Craig L. Blomberg testifies, “The broadest proposals for centres in each Testament, God and Jesus respectively, and a unifying theme for the entire Bible such as salvation history, best reflect the unity of the books.”¹⁵⁸ Willem VanGemenen, also, makes a similar point in that Jesus Christ is the centre of God’s revelation, and salvation history best approaches the unfolding of that progressive plan of redemption. He claims:

The recognition of a theological centre highlights one aspect of God’s plan in distinction from others. God is a God of order. He has a purpose for everything. Out of that conviction I [the author] propose to focus on Jesus Christ as the centre. Jesus is the revelation of the salvation of God. ...Christian interpreters of the Old Testament cannot limit their focus to one of the many themes. They cannot isolate the Old from the New. In their approach to the Old Testament, they must remember that they stand in a tradition that goes back to the midpoint of redemptive history, namely, the incarnation, death, and resurrection of Jesus, the Messiah.”¹⁵⁹

In addition, David L. Baker offers a thoughtful comment, saying:

To say that salvation is the dominant theme of the Bible is not to say that it is ultimately more important than creation, but simply that it is the immediate problem that confronts human beings and is dealt with in the Bible. Moreover the problem is not dealt with in abstract or mystical way, but by words spoken and by events that happen in the history of God’s people. Thus it is justifiable to claim that the Bible presents a history of salvation.¹⁶⁰

Finally, Paul R. House provides a helpful insight to the issue:

We should give up arguing that one theme and one theme only is the central theme of the Bible and highlight major themes that allow other ideas as subpoints. ...Nor should we ever fail to assert that the Bible unfolds God’s redemptive history, and the necessity of human response to God’s gracious acts.

At the same time, we must acknowledge that salvation history, covenant, creation and messiah are necessarily broad themes that require elaboration and schematization. Any theme that links much of the Bible must be broad and must not be rejected for being broad. A broad theme is not the canon’s only theme; it is a centring theme. As long as the major theme is clearly discernible in several parts of the canon, as long as it is charted alongside other major

¹⁵⁸ Ibid., 66.

¹⁵⁹ Willem VanGemenen, *The Progress of Redemption*, 26.

¹⁶⁰ David L. Baker, *Two Testaments, One Bible*, 273.

themes, as long as it is treated as an important part of a whole instead of being the whole, then it should be welcome, used and critiqued.¹⁶¹

In facing the challenge of constructing a single-central theme for biblical theology, some scholars, like Scott Hafemann, embrace both the central and multiple-thematic approaches. This integrative method results in many recent forms of salvation history, in which salvation history is taken as an overarching framework connecting the parts of Scripture and allowing other major themes to emerge within that framework (or storyline). This recent approach seems to be a promising method for understanding the Bible, and its application to preaching and teaching should be welcome because it demonstrates sound biblical theology,¹⁶² and respects both the unity and diversity of Scripture.

2.2.7. Salvation History and Jesus Christ, and Its Application to Preaching

Oscar Cullmann argues that Jesus deliberately sees himself as the fulfillment of the whole salvation history in the Old Testament, and that salvation history continues after him.¹⁶³ Jesus not only fulfilled the expectations of Old Testament in himself and announced the present kingdom of God on earth (the “already” dimension), he also inaugurated the coming kingdom (the “not-yet” dimension). As Cullmann states, “... a salvation-historical conception of time corresponds with juxtaposition of a Kingdom already anticipated in Jesus’

¹⁶¹ Paul R. House, “Biblical Theology and the Whole of Scripture,” 276.

¹⁶² Sound biblical theology plays a very significant role in preaching. As Peter Adam reminds, “...preaching that is not informed by reflection on the content of revelation is destructive. ...The preacher has nowhere to hide: every sermon presupposes a good or bad biblical theology. ...The study of biblical theology will help the preacher to preach from the text in the context in which it was placed by God.” Peter J. H. Adam, “Preaching and Biblical Theology,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, & Graeme Goldsworthy (Downers Grove: IVP, 2000), 105-107.

¹⁶³ See Oscar Cullmann, *Salvation in History*, 186-236.

person and a Kingdom still to come.”¹⁶⁴ This salvation-historical conception is significant to Jesus’ self-consciousness, because it led him to an integration of his person and work within salvation history. “So in Jesus, because of his new prophetic revelation, salvation history developed further in continuity with the salvation history of the Old Testament and Judaism.”¹⁶⁵ Cullmann concludes:

...Salvation history is more for him [Jesus] than just an external thought-form taken over from Judaism. It is most deeply connected with his self-consciousness and his prophetic view of the events of the present at whose mid-point he himself stands. Granted he did not divide salvation history into periods, as was done later, and his thinking contains a number of points of departure for a complete salvation-historical perspective. Nevertheless, salvation history not only means as much to him as to the Christians of the Early Church—it means more...To interpret the events coming to pass through him and in his presence means for him as for the prophets to *align* [author’s emphasis] them with salvation history, but in such a way that his revelation and work become the high-point of all salvation history, the fulfillment of the history of Israel.¹⁶⁶

Furthermore, some recent scholars suggest that Jesus is the central point of whole salvation history. For example, R. T. France claims that Jesus regards himself and his mission as the fulfillment of the Old Testament.¹⁶⁷ “It is in him [Jesus] that the prophecies are fulfilled, and in his coming that the new order [eschaton] is inaugurated. His life and ministry is the pivotal point of *Heilsgeschichte*.”¹⁶⁸ Frank Thielman presents a similar point based on

¹⁶⁴ Ibid., 209. The first part of the Lord’s Prayer and Jesus’ proclamation of the kingdom in Mark 1:15 may indicate evidence of the point.

¹⁶⁵ Ibid., 232. Cullmann indicates, “Jesus knows that salvation history is fulfilled in his own life, and that therefore every day and hour in the carrying out of his work are foreordained in the divine plan of salvation, and continue after him.” Ibid., 235.

¹⁶⁶ Ibid., 235-236.

¹⁶⁷ David L. Baker affirms this, saying, “It is abundantly clear that the New Testament understands Jesus to be the supreme fulfillment of the promises of the Old Testament, both in what he does and who he is. Just as many Old Testament events, persons and institutions are types of Christ, so many Old Testament words are fulfilled in the coming of Jesus.” But he also points out that “the fulfillment of promise announced by the New Testament is open-ended. Many promises have been fulfilled, but others still await fulfillment in future.” David L. Baker, *Two Testaments, One Bible*, 213 & 216.

¹⁶⁸ R.T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (1971; repr., Vancouver: Regent College, 1992), 162-163. He also argues that in Jesus’ first

Luke-Acts, stating that Jesus is the axis on which salvation history turns. He means that Jesus is the one who fulfilled the expectations of the Law, the Prophets and the Writings, and in whom the restoration of Israel and the salvation to all nations are found.¹⁶⁹ Thus, Jesus is the pivotal and high point of salvation history, and the process of salvation history “finds its goal, its focus and fulfillment in the person and work of Christ.”¹⁷⁰ The connections between the Old and New Testaments, between promise and fulfillment, between Israel and the church, between creation and new creation, and the continuity of salvation history is seen and understood accurately in the person, the word and deeds of Jesus Christ.

Perhaps because of Jesus’ significance in salvation history and a strong conviction that the whole Scripture bears witness to Christ (Luke 24:13-27, 44-48),¹⁷¹ most of the applications of salvation history to preaching so emphasize a Christocentric approach. Redemptive and Christocentric preachers argue that what Jesus explained to the disciples on their way to Emmaus became the key for the apostles’ preaching (e.g. Acts 2:17-2:14-39; 7:2-53), and the model for preachers to follow today. As Bryan Chapell testifies:

coming the last days had arrived on earth, and his followers, similar to what Waltke has argued, now constituted the true Israel, “in whom the hopes and destiny of Old Testament Israel were now being fulfilled.” Ibid., 161.

¹⁶⁹ He explains, “Luke’s primary interest lies in showing that Jesus stands at the centre of God’s ongoing plan of salvation. The teaching of the law and the prophets looked forward to the day of Israel’s restoration, when the ultimate deliverer would come and through his work salvation would be proclaimed not only to Israel but to all nations. Luke identifies Jesus as that deliverer.” See Frank Thielman, *Theology of the New Testament*, 184-185.

¹⁷⁰ Graeme Goldsworthy, *Gospel and Kingdom*, 19.

¹⁷¹ Edmund P. Clowney, for instance, states, “If we are to preach from the whole Bible, we must be able to see how the whole Bible bears witness to Jesus Christ. The Bible has a key, one that unlocks the use of the Old Testament by the New. That key is presented at the end of the Gospel of Luke (Luke 24:13-27, 44-48).” Edmund P. Clowney, “Preaching Christ from all the Scriptures,” in *The Preacher and Preaching: Reviving the Art in the Twentieth Century*, ed. Samuel T. Logan, Jr. (Phillipsburg: Presbyterian & Reformed Publishing, 1986), 164; Dennis E. Johnson insists, “Preachers who believe in the gospel revealed through the apostles should proclaim that gospel in the light of Christ’s fulfillment of the Law, the Prophets, and the Writings (Luke 24: 44-47).” *Him We Proclaim*, 12; Graeme Goldsworthy argues, “Luke records for us the extraordinary claim of the risen Christ that he is the subject of all the Scriptures (Luke 24:27, 44-45).” *Preaching the Whole Bible as Christian Scripture*, 21.

It [Christ-centred preaching] perceives the whole of Scripture as revelatory of God's redemptive plan and sees every passage within this context—a pattern Jesus himself introduced (Luke 24:27). ...Since Scripture as a whole is God's revelation of his redeeming activity in Jesus Christ, a preacher needs only to demonstrate where and how a particular text functions in the overall redemptive plan in order to show its Christocentric focus.¹⁷²

Graeme Goldsworthy stresses a similar point, saying, “The centre and reference point for the meaning of all Scripture is the person and work of Jesus of Nazareth, the Christ of God.”¹⁷³

Sidney Greidanus proposes, “Since the Old Testament redemptive history steadily progresses to its centre of God's climactic acts in Christ, Christian preachers need only locate their preaching-text in the sweep of redemptive history to sense its movement to Christ.”¹⁷⁴

Thus, preachers, like Goldsworthy, Greidanus, Chapell, and Johnson,¹⁷⁵ all see the significance of Christocentric focus in redemptive history. For them, preaching Christ, the fulfillment of all Scriptures, is to achieve the ultimate goal and to express the very essence of salvation history; redemptive-historical preaching, an application of salvation history to preaching, is to preach Christ as the central figure and key event in salvation history.

2.3. A Literature Review for Redemptive-historical Preaching

Four redemptive-historical preaching paradigms are perhaps most representative of redemptive-historical preaching in Christian circles. These four are presented in the publications of Dennis E. Johnson of Westminster Seminary California, Bryan Chapell of

¹⁷² Bryan Chapell, *Christ-centered Preaching*, 2nd ed. (Grand Rapids: Baker, 2005), 40 & 302.

¹⁷³ Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 16.

¹⁷⁴ Sidney Greidanus, *Preaching Christ from the Old Testament*, 237-238.

¹⁷⁵ See Dennis E. Johnson, *Him We Proclaim*, 48-49.

Covenant Theological Seminary, Sidney Greidanus of Calvin Theological Seminary, and Graeme Goldsworthy of Moore Theological College, and they will be explored.¹⁷⁶

These forms of redemptive-historical preaching surely reflect an aspect of Christocentricity but have their own distinctive emphases on hermeneutics and homiletics. This researcher interacts with these preaching paradigms, and offers a helpful critique for redemptive-historical preaching. He argues that redemptive-historical preaching should embrace all historical, literary, and theological approaches to Scripture and highlight the essential aspects of the gospel, that is, Christocentricity (theocentricity) and grace in Christian formation. He also indicates that a more effective and holistic view of redemptive-historical preaching should include a pneumatic aspect along with the Christ event. This redemptive preaching model is an effective strategy for countering anthropocentric-moralistic teaching appearing in Chinese Christian community, because its message is theocentric, pneumatic and gospel-centred.

Space does not permit a thorough survey for each publication. As a result, only the aspects of Christocentric preaching¹⁷⁷ and moralistic practice will be the focus of discussion since they are of primary concern for these preaching paradigms.

¹⁷⁶ It is interesting to note that Johnson, Chapell and Greidanus have their ecclesial roots in the Reformed tradition, and Goldsworthy is from an Anglican tradition. But Goldsworthy also confesses that his theological conviction is from the position of a conservative evangelical and Reformed Christian. See Goldsworthy, "Biblical Theology as the Heartbeat of Effective Ministry," in *Biblical Theology: Retrospect and Prospect*, ed. Scott J. Hafemann (Downers Grove: IVP, 2002), 282. Do the authors' ecclesial backgrounds somehow influence their view on homiletics? Is the redemptive-historical preaching only a product of the Reformed? Would a close association of redemptive-historical preaching with the Reformed tradition make some non-reformed preachers reluctant to adopt the redemptive approach in preaching? How has the redemptive historical preaching been developed in the Christian history? These questions are worth researching for another paper setting, but not in this paper due to limitations of the thesis.

¹⁷⁷ This researcher is aware of the limits of this Christocentric aspect, focusing on the person and work of individual Jesus rather than the whole redemptive story of God for Israel and creation. See comments in section 2.3.5.

2.3.1. *The Preaching Paradigm of Dennis E. Johnson*

Dennis E. Johnson is academic dean and professor of practical theology at Westminster Seminary California. His recent publication *Him We Proclaim* (2007) is praised by Richard B. Gaffin Jr. as follows, “This is an important book...This is especially so for those who, [are] committed to a redemptive- or covenant-historical reading of the Bible....”¹⁷⁸ This book argues for a Christ-centred preaching that follows the steps of the apostles in the early church.¹⁷⁹ “Apostolic preaching”, the title Johnson prefers, proclaims Christ Jesus in all of Scripture and all of Scripture witnesses to the person and work of Christ.¹⁸⁰ The aim of the preaching is not only to instruct believers, but also to convert and edify.¹⁸¹ As he states:

Preaching [apostolic] must be Christ-centred, must interpret biblical texts in their redemptive historical contexts, *must aim for change, must proclaim the doctrinal centre of the Reformation (grace alone, faith alone, Christ alone, God’s glory alone) with passion and personal application*, and must speak in a language that connects with the unchurched in our culture, shattering their stereotypes of Christianity and bring them face to face with Christ....¹⁸² [Emphasis added]

¹⁷⁸ In the front page (without page no.) of *Him We Proclaim*.

¹⁷⁹ Mainly Johnson’s preaching paradigm is derived from Colossians 1:24-2:7.

¹⁸⁰ Dennis E. Johnson, *Him We Proclaim*, 2 & 4. This conviction of Johnson is so influenced by Edmund P. Clowney. See *ibid.*, xiv & 47. Cf. Edmund Clowney, *Preaching Christ in All of Scripture* (Wheaton: Crossway Books, 2003), 11-58; *idem*, “Preaching Christ from all the Scriptures”, 163-191.

¹⁸¹ Dennis E. Johnson, *Him We Proclaim*, 27.

¹⁸² *Ibid.*, 54. In response to Johnson’s comments, this researcher believes that redemptive-historical preaching does not need to preach Christ alone but to preach God’s redemption in Christ for the covenant people and the whole creation in light of the kingdom theology, and that tradition should be always examined under the teaching of the whole Scripture. In his work, N.T. Wright has demonstrated the point. Discussing the meaning of “justification” in the Pauline term, Wright explores the word (righteousness/justification) in the Old Testament, the Jewish, and the specific Pauline contexts, and he is able to challenge the assumptions made by the Reformed tradition, in particular the “imputed righteousness.” See N.T. Wright, *Justification*, 79-108. Also, Wright’s understanding of God’s “single-plan-through-Israel-for-the-world” speaks to the researcher that the work of Jesus, who is the faithful Israelite and the representative Messiah, is only the climax in the story of Israel. Or in Wright’s description, it is: “Jesus Christ is the focal point of the story of God’s whole creation, focused then on Abraham and his family and their story as the strange promise-bearing people; and it [the story] is also the story, as unfinished, of what Jesus Christ continues to do and teach by the gift of his Holy Spirit, in advance of the day when what God did for Jesus at Easter he will do not only for all his people but for the whole creation.” N.T. Wright, *Justification*, 250. Thus, in general principle, redemptive-historical preaching could be a

Unlike Graeme Goldsworthy, Johnson does not present a sufficient discussion of salvation history, in particular the relationship between each epoch in redemptive history and the development of the redemptive plan of God throughout the Scriptures.¹⁸³ For him, the primary focus is the person and the redemptive work of Christ leading to the central event of salvation history, namely the event of Christ. He argues, “Redemptive historical hermeneutics, therefore, offers a framework for preaching Christ from all of Scriptures (cf. Luke 24:44-49) in a way that treats each text’s and epoch’s distinctiveness with integrity and at the same time does justice to the progressively unfolding clarity by which God sustained his people’s hope for the redemption that has now arrived in Jesus.”¹⁸⁴ This does not mean that Johnson ignores the redemptive historical context, for he has tried to preach and teach “in light of the insights and emphases of redemptive-historical approach.”¹⁸⁵ But, for him, the most important task is to preach Christ in all of Scriptures, that is, preaching the fulfillment of God’s redemptive plan for history and preaching grace.¹⁸⁶

preaching of God’s redemptive stories/events/acts for his creation and covenant people in the context of kingdom-theology.

¹⁸³ Johnson sees that a sermon should not become a lecture of redemptive history, and its aim should be about preaching Christ. Johnson, *Him We Proclaim*, 53 n.56. Perhaps, for this reason, the author does not discuss much about the salvation history in a macro perspective (only discussing it in a few pages: 245-255), but focuses on constructing a Christ-centred hermeneutics and homiletics.

¹⁸⁴ Dennis E. Johnson, *Him We Proclaim*, 49.

¹⁸⁵ Ibid., 51. Even so, this researcher would argue that Johnson’s approach to salvation history is still more Christ-event focused rather than salvation historical.

¹⁸⁶ Dennis E. Johnson, *Him We Proclaim*, 78 & 80. Note: Johnson stresses emphatically that preaching Christ is preaching grace, because he wants to aim at the transformation of life, *ibid.*, 54. To him, preaching grace means stressing God as the sole source for redemption and transformation in Christ, that is, God’s redemptive plan fulfilled in Christ. As he states, “Grace points hearers to the sovereign, saving initiative and intervention of God to do for guilty and paralyzed sinners what we could never do for ourselves, not even with heavenly help.” And this redemption and restoration such as forgiveness of sin, freedom from guilt and liberation from sinful habits are only found in the redemption of Christ. So “preaching Christ necessarily entails preaching grace,...there is no faithful preaching of saving grace that is not preaching of Christ.” *Ibid.*, 81-82.

Why does Johnson so emphasize the grace aspect in preaching? It is because apostolic preaching directs its hearers to the redemptive work of Christ as the sole basis of Christian life.¹⁸⁷ This divine grace is the “source and rationale of salvation and transformation from start to finish: grace that imparts life to the spiritually dead, grace that imputes Christ’s righteousness to the guilty,¹⁸⁸ grace that instills the Spirit’s power in those otherwise impotent to want or to do good, grace that holds fast the feeble and fainting, securing pilgrims’ arrival at their destination in glory.”¹⁸⁹ This description, at least from a Pauline perspective,¹⁹⁰ seems to confirm the definitive aspect of grace in salvation (inclusive of both justification and sanctification). Thus, in this sense, apostolic preaching speaks against Christian moralism by promoting an absolutely grace-driven life. Johnson continues to argue, “What preachers must see and help their hearers to see is that the third act of covenantal faithfulness, the sovereign transformation of our hearts, though it is subjective rather than

Secondly, the Reformed preaching has a long history of opposing exemplaristic preaching and stressing the saving grace in Christ. See *ibid.*, 48 n.49. Coming from this tradition and influenced by Edmund Clowney, Johnson so stresses the association of preaching grace with preaching Christ. See *ibid.*, 47-61. Also cf. Edmund Clowney, “Preaching Christ from all the Scriptures,” 191.

¹⁸⁷ Of course, Johnson’s Reformed background also leads him to this conviction of preaching.

¹⁸⁸ For the imputation of Christ’s righteousness, N.T. Wright and the proponents of “New Perspective on Paul” (NPP) have argued quite differently. Imputation of Christ’s righteousness, for Wright, makes no sense at all in the context of law court. “Righteousness is not an object, a substance or a gas which can be passed across the courtroom.” N.T. Wright, *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity* (Grand Rapids: Eerdmans, 1997), 98. The righteousness that Wright speaks of is all about God’s covenant faithfulness to his promise to Abraham and his people fulfilled in the faithfulness of Christ Jesus. It is a declaration of membership in God’s family (covenantal membership). Cf. also footnote 352. Realizing the shortcomings of the idea of imputation, Michael Bird and Kevin Vanhoozer propose the concept of “incorporated righteousness.” For discussion, see, Michael F. Bird, *Introducing Paul: The Man, His Mission and His Message* (Downers Grove: IVP, 2008), 93-98; Kevin Vanhoozer, “Wrighting the Wrongs of the Reformation?” in *Jesus, Paul and the People of God: A Theological Dialogue with N.T. Wright*, ed. Nicholas Perrin and Richard Hays (Downers Grove: IVP, 2011), 235-261. For a brief discussion of NPP-view on this issue, see Kent L. Yinger, *The New Perspective on Paul: An Introduction* (Eugene: Cascade Books, 2011), 75-77.

¹⁸⁹ Dennis E. Johnson, *Him We Proclaim*, 81.

¹⁹⁰ See Rom. 1-8 & Gal. 1-6.

objective, is *no less gracious* [emphasis original] than are his once-for-all obedience, death, and resurrection on our behalf. ... it is easy to forget that sanctification, no less than justification, is by grace alone and through faith alone.”¹⁹¹

For Johnson, two biblical motifs, new creation and new covenant “seem to undergird the whole redemptive agenda unveiled in Scripture.”¹⁹² They “also point the way toward appropriate (heart-searching, grace-grounded, behaviour-transforming, and specific) application of each text’s unique message.”¹⁹³ The creation order, of Christ as true knowledge, righteous authority, and avenue toward a holy relationship with God, was restored in the redemptive work of Christ. Believers are now set free from sin and now enabled to obey God, to live a holy life and to glorify him. Christ has also fulfilled the covenantal role as both the Lord and servant¹⁹⁴ (i.e. prophet, priest, & king) so that believers are now enabled to live in the world as God’s prophets, priests, and kings. These themes are the key to the practice of his Christocentric hermeneutics and homiletics.¹⁹⁵ This understanding has a significant implication to Christ-centred preaching, as he describes:

Discerning the new creation and the new covenant motifs woven into the fabric of the Bible and tying its every text to Jesus will make the preacher’s application of God’s word apostolic

¹⁹¹ Dennis E. Johnson, *Him We Proclaim*, 265-266. Here Johnson is speaking about both the initial and progressive sanctification in the context, but more stressing the progressive aspect in his discussion.

¹⁹² Dennis Johnson, *Him We Proclaim*, 242. He also states, “...biblical motifs—creation and covenant—function both as bridges and as guardrails—linking the wide diversity of both Old and New Testament Scriptures to their central hub and at the same time providing reassuring restraint for all whose aim is to proclaim not their own ingenuity but God’s pure Word and witness to his son.” *Ibid.*, 238.

¹⁹³ *Ibid.*, 242.

¹⁹⁴ Edmund Clowney also emphasizes this, saying, “To bring the salvation He (God) has promised He must fulfilled the part of the servant as well as the part of the Lord of the covenant.” Edmund Clowney, “Preaching Christ from All the Scriptures,” 172.

¹⁹⁵ As Johnson asserts, “So our interpretation of any particular text ultimately needs to consider how that text contributes to this comprehensive, redemptive ‘new creation/new covenant’ purpose of God for world history, and of course also to the comprehensive purpose that he intends his Word to fulfill in the application of Christ’s saving achievement to particular individuals and congregations.” D.E. Johnson, *Him We Proclaim*, 245.

in two important respects: (1) It builds exhortations to behave as those renewed in the image of God on the sole foundation of divine grace. (2) It shows our hearers the specific texture that new creation takes in the lives of those who belong to Jesus as we focus on the dimensions of the divine image (truth, authority, relationship) and our callings in the world as prophets, kings, and priests in union with Christ.¹⁹⁶

When our preaching connects each biblical text to Scripture's overarching context of God's mighty and merciful work in history to reverse the effects of sin and bring the created order to its glorious consummation (new creation) and to re-establish a bond of loyalty between himself and redeemed humanity (new covenant), our application of the text to twenty-first century hearers will display an apostolic relevance that is neither faddish nor 'timeless'."¹⁹⁷

But, for Johnson, these themes do not always guarantee to link every text to Christ and to everyone "in a way that will be self-evidently appropriate to everyone."¹⁹⁸ Challenges occurring in the process of exegesis and in application are expected.¹⁹⁹

Johnson believes typology also plays a crucial role in preaching Christ from all of Scriptures. He classifies the biblical typology²⁰⁰ into five categories; this classification may

¹⁹⁶ Ibid., 264. For a better grasp of the idea, see the descriptive diagram in page 261, in the same book.

¹⁹⁷ Ibid., 261-262.

¹⁹⁸ Ibid., 270.

¹⁹⁹ This researcher found that Johnson's treatment of Proverbs 15:27 does not seem convincing because the link of Jesus' covenantal role (the true hater of brides) to the theme of greediness in the text seems not to do enough justice to the immediate context of the text. He ignores the overarching structure of the text that helps understand the meaning of Proverbs 15: 27. For what that structure is, see Tremper Longman III, "Preaching Wisdom," in *Reclaiming the Old Testament for Christian Preaching*, ed. Grenville J. R. Kent, Paul J. Kissling, and Laurence A. Turner (Downers Grove: IVP, 2010), 103-105. Focusing on this Christological-covenantal application, Johnson's move from text to application seems to impose his theological agenda to the text. See Dennis Johnson, *Him We Proclaim*, 303-313. For the immediate context of the text, check Bruce Waltke, *The Book of Proverbs Chapters 1-15*, NICOT (Grand Rapids: Eerdmans, 2004), 629-639.

²⁰⁰ Typology is not exegesis, but a theological interpretation of history. Perhaps the standard definition of it is best described by David L. Baker as follows, "Typology is the study of types and the historical and theological correspondences between them; the basis of typology is God's consistent activity in history of his chosen people." David L. Baker, "Typology and the Christian Use of the Old Testament," in *The Right Doctrine from the Wrong Texts?: Essays on the Use of the Old Testament in the New*, ed. G.K. Beale (Grand Rapids: Baker, 1994), 328.

R. T. France distinguishes typology from allegory and prediction as follows: "A type is not a prediction; in itself it is simply a person, event, etc. recorded as historical fact, with no intrinsic reference to the future. Nor is an antitype the fulfillment of a prediction; it is rather the re-embodiment of a principle which has been previously exemplified in the type. A prediction looks forward to, and demands, an event which is to be its fulfillment; typology, however, consists essentially in looking back and discerning previous examples of a pattern now reaching its culmination. On the other side, typology is not allegory. It is grounded in history, and does not lose sight of the actual historical character of the events which it is concerned. ... Allegory,...has little concern with the historical character of the Old Testament text. Words, names, events, etc. are used, with little

be over-simplified for the complexity of typology.²⁰¹ For him, typology is an apostolic method of linking the person and event of Christ (antitype) to the types²⁰² in Scriptures, especially the types in the Old Testament.²⁰³

The title covenant-historical preaching may better fit Johnson's preaching model, because the very heart of his paradigm is grounded in a covenant (Reformed) theology. This Christological-covenantal approach to Scripture becomes a theological agenda for all preaching texts in Scripture but it may easily lead to an invalid theological-presupposition (e.g. the idea of "one size fits all" and the interpretation of all Scriptures on one flat level) for interpretation and exposition.²⁰⁴ Paul R. Williamson finds it to be a theology that goes

regard for their context, and invested with a significance drawn more from the allegorist's own ideas than from the intended sense of the Old Testament." R. T. France, *Jesus and the Old Testament*, 39-40.

According to Bruce Waltke, typology is treated under the subject of intertextuality. His comment on typology is as follows, "Typology pertains to the study of comparative events, not just words, that bind texts together and to the study of the contrast between the earlier and inferior type and its fulfillment in the later superior antitype. Typology does not pertain merely to a repeated pattern, like a refrain, but to a superior fulfillment that advances salvation history." Bruce Waltke, *An Old Testament Theology*, 137.

²⁰¹ For instance, the second category, Old Testament quotations applied to Christ, is taken by some scholars as a subject of prophecy. Johnson's response to this is that "...because of the close connection between promise through word (prophecy) and promise through event (typology), we should not draw too sharp a line between verbal prophecy and embodied prophecy." *Him We Proclaim*, 207. If this is the case, the line between biblical prophecy and typology seem very vague to biblical interpretation. For a discussion of the complexity of typology see, Sidney Greidanus, *Preaching Christ from the Old Testament*, 212-220. Also see, G. K. Beale, ed., *The Right Doctrine from the Wrong Texts?*, 313-371; David L. Baker, *Two Testaments, One Bible*, 169-189.

²⁰² "Type is a biblical event, person, or institution which serves as an example or pattern for other events, persons, or institution." David L. Baker, "Typology and the Christian Use of the Old Testament," 327.

²⁰³ As Johnson explains, "To be responsible to the Bible's divine Author and credible to our hearers, our identification of typological similarities (as well as contrasts between type and antitype) must be warranted by evidence in the text of Scripture, not merely the product of our own hyperactive imaginations. Literary or linguistic correspondences, as well as thematic resonance and broader contextual factors, are important evidence demonstrating a divinely intended connection between Old Testament persons, events, or institutions and an aspect of New Testament fulfillment, which is centered in Christ and encompasses his church." Dennis E. Johnson, *Him We Proclaim*, 214.

²⁰⁴ Presuppositions and pre-understandings are ideas that an interpreter may inevitably bring to the task of interpretation. As William Klein, Craig Blomberg, and Robert Hubbard comment, saying, "No one interprets anything without a set of underlying assumptions. When we presume to explain the meaning of the Bible, we do so with a set of pre-conceived ideas or presuppositions. ...So as interpreters we need to discover, state, and consciously adopt those assumptions we can agree to and defend, or we will uncritically retain those we already have, whether or not they are adequate and defensible." William Klein, Craig Blomberg, and Robert Hubbard,

beyond exegetical evidence.²⁰⁵ This finding, perhaps, signals to preachers the need for careful use of Johnson's Christological approach, in which an imposition on text may be made.²⁰⁶

Secondly, Johnson's Christocentric approach to preaching seems too narrow, because he excludes the very crucial-biblical motif: the kingdom of God, which lies at the heart of Jesus' teaching.²⁰⁷ Jesus' presence on earth and his mighty works confirmed the presence of the kingdom that also points to the eschatological kingdom.²⁰⁸ This "already and not-yet" kingdom tension is also labelled as "the realized kingdom and eschatological kingdom."²⁰⁹

Introduction to Biblical Interpretation (Dallas: Word Publishing, 1993), 87. Also John Walton reminds that "When we approach a text, we must be able to set our presuppositions off to the side as much as possible so that we do not impose them onto the text. It is not wrong to have presuppositions, but it is important to have a realistic grasp of what our presuppositions are so that we can assess their impact on our interpretation." Walton, *Genesis*, NIVAC (Grand Rapids: Zondervan, 2001), 318.

²⁰⁵ Paul R. Williamson states, "Although 'Reformed' or 'covenant' theology has correctly underlined the centrality of the covenant concept in biblical theology, it has tended to go beyond the exegetical evidence. The primary example of this tendency is the introduction into the discussion of non-biblical terminology and ideas (e.g. covenants of redemption, creation, works and grace). Such hypothetical covenants are without solid exegetical support, and primarily serve to bolster the unnecessary premise that all God's action must be understood within a covenantal framework. While this is indeed how God's saving purpose has been given historical expression in a number of significant ways, to see all God's salvific activities in terms of covenant is unwarranted." Williamson, "Covenant," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, & Graeme Goldsworthy (Downers Grove: IVP, 2000), 420.

²⁰⁶ It depends how greatly Johnson's paradigm has been influenced by those Reformed theological assumptions.

²⁰⁷ Chrys C. Caragounis, "Kingdom of God/Heaven," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove: IVP, 1992), 417 & 424.

²⁰⁸ For a discussion of the subject, see George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974, repr. 1991), 57-69. Cf. Chrys Caragounis, "Kingdom of God/Heaven," 425. Perhaps, the best description of the subject is presented by N. T. Wright. For Wright, the message of the kingdom proclaimed by Jesus is about the end of exile, the call of a renewed people, and the warning of disaster and vindication to come. See N. T. Wright, *The Challenge of Jesus*, 34-53.

²⁰⁹ Bruce Waltke explains, "In the realized kingdom, God reigns through his Son with spiritual power, inviting men and women to enter it; in the eschatological kingdom, at the resurrection of the dead, he reigns with irresistible power, saving his elect and damning Satan's realm. In that end, the mediatory kingdom of God becomes the universal kingdom of God; the King will manifest himself as the King that he is." Bruce Waltke, *An Old Testament Theology*, 166. Waltke also argues that in the light of salvation history, the kingdom of God has continuing aspects beginning from Adam to Abraham, to David, to Christ, and to the consummation, and that the kingdom promises in the Old Testament are comprehensively fulfilled in the church (the true people of God), not in restored national Israel. See Bruce Waltke, "Kingdom Promises as Spiritual," in *Continuity and*

Doesn't this motif reflect in the apostolic writings such as the Synoptic Gospels and Pauline epistles substantially?²¹⁰

However, Johnson's Christological paradigm (Christ's restoration of God's image for his people and Christ's prophetic, priestly and kingly offices) provides insights to a Christocentric application for some scriptural texts, for instance, the application of Joshua 4.²¹¹ Johnson's emphasis upon the aspect of grace in Christ-centred preaching is also appreciated as it stresses the significance of grace in salvation.

2.3.2. The Preaching Paradigm of Bryan Chapell

Bryan Chapell teaches homiletics at Covenant Theological Seminary and is also the president of the same school. His book, *Christ-centered Preaching* (2nd ed., 2005), has been widely used in seminaries for homiletic courses. In essence, this book teaches preachers how to preach from the perspective of the redemptive work of Christ with concentration upon the dimension of grace in the gospel of Christ.²¹²

For Chapell, Christ-centred preaching is expository preaching²¹³ and theocentric preaching.²¹⁴ He confesses, "Exposition is Christ-centred when it discloses God's essential

Discontinuity: Perspectives on the Relationship between the Old and New Testaments, ed. John S. Feinberg (Wheaton: Crossway: 1988), 263-287.

²¹⁰ Larry Kreitzer argues that the idea of the kingdom is "a fundamental component of Paul's eschatological perspective and underlies the whole of his teaching. The same tension between the present and future dimensions of a kingdom theology found to be present in the teaching of Jesus within the Synoptic Gospels is also contained within Pauline materials." See Larry Kreitzer, "Kingdom of God/Christ," in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne, and Ralph P. Martin (Downers Grove: IVP, 1993), 526. This researcher found that Jonathan R. Wilson's approach to Christology (e.g. Christ as prophet, priest, & king) integrated with the theme of kingdom of God is more appropriate than Johnson's. See Jonathan Wilson, *God So Loved the World: A Christology for Disciples* (Grand Rapids: Baker, 2001), 41-58.

²¹¹ See Dennis Johnson, *Him We Proclaim*, 410-422.

²¹² He affirms, "Christ-centred preaching keeps redemption by grace alone as central to the message of sermons as it is to the scope of Scripture." Bryan Chapell, *Christ-centered Preaching*, 220.

²¹³ *Ibid.*, 280.

nature as our Provider, Deliverer, and Sustainer whether or not Jesus is mentioned by name.”²¹⁵ “Since Scripture as a whole is God’s revelation of his redeeming activity in Jesus Christ, a preacher needs only to demonstrate where and how a particular text functions in the overall redemptive plan in order to show its Christocentric focus.”²¹⁶ Thus, “the goal of the preacher is not to find novel ways of identifying Christ in every text (or naming Jesus in every sermon) but to show how each text manifests God’s grace in order to prepare and enable his people to embrace the hope provided by Christ.”²¹⁷

How does one preach Christ but also remain fair to individual texts of Scripture? Chapell uses direct references to Christ, typology, and the fourfold redemptive focuses (predictive of, preparatory for, reflective of, and resultant of the work of Christ).²¹⁸ The key to his preaching paradigm lies in the concept of the Fallen Condition Focus (FCF).²¹⁹

Based on insight from 2 Timothy 3:16-17, FCF “is the mutual human condition that contemporary believers share with those to or about whom the text was written that requires the grace of the passage [Scripture reveals God as the only hope for human sinfulness &

²¹⁴ “Theocentric preaching inevitably becomes Christocentric not because a sermon simply cites the name of Jesus or draws to mind an event from his life but because the sermon demonstrates the reality of the human predicament that requires divine solution and identifies that solution. Theocentric preaching is Christ-centred preaching because to proclaim God as he has revealed himself is to make known the providing nature and character that are eternally manifested in Christ (Heb. 13:8).” B. Chapell, *Christ-centered Preaching*, 304.

²¹⁵ Ibid., 303.

²¹⁶ Ibid., 302.

²¹⁷ Ibid., 279.

²¹⁸ For a discussion of this subject, see B. Chapell, *Christ-centered Preaching*, 282-288.

²¹⁹ As Chapell explains, “A clear FCF provides a sermon with a distinct aim so that a preacher can organize an entire message to address a unified purpose. An FCF not only targets the information in a sermon but also directs a preacher to relevant application supported by the particular text.” B. Chapell, *Christ-centered Preaching*, 269.

weakness] for God's people to glorify and enjoy him."²²⁰ This FCF "exposes the necessity of a divine solution to the human dilemma and necessarily makes God the hero of the text as he displays his redemptive provision for his people. God rescues his people from their broken nature and world by his grace alone in order for them to experience his goodness and express his glory."²²¹

Therefore, FCF is an approach that seeks to address the fallen condition of humans and to meet that need through the redemptive work of Christ.²²² As Chapell testifies, "I am happy to use the words redemptive preaching, as well as Christ-centred preaching—to talk about grace-focused preaching as well. My bottom line is that we show how every text in its context is demonstrating that God is the answer to the human condition."²²³

The emphasis upon a grace-focused message is a hallmark of this paradigm. According to Chapell, "preaching without a grace focus concentrates on means of earning divine acceptance, proofs of personal righteousness, and contrasts with those less holy. Preaching with a grace focus concentrates on responding to God's mercy with loving thankfulness, joyful worship, humble service, and a caring witness to the Savior's love."²²⁴ Like Johnson's apostolic preaching, it addresses the necessity of grace in Christ for the past, present, and future life of believers. This understanding of the grace-aspect in salvation (i.e.

²²⁰ Ibid., 50.

²²¹ Ibid., 14.

²²² Sidney Greidanus, *Preaching Christ from the Old Testament*, 266 n.88.

²²³ Michael Duduit, "What Is Expository Preaching? An Interview with Bryan Chapell," *Preaching.com* (March 2001), under <http://www.preaching.com/prINTERfriendly/11565737/> (accessed April 27, 2011).

²²⁴ Bryan Chapell, *Christ-centered Preaching*, 39-40.

justification, sanctification, & glorification) reflects a Reformed view of holiness.²²⁵ The kind of grace Chapell speaks of is an action against both legalism (a kind of moralism) and licentiousness.²²⁶ This grace-oriented preaching paradigm “will lead people to understand that Christ’s work rather than their own supplies the only basis for God’s acceptance and that Christ’s strength rather than their own provides the only hope of Christian obedience.”²²⁷ “Obedience is a result of faith in the grace of God and it is not a means to produce his grace.”²²⁸

In contrast, the “be good, be liked, be disciplined” messages that contain only moral instruction will turn believers away from God’s mercy, empowerment, and transformation. They also imply that believers are able to change their fallen condition in their own strength. Chapell asserts, “We should not preach God’s requirements in isolation from God’s grace because the holiness God requires he also must provide.”²²⁹

The very core philosophy of Chapell’s Christ-centred preaching may be expressed in these following questions: “When listeners depart do they focus on themselves or on their Redeemer? Do they look to their own works as their source of hope or to God’s work on their behalf? Has the message as a whole directed people to a fuller understanding of grace as the only hope for their justification and the chief motivation for their obedience?”²³⁰

²²⁵ See Bryan Chapell, *Holiness by Grace* (Wheaton: Crossway Books, 2001), 10, 48, 51, 54, & 61.

²²⁶ As Chapell puts it, “We must be aware of the pitfalls of licentiousness as well as legalism. Legalism will lead to despair, but lawlessness leads to a darkness that is no less dangerous. Our message must be of the grace that frees us from both.” *Ibid.*, 133.

²²⁷ Bryan Chapell, *Christ-centered Preaching*, 297.

²²⁸ Bryan Chapell, *Christ-centered Worship*, 247.

²²⁹ Bryan Chapell, *Christ-centered Preaching*, 295.

²³⁰ *Ibid.*, 310-311.

This researcher recognizes evidence of FCF is demonstrated in Deuteronomic History²³¹ and in particular the book of Judges, as it clearly reveals Israel's repeated downward fall in sin due to its fallen condition. But evidence in the Song of Songs seems lacking and unclear. For instance, George Schwab argues that the content of the song is completely uninterested in salvation, God and his covenant with Israel, but assumes the beauty of love and intimacy between a man and a woman who are in love with one another.²³² "Song of Songs is about human, not divine, love."²³³ From this perspective this appraisal of human love described in the book indicates no FCF element.

However, if one sets the Song of Songs within its broader canonical and redemptive context in the Bible, one will see how faulty human love is (both to God and to his/her spouse) if comparing to the love described in the book. So, in this sense, the book calls readers to divine grace and repentance, and the FCF concept is still applicable to the book. Perhaps for this useful application of FCF in a grace-focused message, Dennis E. Johnson fully utilizes the concept in his preaching paradigm.²³⁴

Finally, Chapell, in general, believes that both macro and micro aspects of redemptive-historical interpretations must be taken together, although he favours micro-

²³¹ For a brief definition of the term, see Richard N. Soulen, *Handbook of Biblical Criticism*, 53-54. The writer(s) of the Deuteronomic History indicates the downward fall of the nation from the settlement in the land (Josh.) to the exile from the land (2 Kings) due to the sin of the people. One may argue that the people could not fulfill the covenant duty due to their nature of fallen condition. This is the reason why the circumcision of heart is foretold in Deuteronomy (10:16) and Jeremiah (4:4), and it reaches the promise of the future covenant in a latter Jeremiah's passage (30:1-33:26).

²³² Cf. George Schwab, "Song of Songs1: Book of," in *Dictionary of the Old Testament Wisdom, Poetry & Writings*, ed. Tremper Longman III & Peter Enns (Downers Grove: IVP, 2008), 738 & 740.

²³³ Ibid., 742-744. However, Iain Provan, in my view, convincingly argues that the Song of Songs speaks of both the love between male and female and the love between God and his people (Christ and his Church). The book has both literal and analogical meanings in its original sense. See Iain Provan, *Ecclesiastes, Song of Songs*, NIVAC (Grand Rapids: Zondervan, 2001), 237-255.

²³⁴ See Dennis Johnson, *Him We Proclaim*, 268, 399, & 404.

interpretation (the redemptive truths found in the immediate context of the text) more than the macro (the redemptive truths found in the broader context of salvation history throughout the whole Scripture).²³⁵ For him, the macro approach alone can have “unfortunate preaching repercussions,” that is, a long, academic, and complex sermon for regular worship.²³⁶ This echoes Johnson’s concern for the macro approach to the redemptive-historical preaching.²³⁷

2.3.3. The Preaching Paradigm of Sidney Greidanus

Sidney Greidanus is professor emeritus of preaching at Calvin Theological Seminary, and his book, *the Modern Preacher and the Ancient Text* (1988), was awarded the *Preaching’s* book of the Year in 1990. This book seeks to link biblical studies and homiletics together to form a biblical-shaped word in a Bible-like way.²³⁸ That is, the content of a

²³⁵ As Chapell states, “The redemptive themes that make the message Christ-centred (i.e., focusing on what God provides for our need beyond our ability) are evident within the immediate passage if the preacher chooses to go there...the fact that God maintained his promise to David despite the king’s grievous sins has vast historical import. But rather than always going to the distant horizons of Scripture, preachers may choose to excavate the grace of text from the relational interaction God had with David in the immediate context of narrative. God forgave David. *This grace on a micro level may prove equally (or more) meaningful as demonstrating on a macro level how the preservation of David’s lineage resulted in the birth of the Messiah.* Both levels of explanation are appropriate, and the macro and micro aspects of redemptive-historical interpretations do not have to be mutually exclusive. Often they reinforce one another. *Still, it usually comforts preachers to realize that redemptive truth can most often be found right in the immediate context of the passage being preached.*” (Emphasis added). Chapell, *Christ-centered Preaching*, 307.

What Chapell argues above is true, but it also raises a question of why God forgave David and not Saul. For the answer, the literary context of the whole book may offer insights for the case. Looking from a literary perspective, Philip Long argues that the theme of honour in First & Second Samuel is the key to understand why God rejected Saul as well as the house of Eli (Lecture delivered in 1&2 Samuel class at Regent College, Vancouver, in winter 2005). The point is that the immediate context of a text alone may not be sufficient enough for understanding the redemptive truths of the text. As Greidanus argues, “...the important point is that a passage understood in the contexts of the whole Bible and redemptive history may reveal more meaning than its author intended originally.” Sidney Greidanus, *Preaching Christ from the Old Testament*, 233. For a good discussion of various levels of scriptural meaning in a text, see Douglas Moo, “The Problem of Sensus Plenior,” in *Hermeneutics, Authority, and Canon*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids: Zondervan, 1986), 179-211. For an academic discussion of the rejection of Saul, cf. V. Philip Long, *The Reign and Rejection of King Saul: A Case for Literary and Theological Coherence*, SBL Dissertation Series 118 (Atlanta: Scholars Press, 1989).

²³⁶ Chapell, *Christ-centered Preaching*, 306-307.

²³⁷ Cf. Dennis E. Johnson, *Him We Proclaim*, 53 n.56.

²³⁸ Sidney Greidanus, *The Modern Preacher and the Ancient Text*, xi & 10.

sermon must be faithful to the intent of Scripture, and it must be a theocentric (or Christocentric) and gospel-centred message.²³⁹ This method takes a holistic approach to Scripture embracing historical, literary, and theological dimensions of interpretation, and pays close attention to the biblical genres of the preaching texts. Greidanus calls this expository preaching: it handles the text “in such a way that its real and essential meaning as it existed in the mind of the particular Biblical writer and as it exists in the light of the overall context of Scripture is made plain and applied to the present-day needs of the hearers.”²⁴⁰

Theocentricity undergirds Greidanus’s approach to biblical interpretation and preaching. All major subjects, such as Scripture, revelation, Christ and redemption, have a theocentric focus. The entire Bible is theocentric because its purpose and content are all about God’s acts, his promises, his will, and his relationship to his people;²⁴¹ thus, “its interpretation requires a theocentric focus which is able to discern the revelation of God and his will.”²⁴²

For Greidanus, theocentricity and redemption history are closely associated. Unlike anthropocentric preaching (e.g. a moralistic approach), the focus of redemptive-historical preaching is a God-centred approach. It tells the redemptive acts of God in the progressive revelation, and calls people to faith and hope in God, and to repentance and commitment to God.²⁴³ Thus, according to Greidanus, redemptive historical preaching does not focus its

²³⁹ Ibid., 15.

²⁴⁰ Ibid., 11.

²⁴¹ Ibid., 170.

²⁴² Ibid., 105.

²⁴³ Sidney Greidanus, “Redemptive History and Preaching”, *Pro Rege* 19, no.2 (Dec. 1990): 11.

content on human characters but the redemptive acts of God in history.²⁴⁴ “The central question to put to the preaching-text is: what does this passage say about God and his will for his people? This question will focus our attention on what is important in the Bible, and its answer will lead to theocentric sermons.”²⁴⁵

This theocentric focus in redemptive history is also Christocentric in that Christ is the centre of salvation history,²⁴⁶ and thus Christocentric preaching is theocentric because its aim is to glorify God, like the Son who “was sent by God, accomplished the work of God, and sought the glory of God.”²⁴⁷ Moreover, Christ is the eternal Logos, God himself, and the fulfillment of the Old Testament. This understanding is essential to Greidanus for it leads to two fundamental convictions for Christocentric preaching. First, “theocentric interpretation without any further additions is already Christocentric, for Christ is God.”²⁴⁸ Second, although the nature of Old Testament message is theocentric, the understanding of Old Testament passages must be interpreted in light of the New Testament context and the incarnate Christ (i.e. the person, work, and teaching of Christ), as Greidanus argues:

²⁴⁴ Here Sidney Greidanus overstates the issue; N.T. Wright is right to argue that character-formation is necessary in living the kingdom-life in Christ through the Spirit and that believers practicing virtues is expected in the Scriptural teaching. See N.T. Wright, *After You Believe*, 67, 138. Wright states, “...the qualities of character which Jesus and his first followers insist on as the vital signs of healthy Christian life don’t come about automatically. You have to develop them. You have to work at them. You have to think about it, to make conscious choices to allow the Holy Spirit to form your character in ways that, to begin with, seem awkward and unnatural.” Wright, *After You Believe*, 27-28. He continues, “He [Paul in Colossians] is telling them to develop, in the present, the character which will truly anticipate the life of the coming age.” Ibid., 142.

²⁴⁵ Sidney Greidanus, “Redemptive History and Preaching,” *Pro Rege* 19, no.2 (Dec. 1990): 12.

²⁴⁶ As Greidanus asserts, “The recognition that redemptive history is God-centred is important because it establishes the connection to God’s climactic act in Christ.” Sidney Greidanus, *Preaching Christ from the Old Testament*, 236. Cf. *ibid.*, 26.

²⁴⁷ Ibid., 179.

²⁴⁸ Sidney Greidanus, *The Modern Preacher and the Ancient Text*, 118.

In other words, Christocentric preaching requires that a passage receive a theocentric interpretation not only in its own (Old Testament) horizon but also in the broader horizon of the whole canon.²⁴⁹

One can really understand Old Testament passages only in light of the New Testament and its testimony to Jesus Christ. But the reverse also holds: one cannot really understand Jesus Christ until one knows the Old Testament parts.²⁵⁰

When they (the New Testament writers) read the Old Testament in light of their crucified and risen Lord, the whole Old Testament lit up like a Christmas tree, a thousand points of light pointing to Jesus the Messiah. That is how they preached Christ from the Old Testament: they read it from the perspective of their risen Lord and found it filled with promises of Christ, types of Christ, references and allusions to Jesus Christ.²⁵¹

The opposite extreme...is that of preaching the Old Testament in a God-centred way without relating it to God's ultimate revelation of himself in Jesus Christ. Over against this extreme, the New Testament offers the corrective that Christian preaching must be Christ-centred.²⁵²

This reading of Old Testament passages in light of the New Testament and its witness to Christ will distinguish a Christian approach to the Old Testament from the rabbinic reading of the Scripture. Consequently Christocentric interpretation "is a new understanding of an Old Testament text—this new understanding, which one may call a new application [theological interpretation], has definite implications for sermonic applications to today."²⁵³

Greidanus also speaks against "Jesucentric" preaching and Christomonism. The former denotes that every sermon must refer to Jesus and his birth, life, death, or resurrection, and the latter means preaching Christ in isolation from God, in which Christ is preached as if

²⁴⁹ Ibid., 119.

²⁵⁰ Sidney Greidanus, *Preaching Christ from the Old Testament*, 52-53.

²⁵¹ Ibid., 185. Note that when the New Testament writers read the Old Testament in this way it originates with Jesus Christ himself. See R.T. France, *Jesus and the Old Testament*, 225-226; Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Carlisle: Paternoster Press, 1995), 51-78.

²⁵² Sidney Greidanus, *Preaching Christ from the Old Testament*, 182.

²⁵³ Sidney Greidanus, *The Modern Preacher and the Ancient Text*, 121.

he alone is God.²⁵⁴ The underlying problem of Jesucentric preaching is its imposition of a methodological principle on every text that forces parallels between the text and Jesus. From this perspective, Johnson's approach, in some sense, seems to be a Jesucentric method in which he presupposes a unified-methodological principle for every preaching text.

Given above, Greidanus confesses that his Christocentric preaching falls somewhere between Calvin's theocentric approach and Luther's Christological interpretation,²⁵⁵ and he defines Christocentric preaching as "preaching sermons which authentically integrate the message of the text with the climax of God's revelation in the person, work, and/or teaching of Jesus Christ²⁵⁶ as revealed in the New Testament."²⁵⁷ An overview of his "redemptive-historical Christocentric method"²⁵⁸ is described as follows:

...our concern is not to preach Christ to the exclusion of the 'whole counsel of God' but rather to view the whole counsel of God, with all its teachings, laws, prophecies, and visions, in light of Jesus Christ. At the same time, it should be evident that we must not read the incarnate Christ back into the Old Testament text, which would be eisegesis, but that we should look for legitimate ways of preaching Christ from the Old Testament in the context of the new [e.g. Colossians 1:15].

Redemptive-historical interpretation seeks to understand an Old Testament passage first in its own historical-cultural context. Only after we have heard a passage the way Israel heard it

²⁵⁴ See Sidney Greidanus, *The Modern Preacher and the Ancient Text*, 118; *idem*, *Preaching Christ from the Old Testament*, 178.

²⁵⁵ Sidney Greidanus, *Preaching Christ from the Old Testament*, 227.

²⁵⁶ Unlike others, Greidanus stresses the teaching of Christ in addition to the person and work of Christ because, for him, the teaching of Christ serves to link the redemption of God to the wisdom literature in which Jesus is seen as a wise teacher. As he explains, "We may focus on the person of Christ, the Son of God, the Messiah, or focus on the works of Christ—the fact that he worked atonement, that he worked miracles and so on. That is OK, but with wisdom literature you don't get too far that way. So I stress that part of the work of Christ is the teaching of Christ. With wisdom literature I realized that we have to usually look at Christ as the wise rabbi who taught in *meshal*, which is parables or proverbs." Michael Duduit, "Preaching from the Old Testament: An Interview with Sidney Greidanus," *Preaching.com* (November 2008), <http://www.preaching.com/printerfriendly/11584086> (accessed April 27, 2011).

²⁵⁷ Sidney Greidanus, *Preaching Christ from the Old Testament*, 10.

²⁵⁸ This term is used by Sidney Greidanus, *ibid.*, 227.

can we move on to understand this message in the broad contexts of the whole canon and the whole of redemptive history.²⁵⁹

How does one preach Christ from the Old Testament in context of the New Testament?

Based on the examples in the New Testament, Greidanus proposes seven legitimate ways to preach Christ from the Old Testament. They are: the way of redemptive-historical progression, the way of promise-fulfillment, the way of typology, the way of analogy, the way of longitudinal themes, the way of contrast, and the way of New Testament references. Among the seven, the way of redemptive historical progression is the bedrock of preaching Christ from the Old Testament that supports the other six.²⁶⁰ As he puts it, “Whatever ways we use for preaching Christ from the Old Testament, they must be grounded in God’s redemptive history and/or God’s history of revelation.”²⁶¹ His words illustrate the significance of redemptive history in relation to both the Testaments and Christ Jesus, as he declares, “The Old Testament is incomplete without the New, a single redemptive history is the river that holds the Old and New Testaments together, the person of Jesus Christ unites the two Testaments....”²⁶² Perhaps, a better analogy for this is the relationship between olive tree and its branches that Paul is describing in Romans 11:11-24 in which Paul explains the mysterious relationship between Israel and Gentile Christians in God’s redemptive-historical

²⁵⁹ Ibid., 227-228.

²⁶⁰ This is a problem to David Peterson, because one needs to determine “which way to follow and deciding which line of interpretation should take priority.” David Peterson, *Christ and His People in the Book of Isaiah* (Leicester: IVP, 2003), 19.

²⁶¹ Sidney Greidanus, *Preaching Christ from the Old Testament*, 236.

²⁶² Ibid., 51.

plan. The Gentiles who believe become part of the olive tree through the salvation in Christ.²⁶³

For Greidanus, he prefers the term *kingdom history* rather than others because “the Bible as a whole teaches one, all-encompassing history of the kingdom of God.”²⁶⁴ Like Graeme Goldsworthy, he takes the kingdom motif as a dominating theme that runs from creation to consummation within a framework of kingdom history.²⁶⁵ This kingdom history, according to Greidanus, is delineated as four pivotal points (epochs), namely Creation-Fall-Redemption-New Creation,²⁶⁶ that is, a traditional view (Reformed) of salvation history. Preaching Christ “is as broad as preaching the gospel of the kingdom as long as this kingdom is related to its king, Jesus.”²⁶⁷

Greidanus makes an interesting point in that biblical preaching is the continuation of God’s redemptive event. “As a redemptive event the sermon itself is a moment in the ever progressing redemptive history.”²⁶⁸ This is to say that the Logos speaks today through the proclamation of Word. God, in this sense, is present in every redemptive-historical-

²⁶³ But note: the point of the passage is not addressing Christ’s relation to his believers and the Jews. Douglas Moo argues that the point of the passage is to answer the question of “did God reject his people?” According to him, Paul says “No” to it. He explains, “God’s rejection of Israel is not his last word. He has brought about that rejection in order to further his plan for salvation history. This plan initially is bring salvation to the Gentiles, but it ultimately is intended to ‘bound back’ and benefit Israel as well. This sequence of Jewish rejection→ Gentiles blessing→ Jewish blessing again is at the heart of these verses (11:11-24).” Douglas Moo, *Romans*, NIVAC (Grand Rapids: Zondervan, 2000), 363. Cf. Douglas Moo, *Encountering the Book of Romans* (Grand Rapids: Baker, 2002), 165-172. For the interpretation of “All Israel will be saved” in 11:26, Moo says it as “a significant number of Jews will turn to Christ and be saved at the time of Christ’s return in glory.” Douglas Moo, *Encountering the Book of Romans*, 167-172; *idem*, *Romans*, NIVAC, 379-380. Also cf. Bruce Waltke, “Kingdom Promises as Spiritual,” 274.

²⁶⁴ Sidney Greidanus, *The Modern Preacher and the Ancient Text*, 96.

²⁶⁵ For his description of the kingdom history, see *ibid.*, 96-99.

²⁶⁶ Sidney Greidanus, *Preaching Christ from the Old Testament*, 235.

²⁶⁷ *Ibid.*, 8.

²⁶⁸ Sidney Greidanus, *Sola Scriptura*, 155.

Christocentric sermon, and he acts in the preaching to bring salvation, to build up the body of Christ, and to extend his kingdom.²⁶⁹ This understanding of preaching's effect is similar to Chapell's FCF approach in that God will do the transformation when a preacher directs the fallen condition of people to God's grace.

Sidney Greidanus criticizes moralistic reading of the Bible usually found in character preaching and biographical preaching in which the preacher tends to overlook the intent of the Bible authors and thus moralistic reading easily transfers the biblical description into prescription for people today. As a result, such moralistic sermons "turn grace into law by presenting imperatives without the divine indicative" and divine empowerment by the Holy Spirit.²⁷⁰ Or, in N.T. Wright's description, one tries and brings new creation realities into being without the new creation resources.²⁷¹

On the other hand, redemptive-historical preaching requires the preacher to read an individual text in its redemptive-historical, historical-literary, and canonical-theological contexts. This holistic approach to Scripture with a redemptive focus, indeed, leads to theocentric/Christocentric sermons that help to keep people from moralistic practice.

²⁶⁹ Sidney Greidanus, "Redemptive History and Preaching," 10. Cf. *idem*, *The Modern Preacher and the Ancient Text*, 9-10. Here the author over-stresses the Logos to the work of Holy Spirit in the eschaton, who will continue the ministry of Jesus and empower the community of faith in mission. Cf. John 14:16, 25-26, 16: 8-11; 1 John 2:27; Andreas J. Köstenberger, *A Theology of John's Gospel and Letters*, 393-402. In his words, N.T. Wright offers a better description of the kingdom-reality, saying, "...he [Jesus] calls his followers to live in him and by the power of his Spirit and so to be new-creation people here and now, bringing signs and symbols of the kingdom to birth on earth as in heaven. The resurrection of Jesus and the gift of the Spirit mean that we are called to bring real and effective signs of God's renewed creation to birth even in the midst of the present age." Wright, *Surprised by Hope*, 209.

²⁷⁰ See, Sidney Greidanus, *The Modern Preacher and the Ancient Text*, 165. Cf. *idem*, *Preaching Christ from the Old Testament*, 36.

²⁷¹ Cf. N.T. Wright, *After You Believe*, 26; *idem*, *Surprised by Hope*, 228-230; *idem*, *Simply Christian: Why Christianity Makes Sense* (New York: HarperOne, 2006), 131-140.

2.3.4. *The Preaching Paradigm of Graeme Goldsworthy*

Graeme Goldsworthy was formerly lecturer in Old Testament, biblical theology and hermeneutics at Moore Theological College where he still teaches part-time. Among his publications, the most representative of his biblical theology are *Gospel and Kingdom* (1981) and *According to Plan* (1991). Goldsworthy's *Gospel-centered Hermeneutics* (2006) is an important work that reflects his view on a gospel-centred approach to Scripture. His work *Preaching the Whole Bible as Christian Scripture* (2000) could be considered a fruitful result from his application of biblical theology to preaching the whole Bible.

For Goldsworthy, Jesus Christ is the key to a proper interpretation of the whole Scripture, because Christ is the embodiment of the truth of God and the perfect image of God, and he is the goal and fulfillment of the whole Old Testament.²⁷² Thus Jesus and the New Testament play a significant role in interpreting the entire Old Testament.²⁷³

Goldsworthy follows the theological conviction of the Reformation in that he highly regards the doctrine of “grace alone, Christ alone, Scripture alone, faith alone, and the glory of God alone.”²⁷⁴ This theological belief leads him to a gospel-centred approach to Scripture and preaching. As he asserts, “The gospel of our salvation through faith alone, in Christ alone,

²⁷² Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 25; *idem*, *Gospel and Kingdom*, 87.

²⁷³ As Goldsworthy explains, “According to Jesus, the Old Testament is the Word of God, the Scripture which cannot be broken. Jesus also claims that he himself is the subject of the Old Testament. His teachings constantly point to the Old Testament as that which he fulfills. Thus, the Old Testament does not stand on its own, because it is incomplete without its conclusion and fulfillment in the person and work of Christ. No part of it can be rightly understood without him. ...While we come to understand the New Testament in the light of what goes before it in the Old Testament, it is God's fullest revelation and final word in Christ that gives meaning to all things. Thus Christ, and therefore the New Testament, interprets the Old Testament.” Graeme Goldsworthy, *According to Plan*, 52.

²⁷⁴ Graeme Goldsworthy, *Gospel-centered Hermeneutics*, 46-50.

by grace alone, as revealed in the Bible alone, is what it is only because God is the kind of God he is.”²⁷⁵

The gospel, according to Goldsworthy, is the message of Christ in his life, death and resurrection and what Christ did for people in order to restore them to a right relationship with God.²⁷⁶ Since Jesus Christ is the centre and subject of all Scripture and the key to the gospel,²⁷⁷ biblical text, events, and persons must be interpreted in light of the gospel (or the person and work of Christ) in order to unlock their significance.²⁷⁸

Unlike Chapell and Greidanus, or Johnson,²⁷⁹ Goldsworthy asserts that the application of every sermon must be made with reference to the person and work of Christ in terms of the gospel.²⁸⁰ He argues, “No Bible passage yields its true significance without reference to Jesus Christ in his gospel.”²⁸¹ “Any sermon, then, that aims to apply the biblical text to the congregation,” continues he, “and does so without making it crystal clear that it is in Christ alone and through Christ alone that the application is realized, is not a Christian sermon.”²⁸²

²⁷⁵ Goldsworthy describes, “[faith alone means that] the inability of the sinner and the need for the regeneration of the Holy Spirit if the sinner is to be made able to have faith. Faith is always defined by its object: the person and work of Christ.” *Ibid.*, 50. But note that Paul himself in Galatians places great weight upon the current work of the Spirit as intrinsic action of justification. This subject will be explored in next chapter.

²⁷⁶ Graeme Goldsworthy, *According to Plan*, 73; *idem*, *Preaching the Whole Bible as Christian Scripture*, 83. Goldsworthy stresses that the gospel is what God has done for believers in Jesus Christ rather than what God does in them. In other words, the gospel must be something that God has done for believers in Christ alone and through him alone for the purpose of salvation. See *idem*, *Gospel and Kingdom*, 89-90.

²⁷⁷ See Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 16.

²⁷⁸ Graeme Goldsworthy, *Gospel-centered Hermeneutics*, 58; *idem*, *Gospel and Kingdom*, 88; *idem*, *According to Plan*, 55; *idem*, *Preaching the Whole Bible as Christian Scripture*, 84.

²⁷⁹ Both Goldsworthy and Johnson stress the necessity of reference to Jesus for every sermon, but their approach to it are different. Johnson, for instance, inclines to the covenantal-Christological interpretation for every text of Scripture.

²⁸⁰ Graeme Goldsworthy, *Preaching the whole Bible as Christian Scripture*, 125.

²⁸¹ *Ibid.*, 122.

²⁸² *Ibid.*, 124.

He also claims that his gospel-centred approach does not mean and will not allow Christomonism.²⁸³

Therefore, in approaching Scripture, preachers must ask: How does the passage of the Bible and its sermon “testify to Christ and the gospel as the power of God for salvation?” This mentality is a constant emphasis in Goldsworthy’s work,²⁸⁴ for “all preaching, to be true to the biblical perspective, must in some sense be gospel preaching.”²⁸⁵

Since the very essence of Goldsworthy’s approach is the content of the gospel (i.e. Christ alone, grace alone, faith alone, and the glory of God alone), Christian sermons cannot be reduced to moralistic lessons.²⁸⁶ The New Testament contains many ethical commands and exhortations, but those teachings must be understood in a wider context of the gospel, and in particular the renewal and empowerment of Holy Spirit for the community of faith. This principle applies also to the interpretation of the Old Testament.

For Goldsworthy, it is crucial to distinguish between living the gospel and living its implications. Believers, indeed, cannot live the gospel, because it is what God has done for them in and through Christ alone.²⁸⁷ They are called to live a godly life according to the

²⁸³ Graeme Goldsworthy, *Gospel-centered Hermeneutics*, 65-66.

²⁸⁴ See Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 21, 45, 62, 73, 122, 138, 245. This is a crucial question to ask for Bible interpreters and preachers, because Goldsworthy explains, “Only then can we ask how it makes real his rule over us, and makes real his presence with us so that we are conformed more and more to his image.” Goldsworthy, *Gospel-centered Hermeneutics*, 252.

²⁸⁵ Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 95.

²⁸⁶ Goldsworthy explains, “Once we imagine that we can somehow add to God’s grace or establish our righteousness by our deeds, we have in fact dragged God’s law down to our level of imperfection. If salvation is by faith in Christ plus some form of obedience, the gospel is diminished to the extent that we add to the principle of Christ alone.” Graeme Goldsworthy, *Gospel-centered Hermeneutics*, 171. See also *idem*, *Preaching the Whole Bible as Christian Scripture*, 80.

²⁸⁷ As Goldsworthy puts it, “We follow the New Testament in calling on people to live out the implications of the gospel, but we cannot urge people to actually live the gospel, for that was the unique work of Christ. The distinction between the gospel and its fruit in our lives is crucial.” He also adds, “To say what we

implications of the gospel of grace.²⁸⁸ In other words, “the ethics of the Bible are put out of perspective when they are given exclusive or prior claim over the grace of God.”²⁸⁹

How does one interpret a biblical text and remain faithful to the gospel of grace (or Jesus Christ)? The redemptive-historical approach, according to Goldsworthy, points preachers to the way that avoids moralizing legalism.²⁹⁰

According to Goldsworthy, salvation history and the gospel are inseparable, because the gospel’s framework is salvation history.²⁹¹ Salvation history is theological history and the history of the gospel.²⁹² This salvation history must be understood in the person and work of Jesus Christ, for salvation history is also the history of Jesus (historical Christ event).²⁹³ Jesus

should be or do and not link it with a clear exposition of what God has done about our failure to be or do perfectly as he wills is to reject the grace of God and to lead people to lust after self-help and self-improvement in a way that, to call a spade a spade, is godless.” Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 4 & 119.

²⁸⁸ See *ibid.*, 5-6.

²⁸⁹ *Ibid.*, 6. Also, Goldsworthy claims, “Good exegesis of a limited text without its wider context turned the text into law without any visible grace.” *Ibid.*, 20. Note: living in the grace of God does not mean freedom from responsibility but freedom to serve. The kingdom-people are called to live the kingdom-life in Christ through the empowerment of the Spirit. The response of the redeemed people to the call of the kingdom-gospel is by the grace of God a loving response to serve God-Creator-King. Cf. Peter K.P. Choy, *151 Follow-up Manual for New Believer*, Chinese ed. (Scarborough: CCIC, 2010), 29-30, 38, 47; Galatians 3:2-5, 5:1-6:10. N.T. Wright rightly expresses this kingdom-call as follows, “They [the people] must learn to live as God’s free people, giving up the habit of slavery...and learning the art of responsible, free living. To put it another way, if these people are to take redemptive responsibility for the whole creation, they must anticipate that by taking redemptive responsibility....” Wright, *After You Believe*, 92-93.

²⁹⁰ Goldsworthy claims, “By contrast, the redemptive-historical approach is more inclined to lead us to ask, ‘How does this event (or character) testify to Christ?’ Let us never forget that our existence is only properly defined in terms of our being either in Christ or outside of Christ. If we really want to know how a text testifies to our existence, it must do so via its testimony to Christ. That is basic to any Christian sermon.” Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 151.

²⁹¹ *Ibid.*, 80.

²⁹² *Ibid.*, 98.

²⁹³ Graeme Goldsworthy, *Gospel and Kingdom*, 17.

Christ is the climax of history,²⁹⁴ and in him the Old Testament expectations are found fulfilled.

Goldsworthy takes the kingdom of God as a controlling theme over other themes in the Bible,²⁹⁵ and this kingdom motif is expressed within the context of salvation history (cf. section 2.2.5). The kingdom of God means “God’s people in God’s place under God’s rule,”²⁹⁶ and the pattern of the kingdom at creation is expressed as “everything in creation relates perfectly, that is, as God intends it should be, to everything else and to God himself.”²⁹⁷ Since the fall of mankind, such perfect relation was ruined. Creation became a state of disorder. The aim of salvation, then, is to restore mankind to the kingdom of God in perfect relation to God and creation. As he claims, “Salvation is the whole process by which God restores his people and the creation to the kingdom. This means the regeneration of all things.”²⁹⁸ Regeneration (new creation), thus, is the key to understand Goldsworthy’s concept of the kingdom in relation to salvation history.²⁹⁹

This kingdom restoration (redemption) was first revealed in the history of Israel, from Abraham to Solomon, but it failed because of Israelite unfaithfulness to the covenant.³⁰⁰ At

²⁹⁴ This is true, but it is also a new age of the work of Holy Spirit in salvation-history as indicated in Acts.

²⁹⁵ For example, the content of covenant is understood as the kingdom of God, and it is one covenant that has different expressions in the context of salvation history. See Graeme Goldsworthy, *Gospel and Kingdom*, 47; *idem*, *According to Plan*, 192-193.

²⁹⁶ Graeme Goldsworthy, *Gospel and Kingdom*, 57.

²⁹⁷ Graeme Goldsworthy, *According to Plan*, 99.

²⁹⁸ *Ibid.*, 189.

²⁹⁹ As Goldsworthy states, “Redemptive revelation has shown the progress towards the regeneration or restoration of the kingdom of God. *Ibid.*, 202.

³⁰⁰ As Goldsworthy describes, “Immediately after the fall God begins his work of restoring the whole created order to its right relationship to himself. He acts on the basis of his covenant commitment to creation, and reveals his kingdom by election of certain people through whom he will work out his purpose.” He

this stage “this kingdom is by no means perfect but it displays all elements of the kingdom of God,”³⁰¹ for example, the exodus, the temple, the Davidic kingship, and so on. During the period of declining kingdoms of the North and the South, under judgement, the prophetic message speaks of Israel’s kingdom in history as only a shadow of the future kingdom to come,³⁰² and it focuses on an eschatological aspect of salvation for the people. The Old Testament, thus, concludes with an expectation on the promised kingdom to come.³⁰³ Only in the presence of Jesus Christ, does the final Word of God inaugurate the kingdom of God on earth, and the Old Testament expectations and promises are found fulfilled in him. Only through Jesus’ death and resurrection are there the new exodus, the new temple, the new creation, and the regeneration of all things.³⁰⁴ And he will bring in the era of consummation as he returns in glory.³⁰⁵

In this sense, the kingdom of God is expressed within the framework of salvation history. This expression is summarized as follows: the kingdom pattern established in the creation (i.e. Eden served as the prologue to salvation history), the kingdom revealed in

continues, “The pattern of redemption and the kingdom of God as revealed in the history of Israel from Abraham to Solomon is complete. But now the inability of Israel to be faithful to the covenant leads to a decline in the kingdom. Once again the reality of the fall is shown to such a degree that it is clear that the kingdom of God has not yet come.” G. Goldsworthy, *According to Plan*, 118, 185.

³⁰¹ Graeme Goldsworthy, *Gospel and Kingdom*, 48.

³⁰² Graeme Goldsworthy, *According to Plan*, 186; *idem*, *Gospel and Kingdom*, 48.

³⁰³ Graeme Goldsworthy, *According to Plan*, 198.

³⁰⁴ According to Tremper Longman III and Daniel Reid, Jesus Christ who came as the divine-warrior conquered the comic powers and evil through his death and resurrection. See T. Longman III and D. Reid, *God is a Warrior*, 91-135.

³⁰⁵ Goldsworthy explains, “The promises of the Old Testament add up to the regeneration of all things. This is a re-creation of the kingdom in which God, his people and the created order exist in perfect harmony, perfectly fulfilling their respective roles. The strategy of salvation then is that God restores the kingdom by Christ, through the work of Christ, and actually in the person of Christ. In a representative way, Christ the God-man is the regeneration of all things.” Goldsworthy, *According to Plan*, 207.

Israel's history (epoch one in salvation history: the kingdom promised; the redemptive act-exodus), the kingdom revealed in prophetic eschatology (epoch two in salvation history: the kingdom foreshadowed; the redemptive act- prophetic promise of salvation), the kingdom revealed and fulfilled in Jesus Christ (epoch three in salvation history: the kingdom at hand and consummated; the redemptive act- Jesus' life, death, resurrection, and his return).³⁰⁶

Goldsworthy speaks of a "macro-typology" in which he sees that the correspondence does not apply only to facts, persons, events, and institutions, but to entire epochs within salvation history.³⁰⁷ This indicates that the entire salvation history of epoch one (the kingdom in Israel's history) is confirmed by the latter epoch (the prophetic eschatology) and fulfilled in Christ.³⁰⁸ In this sense, all aspects of salvation history in the Old Testament reflect a typological relationship to Christ. This implication is crucial to Goldsworthy because it fits the thesis of his work, that is, "All texts in the whole Bible bear a discernible relationship to Christ and are primarily intended as a testimony to Christ."³⁰⁹ This also leads to "the application of the meaning of any text must proceed theologically via the application it has to

³⁰⁶ Graeme Goldsworthy, *Gospel and Kingdom*, 49; *idem*, *According to Plan*, 208; Goldsworthy comments, "...the history of redemption is not simply a gradual unfolding of the truths of the kingdom, a dawning of the light, but rather a series of stages in which the kingdom, and the way into it, are revealed. In each stage all the essential ingredients of the kingdom are given expression, but each successive stage builds on the former until the full revelation of the gospel is achieved." Goldsworthy, *Gospel and Kingdom*, 49-50.

³⁰⁷ Graeme Goldsworthy, *Gospel-centered Hermeneutics*, 248.

³⁰⁸ Graeme Goldsworthy delineates that macro-typological relationship between the epochs as follows, "In this epoch [the kingdom in Israel's history] the type is established in that there is a progressive building up of the pattern of salvation beginning with Abraham and reaching a climax with Solomon and the temple. In the second epoch [the kingdom in prophecy], when the history of Israel no longer develops salvation but rather expresses judgement, the prophets are the focus for the projection of a future salvation. They confirm the typology of the historic epoch by using the categories of that epoch as the pattern for the future glorious epoch. Finally, [the kingdom fulfilled in Christ] the New Testament declares that what was foreshadowed in salvation history and promised by the prophets is fulfilled in the antitype, Christ." Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 112.

³⁰⁹ *Ibid.*, 113.

Christ. This is a principle that stands firmly on the fact that the whole of Scripture testifies to Christ.”³¹⁰

Goldsworthy’s gospel-centred approach to redemptive-historical preaching is built on a sound and deep theological reflection of the whole Scripture. Among the four, he presents a more comprehensive description of salvation history that reflects the very essences of salvation history. His emphatic argument for the understanding of biblical text in light of the gospel should demand the attention of every serious preacher, because the progressive revelation must be interpreted in light of the person and work of Christ in terms of the gospel.

In addition, Goldsworthy’s focus upon the kingdom concept is very helpful in integrating the biblical message for the whole Scripture. For example, he presents a theology of the kingdom of God, in which every epoch of the salvation history is well connected together, forming a grand kingdom-story of God. A coherent message about God and God’s kingdom in the Bible is clearly demonstrated in his work.³¹¹

However, Goldsworthy like the other three *does not give a prominent discussion of the significant role of Holy Spirit* in salvation history and the kingdom of God. According to Luke-Acts, the Holy Spirit plays a decisive role for the formation of the eschatological community and the empowerment of the people of God for mission within the salvation history.³¹² John in his gospel clearly points out that the Holy Spirit continues the work of salvation, and makes the presence of the Lord realized in the community of faith when Jesus

³¹⁰ Ibid.

³¹¹ Bruce Waltke also makes a successful case for developing a theme of kingdom throughout the whole Scripture in the context of salvation history. See Bruce Waltke, *An Old Testament Theology*, 143-169.

³¹² Richard Hays explains, “Just as Jesus was anointed by the Spirit to bring good news to the poor, so in Acts the church is anointed by the Spirit to proclaim the gospel to all nations. The outpouring of the Spirit at Pentecost is the event that empowers the church to continue Jesus’ work.” Richard Hays, *The Moral Vision of the New Testament: A contemporary Introduction to New Testament Ethics* (NY: HarperCollins, 1996), 121.

is with the Father.³¹³ This seems to indicate a replacement of Jesus by the Holy Spirit with the continuation of God's redemption in the interim between the ascension and coming of the Lord (John 14:16-18). Jonathan Wilson well illustrates the point, stating:

...the story of the kingdom does not end with the story of Father and Son. The story of the kingdom continues as the story of the Father, Son, and the Holy Spirit. As the loving Father sends the Son, so also the Holy Spirit is sent. ...In one way, the story of the Spirit is the story of the church. As the Spirit comes upon disciples at Pentecost, the church is empowered to fulfill the mission that Jesus gave it. In another way, the story of the Spirit is the story of the continuing reality of the kingdom [and the Lordship of the Spirit, 2 Cor. 3:17-18]. As the Spirit works in the world, the kingdom that Jesus established and revealed continues to redeem humanity today.³¹⁴

Studying from a Pauline perspective, Gordon Fee affirms the significance of Holy Spirit for the new covenant in salvation history, saying, "...for Paul, Christ has made the new covenant effective for the people of God through his death and resurrection; but the Spirit is the key to the new covenant as a fulfilled reality in the lives of God's people."³¹⁵

2.3.5. Overall Comments

As approaches to biblical interpretation and preaching, these four models seek to respect the immediate context of individual text, as well as stressing the need of exploring the broader context of the preaching text, such as its salvation historical context. This is an important reminder to preachers, because an individual text must be understood in the light of the whole Bible and its redemptive history of God.³¹⁶ This approach certainly offers a wider perspective for preachers from which to understand the true meanings of the text, in

³¹³ See Max Turner, "Holy Spirit," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, & Graeme Goldsworthy (Downers Grove: IVP, 2000), 555-556.

³¹⁴ Jonathan R. Wilson, *God So Loved the World*, 76.

³¹⁵ Gordon D. Fee, *Paul, the Spirit, and the People of God*, 16.

³¹⁶ Bryan Chapell does not specifically state it, but his discussion seems to imply that. See Chapell, *Christ-centered Preaching*, 275-276.

particular God's redemptive purpose for his people who now stand at a point between the ascension and the return of Christ.

All four authors stress the preaching of the event of Christ in a redemptive-historical perspective. This approach is welcome because Christ is the focal point of salvation history. In him, the Old Testament promises are fulfilled. But is redemptive-historical preaching all about preaching the person and event of Christ only? Certainly not! The spectrum of content could be the larger salvation history. It could be a preaching of God's saving story in relation to the whole creation with a perspective on kingdom-theology.³¹⁷ The people (the new creation/new Israel in Christ through the Spirit) are called "to bear God's image and Israel's call to be the light of the world,"³¹⁸ to fulfill the vocation of royal priesthood by carrying the Creator's purpose for the whole creation,³¹⁹ to be agents of the kingdom, and "to witness to him [Christ] as king and to the reality of his kingdom."³²⁰ This understanding seems to offer a more-complete biblical perspective for preaching a redemptive-historical message and its kingdom-vocation implemented through the empowerment of Holy Spirit.³²¹

³¹⁷ N.T. Wright states the point, "But for the gospels themselves [the gospels in New Testament], that rescue of individuals (which of course remains a central element) is designed to serve a larger purpose: God's purpose, the purpose of kingdom. And in God's kingdom human beings are rescued, are delivered from their sin, in order to take their place (as Jesus already called the disciples to take theirs) not only as receivers of God's forgiveness and new life, but also as agents of it. In other words: rulers and priests." Wright, *After You Believe*, 112. Also he points out the very essence of the kingdom gospel is, "...the belief that the living God, in fulfillment of his promises and as the climax of the story of Israel, has accomplished all this—the finding, the saving, the giving of new life—in Jesus [I prefer 'the giving of new life in the Spirit for the new era']." N.T. Wright, *Simple Christian*, 92.

³¹⁸ N.T. Wright, *The Challenge of Jesus*, 184.

³¹⁹ Cf. N.T. Wright, *After You Believe*, 85, 141, 219-255.

³²⁰ Ibid., 226. For a full discussion of living the kingdom life in Christ and fulfilling the mission of kingdom in a postmodern world, see N.T. Wright, *After you believe*, 101-284; *idem*, *The Challenge of Jesus*, 150-197; *idem*, *Surprised by Hope*, 189-289.

³²¹ N.T. Wright is right to state, "...the point of the Spirit is to enable those who follow Jesus to take into all the world the news that he is Lord, that he has won the victory over the forces of evil, that a new world has opened up, and that we are to help make it happen. ...The Spirit is given, in fact, so that the church can

Among the four, Sidney Greidanus shows the strongest passion for seeking a holistic approach to Scripture. His insistence of a historical-literary-theological approach to Scripture should be welcome by every biblical preacher, but only Graeme Goldsworthy best delineates the content of salvation history and its relation to the gospel of Christ/kingdom.

Comparatively speaking, Bryan Chapell's FCF approach is very practical to preaching a redemptive-focused sermon. His suggestion towards Christ-centred preaching is very helpful to preachers who devote themselves to a grace-driven sermon. Unlike others, Dennis E. Johnson, perhaps, makes the best argument for the necessity of preaching Christ from all the Scriptures.³²²

The four authors all stress the centrality of Christ in preaching despite their differences in Christological interpretation and homiletics. This is crucial to biblical preaching and teaching. As David L. Baker makes the point in the conclusion of his thesis, saying, "It [a theology of the whole Bible] would recognize the centrality of Jesus, the Christ of the Old Testament and of the New...who in his person and coming unites the two Testaments into one Bible."³²³ As a preacher of the whole Scripture, one must realize that Jesus Christ is the significant key to connecting and understanding both the Testaments, because he is the fulfillment of the Old Testament and the focal point in salvation history. For Goldsworthy and Greidanus, kingdom-theme and salvation history are inseparable. Preaching Christ is the kingdom-message because he is the king of the kingdom.

share in the life and continuing work of Jesus himself,...The Spirit is given to begin the work of making God's future real in the present. ...One key element of living as a Christian is learning to live with the life, and by the rules, of God's future world, even as we are continuing to live within the present one." Wright, *Simple Christian*, 122 & 124.

³²² See Dennis E. Johnson, *Him We Proclaim*, 62-97.

³²³ David L. Baker, *Two Testaments, One Bible*, 281.

However, the subject of Holy Spirit and his relation to Christ and the eschatological community within the context of salvation history are neglected in their discussion. This neglect, perhaps, results from their very emphasis on Christology without a balance with Pneumatology, and leads to an omission of church's mission in relation to the work of Holy Spirit in the new era of salvation history. Also a proper description of the kingdom-theology should honour the Lordship of the Spirit in Christian life (cf. 2 Cor. 3:17-18).

Regarding moralistic practice, all the authors view it negatively. Their preaching paradigms all point to the significance of grace in Christian living and formation, in particular Johnson and Chapell speak emphatically and passionately for a grace-focused approach. This commitment to preaching the grace of the gospel truly reflects a legacy of the Reformation (i.e. grace alone). Reformed preaching has a long history of speaking against moralistic practice.³²⁴ Does this tradition do justice to a biblical view of “works and grace”? Or does it just reflect a perspective of the Reformation like the case of “imputation of Christ’s righteousness”?³²⁵

Although a grace-focused message is essential to Christocentric and gospel-centred preaching, the aspect of human obedience and loyalty to faith should not be overlooked. The tension between law and gospel/works and grace should demand a discussion in view of Scripture, so that a more complete view of grace-focused message would be understood in terms of the gospel of Christ. This discussion will be addressed in the next chapter.

Given this evaluation, this researcher believes that a combination of the four paradigms best presents a more holistic and effective redemptive-historical preaching. It is

³²⁴ Cf. Dennis E. Johnson, *Him We Proclaim*, 47-48.

³²⁵ See N.T. Wright's book *Justification*.

the model that embraces all historical, literary, and theological approaches to Scripture and that properly presents a kingdom-gospel perspective of salvation history in that the Christ event and the person and work of the Holy Spirit are stressed. Therefore, this researcher proposes that a redemptive-historical preaching approach that emphasizes the aspect of Christocentricity (remember: a Christocentric message is also a grace-based focus) and the significant role of Holy Spirit in eschatological living could be a preaching paradigm for the hypothesis.

2.4. Preliminary Conclusions

The quest of this chapter was to examine redemptive-historical preaching, an application of salvation history to preaching. First, this researcher explored the subject of salvation history, and found that the salvation historical approach to Scripture³²⁶ is a legitimate method for constructing a biblical theology because it best reflects the overarching message of the whole Bible, and it values both “the unity and diversity of Scripture” and the centrality of Christ in hermeneutics. The kingdom of God expressed within the context of salvation history is the most convincing way to biblical interpretation and preaching. This approach is best illustrated through the work of Graeme Goldsworthy among the four.

Then, after exploring the four recent models of redemptive-historical preaching, this researcher found evidence that would demonstrate that redemptive-historical preaching emphasizes a Christocentric (or a theocentric)³²⁷ approach to preaching,³²⁸ affirming the

³²⁶ Here this researcher means the recent salvation history approach after the year of 1960s. Sidney Greidanus indicates that there are some shortcomings of salvation history of the 1930s and 1940s, for example, a tendency of ignoring the immediate context of the text. For a full discussion, see Sidney Greidanus, “Redemptive History and Preaching,” 13-14.

³²⁷ This researcher agrees with the view of Sidney Greidanus that Christocentric preaching is theocentric, and theocentric preaching must be Christocentric (see section 2.3.3).

significance of God's redemptive work in Christ. Preaching the person and work of Christ in terms of the gospel is a biblical and apostolic way of preaching.

However, this researcher supposes that redemptive-historical preaching could be more than preaching the event of Christ but also God's salvation-plan-in history for the whole creation and his covenant people in Christ through the work of Holy Spirit.

The Christocentric-redemptive preaching insists that the grace of God in Christ is sufficient for all aspects of Christian life, and it helps keep the people of God from anthropocentric practice. This is biblically true, but the Scripture also expresses the necessity of human obedience in Christ. Believers in the new covenant are called to keep in step with the Spirit daily (Gal. 5:13-6:10). It is because part of God's grace includes the provision of his Holy Spirit, just as it includes the provision of his Son, Jesus Christ. This moral dilemma in Christian life will be explained in the next chapter.

From the above discussion, this researcher suggests that the redemptive-historical preaching approach that stresses Christocentricity, divine grace, and the role of the Holy Spirit could provide the most effective solution to a misguided moralism appearing in the Chinese Christian community.

³²⁸ Even each individual author has different expressions for what preaching Christ from all of Scriptures means.

CHAPTER 3: BIBLICAL AND THEOLOGICAL FOUNDATIONS

3.1. Introduction

In chapter two, this researcher examined redemptive-historical preaching and its various forms. At the conclusion, these points are to be highlighted: redemptive-historical preaching stresses Christocentric and gospel-centred rather than anthropocentric perspective; moralism is spoken of negatively; all four preaching paradigms (i.e. Johnson's, Chapell's, Greidanus' and Goldsworthy's) see grace in God's redemption as a significant aspect to Christian formation. However, the discussion of the subject of Holy Spirit in relation to Christian obedience has been neglected in these preaching paradigms and needs to be explored for a better understanding of the thesis of this paper. In other words, generally speaking, the authors of the four preaching paradigms fail to emphasize properly that sanctification in/by the Spirit is a significant part of God's redemptive-historical purpose.

Therefore, the primary concern of this chapter is to look at the "what" and "how" of the role of Holy Spirit in Christian formation in accordance with the message of Galatians,³²⁹ in particular 5:13-18, with a focus on two imperatives (*douleuō* and *peripateō*). Paul demonstrates that redemptive-historical preaching can only proceed with the direct aid of the Holy Spirit, both in terms of discerning the meaning of Scripture and also applying this truth

³²⁹ Gordon Fee is right to argue that Paul's own emphasis on the role of the Holy Spirit involves all aspects of everyday life, and he comments, "Soteriologies that are insufficiently attentive to the decisive work of the Holy Spirit will be incapable of generating 'spiritual formation' in the Pauline sense." So discussing the subject of Christian formation without paying attention to the Holy Spirit and his work will become "a feeble human project." Gordon Fee, "On Getting the Spirit Back into Spirituality," in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey P. Greenman and George Kalantzis (Downers Grove: IVP Academic, 2010), 42. In Galatians Paul discusses the role of the Spirit and his substantial work in Christian formation. Paul's message in the letter will make a prominent contribution to the study of this subject.

to human lives. The goal of redemptive-historical proclamation is obedient living “in Christ,” which is only possible through the direct work of the Holy Spirit both in salvation and sanctification. Paul expresses this divine-human interaction in his letter to the Galatians. The issue of the true relationship between works and grace in view of the gospel and the question of whether the grace of God in salvation excludes the believer’s responsibility will be addressed.

In order to comprehend the subject matter, this researcher will first explore the occasion and Paul’s argument in the first part of the letter,³³⁰ and then exposit the focused passage and its relation to the context of Galatians, particularly in view of a socio-historical-theological perspective.³³¹ Galatians has been considered as one of Paul’s very significant epistles,³³² and its message illustrates the essence of the gospel of Jesus Christ according to Paul. Exploring the letter, inevitably, will include some discussion of the “New Perspective(s) on Paul” and some hotly debated terms, such as the “works of law,” the “law of Christ,” and more. This makes the discussion of Galatians not easy and this chapter long, but the result of this study will contribute prominently toward perspective for the demonstration of the hypothesis.

³³⁰ For the interpretation of New Testament Epistles, occasional, historical and literary contexts play a very significant role. See Gordon Fee, *How to Read the Bible for All Its Worth*, 3rd ed. (Grand Rapids: Zondervan, 2003), 55-67.

³³¹ For example, the study of “works of law” and “honour and shame” in their historical and social contexts contributes much to the recent interpretation of the message of Galatians. Also Paul’s theological argument in Galatians plays a prominent role in understanding the points of his epistle. This socio-historical-theological approach does not mean that this researcher will neglect the rhetorical features in Galatians and the traditional historical-grammatical approach. For the discussion of interpreting Galatians in view of a socio-historical perspective, consult Moisés Silva, *Interpreting Galatians: Explorations in Exegetical Method*, 2nd ed. (Grand Rapids: Baker Academic, 2001), 101-112; Mark D. Nanos ed., *The Galatians Debate* (Peabody: Hendrickson, 2002), xi-xv.

³³² Rikk Watts sees Galatians as a critically important document because it tells the nature of the gospel and the basis of believers’ relationship to God. Watts, *BIBL502: New Testament Foundations*, Class Notes (Vancouver: Regent College, 2004), 86.

3.2. The Occasion of Galatians

The letter of Galatians was written by the Apostle Paul,³³³ to the churches of Galatia.³³⁴ The occasion of the letter was as follows: Paul somehow received the news that his converts were in a crisis of faith.³³⁵ Trouble-makers or agitators³³⁶ (1:7; 5:10, 12), who might be outsiders of the churches,³³⁷ were persuading the Galatians to accept a gospel other

³³³ Pauline authorship is assumed in this paper because most scholars agree that Paul wrote the letter (perhaps, with a help of amanuensis). Cf. D. A. Carson, Douglas Moo, and Leon Morris, eds. *An Introduction to the New Testament* (Grand Rapids: Zondervan 1992), 290; W.G. Kümmel, *Introduction to the New Testament*, trans. Howard Clark Kee (Nashville: Abingdon Press, 1975), 304; Richard N. Longenecker, *Galatians*, WBC (Dallas: Word Books, 1990), lvii-lxi; Douglas Moo, *Galatians*, BECNT (Grand Rapids: Baker Academic, 2013), 1.

³³⁴ Commentators hold different views on interpreting the churches of Galatia. It is either ethnic Galatians (the North Galatian theory) or the peoples in the Roman province which included the ethnic Galatians and the peoples of Pisidia, Phrygia, and Lycaonia (the South Galatian theory). For a general discussion of the matter, see D. A. Carson, Douglas Moo, and Leon Morris, eds. *An Introduction to the New Testament*, 290-293; Thomas R. Schreiner, *Galatians*, ZECNT (Grand Rapids: Zondervan, 2010), 22-29; G. Walter Hansen, *Galatians*, IVPNTC (Downers Grove: IVP, 1994), 16-17. The letter was probably written in 48 C.E. if the South Galatian hypothesis is taken and if the Jerusalem Council occurred after the letter was written. Note that the North Galatian theory requires a date after the council event, but the South Galatian theory may take a date between 48 and 56 C.E. (e.g. W. Hansen suggests the date as in 56 C.E.). Cf. also Moisés Silva, *Interpreting Galatians*, 129-139. A brief and good summary of the issue is found in Brad Eastman, *The Significance of Grace in the Letters of Paul*, SBL 11 (New York: Peter Lang Publishing, 1999), 93-94 n.1.

³³⁵ As F.F. Bruce stated, “We do not know how precisely Paul learned of the trouble-makers’ activity in Galatia—whether by letter, or by first-hand information brought by a visitor or visitors from there, or at second hand.” F.F. Bruce, *The Epistle to the Galatians*, NIGTC (Grand Rapids: Eerdmans, 1982), 20.

³³⁶ The traditional term, “Judaizer,” is not preferable, because it connotes various meanings in the modern usage. See James Dunn, *The Epistle to the Galatians*, BNTC (Peabody: Hendrickson, 1993), 9 n.2; Gordon D. Fee, *Galatians*, PC (Dorset: Deo Publishing, 2007), 6. However Scot McKnight prefers the term but with a clear definition of it as follows: “...to refer, not to Jews in general, but to a specific movement in earliest Christianity that believed conversion to Christ also involved a further conversion to their (Pharisaic) form of Judaism.” S. McKnight, *Galatians*, NIVAC (Grand Rapids: Zondervan, 1995), 21. Unlike others, Thomas Schreiner argues for the traditional view and suggests that those trouble-makers were Christian Judaizers who wanted to observe a Jewish way of life prescribed by the Torah, *Galatians*, ZECNT, 39-40.

“Agitators” in the context of Galatians means those who were trying to get Gentiles to become Jews (to “Judaize”, *joudaizein*). See N.T. Wright, *Justification: God’s plan & Paul’s Vision* (Downer Grove: IVP Academic, 2009), 112-113; R. Longenecker, *Galatians*, WBC, 78; Frank Thielman, *Paul and the Law: A Contextual Approach* (Downers Grove: IVP, 1994), 121.

³³⁷ It is possible that the trouble-makers were from the local synagogues in the Galatian cities. Larry Perkins, “Introduction to Galatians” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminars, Langley, BC, January 9, 2012).

than the original one which they had received from Paul (1:6-7). The identity of these agitators has been a controversial debate among scholars, but the internal evidence of Galatians seems to indicate that they, at least, were Jewish Christians (but not the Gnostics),³³⁸ who most likely had a close association with Jerusalem,³³⁹ or that they might represent a general tendency among those Jews in Galatia that had become Christians. These trouble-makers questioned the apostleship of Paul and perhaps claimed their authority from Jerusalem in order to validate their gospel.³⁴⁰

Furthermore, the trouble-makers, who are likely considered as a single group of opponents,³⁴¹ imposed upon the Galatians, the non-Jewish Christians, the need to observe some elements of the Jewish law, pre-eminently circumcision³⁴² and some liturgical elements in order to become full members of God's eschatological covenant community. They also

³³⁸ See James Dunn, *Galatians*, BNTC, 9-11; R. Longenecker, *Galatians*, WBC, lxxxix-xcv; Thomas R. Schreiner, *Galatians*, ZECNT, 39-52. Also cf. Thomas Schreiner's argument against Mark Nanos' proposal that those influencers (agitators) were not believers of Christ. T. Schreiner, *Galatians*, ZECNT, 51-52.

³³⁹ Richard Longenecker reaches a conclusion that those agitators were coming from Jerusalem, *Galatians*, WBC, xcv. James Dunn argues that the agitators were either from Antioch or Jerusalem. See J. Dunn, *Galatians*, BNTC, 19. Their conclusion seems overstating, because the letter itself does not state explicitly where the trouble-makers were from. Interpreters should not go too far on this matter. From the letter itself, Paul's argument seems to reflect that those agitators claimed their authority from and somehow claimed to have a close relationship with Jerusalem. This is all this researcher will say for this issue.

³⁴⁰ In his "Mirror-reading a Polemical Letter," John Barclay has an excellent discussion of the circumstances of the crisis in Galatians. For example, he reminds that not "every statement by Paul is a rebuttal of an equally vigorous counter-statement by his opponents", something that an interpreter might easily assume in reading the letter. John Barclay, "Mirror-reading a Polemical Letter: Galatians as a Test Case," in *The Galatians Debate*, ed. Mark D. Nanos (Peabody: Hendrickson, 2002), 372. Barclay also offers seven appropriate criteria for reading a Polemical letter like Galatians. They are: type of utterance, tone, frequency, clarity, unfamiliarity, consistency, and historical plausibility, and these criteria can serve as general guidelines for interpreting Galatians. For full discussion, see John Barclay, "Mirror-reading A Polemical Letter," 376-378.

³⁴¹ The two-front theory of opponents or any similar views, which argue for two distinctive groups of opponents in Galatian churches, seems unconvincing. See T. Schreiner, *Galatians*, ZECNT, 40; R. Longenecker, *Galatians*, WBC, xcix.

³⁴² Why circumcision? It was because circumcision was a symbol that spoke of family identity (the member of the covenant people). N.T. Wright, *Paul for Everyone: Galatians and Thessalonians* (London: SPCK, 2002), 21. Cf. J. Dunn, *Galatians*, BNTC, 16.

argued that keeping those Jewish laws was a supplement to the salvation of Christ³⁴³ and a perfection to the salvation they received, rather than “by faith only” and “by the Spirit.”³⁴⁴ The key implication of this law-keeping reflected a “definite nationalistic-racial bias”³⁴⁵ that marked off Jewish Christians from Gentile Christians, and assumed that Jewish identity was a necessity for Gentiles to have full participation in the Messianic covenant people of God.

Perhaps, due to a loss of social identity,³⁴⁶ the community was encountering some ethical issues,³⁴⁷ and some (assuming that they only had the Old Testament from which to preach Christ) might have thought that keeping the law would demonstrate themselves as the true covenant people of God at the end of time.³⁴⁸ Thus, the Galatians found the message of the agitators attractive.³⁴⁹

³⁴³ The issue in Galatians was not “how individuals get saved,” because both the Galatians and their opponents already believed in Christ. To read the letter with the lens of Reformation (seeing justification by faith as the issue of the whole letter) should be avoided.

³⁴⁴ Robert Jewett’s proposal of the Zealot movement in the late forties and early fifties in Palestine might explain the motivation of those missionaries. See R. Jewett, “The Agitators and the Galatian Congregation,” in *The Galatians Debate*, ed. Mark D. Nanos (Peabody: Hendrickson, 2002), 334-347. But this position is questioned by John Barclay and Thomas Schreiner. See John Barclay, “Mirror-reading A Polemical Letter,” 369; T. Schreiner, *Galatians*, ZECNT, 41-42. Despite his argument above, Jewett seems right to argue that those agitators did not oppose Paul & his teaching directly but offered a completion to it.

³⁴⁵ According to Scot McKnight, it is a form of cultural imperialism. S. McKnight, *Galatians*, NIVAC, 24-25. Cf. also John Barclay, *Obedying the Truth: Paul’s Ethics in Galatians* (Vancouver: Regent College, 1988, 2005), 239.

³⁴⁶ Walter Hansen proposes: the Galatians felt a loss of identity in that their new faith in Christ excluded them from both pagan temples and Jewish synagogues. Thus they “sought identification with the Jewish people—God’s people—by observing the Law.” Hansen, *Galatians*, IVPNTC, 15.

³⁴⁷ From 5:13-21, R. Longenecker concludes that the Galatians were “having ethical problems or were acutely conscious of ethical failures.” For this reason, opponents’ Jewish nomistic lifestyle, “a straightforward and seemingly God-honouring solution,” became attractive to the new converts. R. Longenecker, *Galatians*, WBC, xcvi. However, John Barclay argues that moral confusion, not libertinism was the underlying issue behind chapter 5 & 6 in Galatians. See John Barclay, *Obedying the Truth*, 68-72, 218. For more discussion, see section 3.4.1 in this chapter.

³⁴⁸ Evidence from 4QMMT seems to indicate that the point of keeping the law (halakhic precepts) in the Second-temple period was to mark out Jews as the true covenant people of God, the eschatological community, from pagans and even from other Jews. Cf. N.T. Wright, “4QMMT and Paul: Justification, ‘Works,’ and Eschatology” in *History and Exegesis: New Testament Essays in Honor of Dr. E. Earle Ellis for His 80th Birthday*, ed. Aang-Won (Aaron) Son (New York and London: T & T Clark, 2006), 116 & 129.

3.3. A Brief Summary of Paul's Argument in Galatians 1:1-5:12³⁵⁰

In response to the urgent crisis of the churches of Galatia, Paul starts his letter with an unusual salutation (in comparison to the other letters of Paul, e.g. Rom. 1:1; Phil.1:1), stressing himself as the apostle who was directly appointed from Christ, and emphasizing the gospel of Christ (1:1-9).³⁵¹ This also anticipates the forthcoming argument of the letter as he then expresses his astonishment that the Galatians are following another gospel, and he

³⁴⁹ Douglas Moo is aware that the attraction to the agitators' message involves both social and personal aspects. See D. Moo, *Galatians*, BECNT, 21-22 n.28.

³⁵⁰ It is true that a clear progression or sequence for Galatians' structure is difficult to trace. F.F. Bruce, "Galatians, Epistle to the," in *New Bible Dictionary*, 3rd ed., ed. I. Howard Marshall, A.R. Millard, J. I. Packer, & D.J. Wiseman (Downers Grove: IVP, 1996), 392. Traditionally, interpreters have divided Galatians into three general sections: chap. 1-2 (historical in character); chap. 3-4 (theological); and chap. 5-6 (hortatory). Recently Hans Dieter Betz's proposal, which takes Galatians as classical forensic rhetoric, has launched a new chapter in the study of the letter, especially his rhetorical aspects. Cf. Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress, 1979), 14-25. Undoubtedly, Betz's work indicates that Galatians is a carefully written document. See Thomas Schreiner's comments on it, *Galatians*, ZECNT, 53.

However, many scholars have criticized the insufficiency of Betz's work, and are hesitant about taking the entire Galatians as forensic rhetoric. For instance, F. F. Bruce questioned whether Paul, in an urgent crisis of Galatians' situation, would be consciously constructing the letter according to the conventions of rhetorical school, *Galatians*, NIGTC, 58. Moisés Silva rightly reminds us, stating, "Keep in mind that we do not even know for sure whether Paul composed his letters on the basis of a conscious outline or whether he wrote more or less extemporaneously." M. Silva, *Interpreting Galatians*, 96. Gordon Fee shows a great hesitation to Betz's rhetorical analysis of the letter, because Betz's work does not give sufficient attention to the fact that Galatians was written as a letter. Gordon D. Fee, *Galatians*, PC, 6-7. Also, even rhetorical critics do not agree with respect to the rhetorical features of the letter. For various forms proposed by rhetorical critics, cf. Mark D. Nanos ed., *The Galatians Debate*, 3-113. James Dunn well comments on the issue, saying, "...there is a danger that too much emphasis on rhetorical considerations may blur the extent to which the letter is driven by theological logic and passion." J. Dunn, *Galatians*, BNTC, 20.

Walter Hansen in his thesis has made a strong argument that Galatians seems to be a mixture of forensic and deliberative rhetoric within a "rebuke-request" form of letter in accordance with the Hellenistic letter tradition. See G. W. Hansen, *Abraham in Galatians: Epistolary and Rhetorical Contexts*, JSNT Sup 29 (Sheffield: Sheffield Academic Press, 1989), 22-71; *idem*, *Galatians*, IVPNTC, 22-24. Also cf. R. Longenecker, *Galatians*, WBC, c-cix.

The evidence seems best to affirm that the entirety of Galatians does not conform to any particular type of ancient documentation precisely (cf. Douglas Moo, *Galatians*, BECNT, 63), but it does reflect some rhetorical and epistolary features. R. Longenecker seems right to conclude that Galatians is a combination of Hellenistic epistolary structures, Greco-Roman rhetorical forms, Jewish exegetical procedures, and Christian soteriological confessions. See R. Longenecker, *Galatians*, WBC, cxix. For a brief and fair discussion of literary analysis and the outline of Galatians, see Moisés Silva, *Interpreting Galatians*, 90-100.

³⁵¹ Cf. N.T. Wright, *Paul for Everyone*, 5-6.

pronounces a double curse on those who preached the false gospel to the Galatians (1:6-9).³⁵²

In the narrative, Paul defends his apostleship to the Gentiles as neither from human origin nor from human source (Jerusalem), but from Jesus Christ himself (1:11-12, 16).³⁵³ For this reason, his apostleship, gospel and mission to Gentiles have been recognized by the primary leaders of Jerusalem (2:9).

By the telling of the incident at Antioch (2:11-14), his confrontation with Peter, Paul shows his loyalty to the truth of the gospel and affirms his apostolic role in the gospel. He first introduces the underlying issue in the churches of Galatia.³⁵⁴ The issue is whether

³⁵² Note that in the verses before these, Paul does not say a prayer of thanksgiving for the congregation as he usually does in other letters. Rather, he states verses 4-5 which is a very significant reminder to the Galatians that the truth of the gospel is about the significant death & resurrection of Jesus Christ (presumably, death & resurrection do not have separable significance to Paul. See J. Dunn, *Galatians*, BNTC, 35). N.T. Wright well captures the essence of these verses, saying, "According to Paul, Jesus' death and resurrection mean that this God [the true God raised Jesus from the dead] is now building a new family, a single family, a family with no divisions, no separate races, no one-table-for-Jews-and-another-for-Gentiles nonsense." *Paul for Everyone*, 6.

³⁵³ Note that the defence of Paul's apostleship and his gospel are intertwined in the letter. As N.T. Wright reminds that the key things Paul is talking about here are the gospel and his apostleship. N.T. Wright, *Paul for Everyone*, 5-6.

³⁵⁴ This researcher is convinced that the underlying issue of the incident at Antioch was not food laws but the status issue, and that this passage (2:11-21) is the key context for understanding Paul's following arguments throughout the letter. N.T. Wright makes a reasonable argument for it. See N.T. Wright, *Justification*, 111-140. This paper adopts N.T. Wright's thesis in general, that is, "The context and argument of Gal. 3:1-4:11, like that of Gal. 2:11-21, is all about God's strange but single plan for the family of Abraham, now accomplished in the apocalyptic events of the faithful Messiah's death and resurrection, generating a single family who are characterized by faith, and who through baptism have left behind their old solidarities to discover their inheritance as Abraham's children, God's children." N.T. Wright, *Justification*, 132. Martin G. Abegg Jr.'s study of 4QMMT also affirms the status issue in Galatians. See M.G. Abegg Jr., "4QMMT, Paul, and 'Works of the Law'," in *The Bible at Qumran: Text, shape, and Interpretation*, ed. Peter W. Flint (Grand Rapids: Eerdmans, 2001), 203-216. Cf. also James Dunn, "4QMMT and Galatians" in *The New Perspective on Paul*, rev. ed. (Grand Rapids: Eerdmans, 2005), 342-343.

Also cf. Mark D. Nanos, "What Was at Stake in Peter's 'Eating with Gentiles' at Antioch?" in *The Galatians Debate*, ed. Mark D. Nanos, 300-318. In which Nanos argues that the issue of eating with the Gentiles was *the way* that these Gentiles were being identified at these meals. For a different view, see James Dunn, "The Incident at Antioch," in *The Galatians Debate*, ed. Mark D. Nanos, 199-234. Dunn argues that the Gentile believers in Antioch already observed the basic food laws of the Torah before the arrival of the men from James. To those men, this observance was a minimal level of Torah observance and it was unacceptable. In his argument, Dunn even brings in the issue of ritual purity and tithing. Thomas Schreiner rejects Dunn's view and argues that Peter actually ate unclean food at the table-fellowship, *Galatians*, ZECNT, 141-142. Schreiner's view is also unconvincing because evidence from some ancient documents indicates that it was possible to be an observant Jew (keeping the dietary laws) and meanwhile to share a table with Gentiles in the first century. See Ann Jervis, *Galatians*, NIBC (Peabody: Hendrickson, 1999), 65-66 n.2:12.

Gentile Christians need to become Jews in order to belong to the people of God. Peter's withdrawal from table-fellowship³⁵⁵ with Gentile Christians and his influence upon those Jewish-Christian leaders agitated Paul, because their withdrawal implied that the Gentile Christians needed to be circumcised in order to be full members of God's family. For Paul, this behaviour had put the truth of the gospel in jeopardy.³⁵⁶ Standing for the truth and picking up from 2:5, Paul in 2:15-21 indicates the thesis of his argument as follows: A person is not justified by the "works of law" (*ergōn nomou*)³⁵⁷ but by faith in or the faithfulness of

³⁵⁵ N.T. Wright rightly states, "Eating with people is one of the most powerful symbols of association. Just as circumcision is a symbol which speaks of family identity, so is table-fellowship." Wright, *Paul for Every One*, 21.

³⁵⁶ As Walter Hansen describes, "To put it simply, Peter's separation had violated his own conviction that the racial division between Jews and Gentiles should not exist in the church. As a consequence of his separation, Gentiles were not admitted to table fellowship with Jews in the church. And the only way for them to gain admission was to become Jews [presumably through the observance of the works of the law]." W. Hansen, *Galatians*, IVPNTC, 67.

For the truth of the gospel, N.T. Wright explains, "Here the 'truth' in question is not simply a set of correct propositions, but an entire worldview, seen graphically in its characteristic praxis. Paul's reconstrual of the Jewish worldview necessarily involved one aspect of praxis which broke the bounds of previous Jewish ways: those who hailed the Messiah Jesus as their Lord formed a single family, whose common table functioned as a vital symbol. Remove that symbol, cease that praxis, and the entire worldview is under threat." See N.T. Wright, "Gospel and Theology in Galatians," in *Gospel in Paul: Corinthians, Galatians and Romans for Richard N. Longenecker*, ed. L. Ann Jervis and Peter Richardson (Sheffield: Sheffield Academic Press, 1994), 222-239.

³⁵⁷ "Works of law" occurs in 2:16 (3x); 3:2, 5, 10. Most scholars agree that the phrase refers to the works of the Mosaic Law, and the genitive of the phrase can be understood as either subjective or objective. From a linguistic point of view, it is likely that the phrase means "doing what the law demands" or "actions performed in obedience to the law" in the objective sense. See Douglas Moo, *Galatians*, BECNT, 158 & 175; *idem*, "'Law,' 'Works of the Law,' and Legalism in Paul," *WTJ* 45 (1983): 96. Some scholars in the past argued for the significance of the presence and absence of the article with *nomou*; however, modern scholarship has rejected this proposal with good reasons. See Thomas Schreiner, *The Law and Its Fulfillment: A Pauline Theology of Law* (Grand Rapids: Baker, 1993), 33-34; D. Moo, "'Law,' 'Works of the Law,' and Legalism in Paul," 75-77; 馮蔭坤 (Ronald Y.K. Fung) 《加拉太書註釋》，卷上 (台北：校園，2008)，頁 527-528。 (A *Commentary on the Epistle to the Galatians*, vol.1 [Taipei: C.E.F., 2008], 527-528).

More importantly, recent scholarship agrees that the phrase Paul uses in Galatians has a significant parallel to the "works of law" discussed in 4QMMT. For discussion, see Craig Evans, "Paul and 'Works of Law' Language in Late Antiquity" in *Paul and His Opponents*, ed. Stanley E. Porter (Leiden: Brill, 2005), 201-226; Joseph A. Fitzmyer, "Paul and the Dead Sea Scrolls" in *The Dead Sea Scrolls After Fifty Years*, vol.2, ed. Peter W. Flint & James C. Vanderkam (Leiden: Brill, 1999), 614; N.T. Wright, "4QMMT and Paul: Justification, 'Works,' and Eschatology," 104-131; M.G. Abegg Jr., "4QMMT, Paul, and 'Works of the Law'", 203-216; James Dunn, "4QMMT and Galatians", 339-345. Dunn, Abegg, and Wright argue that the "works of law" in 4QMMT speaks of the issue of Jewish identity, and Evans suggests that it also plays a significant role in eschatological judgment and salvation.

According to James Dunn the underlying issue of Paul's argument in Galatians is "covenantal nomism." See James Dunn, "The Theology of Galatians," in *Pauline Theology*, vol. 1, ed. Jouette M. Bassler (Minneapolis: Fortress Press, 1991), 125-146. This phrase and its meanings were first introduced by E. P. Sanders. Cf. E. P. Sanders, *Paul and Palestinian Judaism* (Minneapolis: Fortress Press, 1977), 75 & 422. Scholars generally agree that covenantal nomism is a fair description of Jewish soteriology in the second temple period. Kent L. Yinger, *The New Perspective on Paul: An Introduction* (Eugene: Cascade Books, 2011), 12. For Dunn, the "works of law" does not refer to good works done as an attempt to gain righteousness, but it "was a way of describing the same covenantal-nomistic mind-set; that is, 'works of the law' refers to the praxis which the law of the covenant laid upon the covenant members [in particular the observance of circumcision and food laws that marks out Jews from Gentiles]." James Dunn, "The Theology of Galatians," 126. Also cf. J. Dunn, *Galatians*, BNTC, 135-138. But Dunn stresses that the "works of law" (what the law required of Israel as God's people; Jewish identity badges) does not refer to only "circumcision, food laws, & Sabbath." These observances were only the focal points for a nomistic attitude. See James Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 358 n.97.

N.T. Wright admits that he agrees with Dunn's general thesis about the "works of law," but he disagrees with him in some aspects. See N.T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress Press, 1993), 139 n.10; 143; 153 n.51. The position of this paper is inclined toward the view that the "works of law" refers to the Jewish boundary markers—the works one perform in order to demonstrate that one is a member of the covenant people (N.T. Wright, *Paul in Fresh Perspective*, 112). At least, this is the primary concern of Paul in Galatians, and this understanding seems to make more sense if one reads the term from the overall context of the letter and the larger context of biblical story of God's work with Israel. N.T. Wright is right to conclude in his book, saying, "Paul's whole view of Christ and the law can be understood in terms of the story of God and the people of God." Wright, *The Climax of the Covenant*, 258. For the narrative dimension of Paul's thought and its function in the second temple period, read N.T. Wright, *Paul in Fresh Perspective* (Minneapolis: Fortress Press, 2005), 3-13; *idem*, *The New Testament and the People of God* (Minneapolis: Fortress Press, 1992), 215-223.

In addition, this researcher is open to the possibility that the "works of law" in Galatians may also refer to "the whole legalistic complex of ideas having to do with winning God's favour by a merit-amassing observance of Torah (R. Longenecker, *Galatians*, WBC, 86)," because the nomistic view in the first century might be varied and complex (as some scholars argue). The phrase "works of law" in Galatians, as Douglas Moo argues, Paul may also imply the problem of human doing (works) in general. D. Moo, *Galatians*, BECNT, 27-31 & 173-176. Cf. *idem*, "'Law,' 'Works of the Law,' and Legalism in Paul," 88. Ben Witherington III seems to recognize this possibility, saying, "It is unlikely that Paul is focusing on the problem of legalism when he uses the phrase 'works of the law', however much he may have disapproved of legalism." B. Witherington III, *Grace in Galatia: A Commentary on Paul's Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 176.

The works of the law, in line with N.T. Wright's view, cannot justify because God already redefined his people through the faithfulness of Christ and not by law-keeping, and because what the law does is to reveal sin, and no one can keep it perfectly. See N.T. Wright, *Justification*, 118.

For divergence of views on the term, see T. Schreiner, "Works of the Law," in *Dictionary of Paul and His Letters*, ed. Gerald Hawthorne, Ralph Martin & Daniel G. Reid (Downers Grove: IVP, 1993), 975-979; *idem*, *Galatians*, ZECNT, 157-166; *idem*, *40 Questions about Christians and Biblical Law* (Grand Rapids: Kregel, 2010), 41-45; *idem*, *The Law and Its Fulfillment*, 41-71; Moisés Silva, "Faith Versus Works of Law in Galatians," in *Justification and Variegated Nomism*, vol. 2: *the Paradoxes of Paul*, ed. D. A. Carson, Mark A. Seifrid & Peter T. Ó Brien (Grand Rapids: Baker Academic, 2004), 217-248; Douglas J. Moo, "'Law,' 'Works of the Law,' and Legalism in Paul," 73-100; Stephen Westerholm, *Perspectives Old and New on Paul: The 'Lutheran' Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 297-321; *idem*, "The 'New Perspective' at Twenty-Five," in *Justification and Variegated Nomism*, vol.2, ed. D.A. Carson, Mark A. Seifrid & Peter T. Ó Brien (Grand Rapids: Baker Academic, 2004), 1-38.

Jesus Christ (*pisteōs Jēsou Christou*),³⁵⁸ for if “justification”³⁵⁹ comes through the law (presumably the observance of circumcision, Jewish calendar, and food laws),³⁶⁰ then Christ

³⁵⁸ This phrase can be translated as either “believer’s faith in Jesus Christ” or “the faithfulness of Jesus Christ” in the context of the letter. A strong case for the argument of “faith in Christ” is the phrase in 2:16b “we have come to believe in Christ Jesus (NRSV)/ So we, too, have put our faith in Christ Jesus (TNIV).” James Dunn sees this deliberate repetition as an emphasis and explanation for the term. J. Dunn, *Galatians*, BNTC, 139. Cf. also Moisés Silva, “Faith Versus Works of Law in Galatians,” 232-233; J. Dunn, *The Theology of Paul’s Letter to the Galatians* (Cambridge: Cambridge University Press, 1993), 57-58. However, argued by Richard Hays, a weighted argument in favour of “faithfulness of Christ” is the confirmation from verses 1:4 & 2:21. See Richard Hays, *Galatians*, NIB, vol. xi (Nashville: Abingdon Press, 2000), 239-240. Cf. also Richard Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1-4:11*, 2nd ed. (Grand Rapids: Eerdmans, 2002), 272-297. For more discussion, consult Stephen Westerholm, *Perspectives Old and New on Paul*, 305 n.18 and Martinus C. de Boer, *Galatians*, NTL (Louisville: WJK, 2011), 148-150. They both offer a good summary of the issue but in different positions.

Moisés Silva’s argument is worth noting. He states, “Even if we should decide that *pistis Jēsou Christou* refers to Christ’s own faith(-fulness), one can hardly deny that the individual’s believing response plays a central role in this statement.” M. Silva, “Faith Versus Works of Law in Galatians,” 218. Note that Richard Hays, who argues for “the faithfulness of Christ,” also admits, saying, “This [the faithfulness of Christ] interpretation should not be understood to abolish or preclude human faith directed toward Christ, which is also an important component of Paul’s thought.” R. Hays, *The Faith of Jesus Christ*, 161.

³⁵⁹ The meaning of “justification” has been hotly debated among scholars in the recent years, for example, the debate between John Piper and N.T. Wright (cf. Piper’s *The Future of Justification* and Wright’s *Justification*). According to N.T. Wright, the primary meaning of “justification” is the declaration of the membership of God’s covenant community because he believes that this is what Paul is arguing in his letters in light of the context of the second-temple Judaism. See N.T. Wright, *Paul for Everyone*, 26-27; *idem*, *Justification*, 55-77, 121, 134-135; cf. also *idem*, “4QMMT and Paul: Justification, ‘Works,’ and Eschatology,” 104-132. Note: Wright does discuss the forensic aspect of “justification” in his work, and sees that “human sin and justification” is not the point in Paul’s argument. As Wright argues, “It is all too easy...to suppose that Paul is only talking about human sin and justification. ...The question of the divine ‘righteousness’ was raised most acutely in the first century not as an abstract question about how the creator would deal with sin, but as a covenantal question about how and when the covenant God would fulfil his promises and rescue his people (*Paul and the Faithfulness of God*, Book II, 948).” For his whole and recent discussion of the forensic subject, see N.T. Wright, *Paul and the Faithfulness of God*, Book II (Minneapolis: Fortress Press, 2013), 795-802, 944-949. For him, the justification carries a complex framework of eschatological, forensic, participatory and covenantal thought.

However, Piper has serious concerns of Wright’s interpretation of “justification.” See John Piper, *The Future of Justification: A Response to N.T. Wright* (Wheaton: Crossway Books, 2007), 14-24. Cf. also Peter T. O’ Brien, who made a sharp criticism of Wright’s position, “Was Paul a Covenantal Nomist?” in *Justification and Variegated Nomism*, vol. 2: *the Paradoxes of Paul*, ed. D. A. Carson, Mark A. Seifrid & Peter T. O’ Brien (Grand Rapids: Baker Academic, 2004), 283-295 and Douglas Moo, *Galatians*, BECNT, 53-58. According to Moo, Wright “illegitimately privileges context over semantics” in his interpretation. D. Moo, *Galatians*, BECNT, 54.

Perhaps, there is a misreading of some of Wright’s work. See Wright’s response to D.A. Carson and Kevin Vanhoozer: N.T. Wright, *Paul and the Faithfulness of God*, Book II, 802 n.92; *idem*, “Response to Kevin Vanhoozer,” in *Jesus, Paul and the People of God: A Theological Dialogue with N.T. Wright*, ed. Nicholas Perrin and Richard Hays (Downers Grove: IVP, 2011), 259-261.

For the debated subject, Michael Bird offers a good alternative, a position which stands between the Reformed and the New Perspective. According to him, justification is both the forensic declaration and the covenant membership, as he argues, “I agree with the Reformed view that justification is a vertical category dealing with man’s legal relationship to God, but with the New Perspective I affirm that justification is Paul’s primary weapon to argue for the inclusion of the gentiles as gentiles into Christian fellowship.” Michael F. Bird,

died for nothing (2:21).³⁶¹ For Paul, this denial of what Christ has accomplished on the cross is to invalidate the grace of God for those He has called in Christ (cf. 1:3-4, 6, 15; 2:21; 5:4).

What Paul has emphasized here is Christ-centred faith rather than Torah-centred faith.³⁶²

“Justification as Forensic Declaration and Covenant Membership: A Via Media Between Reformed and Revisionist Readings of Paul,” *TynBul* 57 (2006): 110. Cf. also *idem*, *The Saving Righteousness of God: Studies on Paul, Justification, and the New Perspective* (Colorado Springs: Paternoster, 2006), 113-154. In his discussion of “justification,” Wright seems to neglect the aspects of “the forgiveness and acquittal of believers” (see M. Bird, “Justification as Forensic Declaration and Covenant Membership,” 118-121, 129; Douglas Moo, *Galatians*, BECNT, 55 n.70), and over-emphasize “the role of ecclesiology as forming the content of justification” (see M. Bird, *The Saving Righteousness of God*, 184; cf. also “Justification as Forensic Declaration and Covenant Membership,” 119 n.33).

³⁶⁰ “Through the law” in 2:21 refers to the works of the law in 2:16. R. Longenecker, *Galatians*, WBC, 95. Paul does not mention food-restrictions in the letter, but it may be implied on account of the Antioch incident. See F.F. Bruce’s fair comments of it, *Galatians*, NIGTC, 19.

³⁶¹ Hans Dieter Betz regards “2:15-21” as the *Propositio* (main thesis) in the letter. His analysis is right to indicate the importance of this section & its function in the letter. But this section can be also taken as both a summary of the previous and a transition to the next arguments. Cf. R. Longenecker, *Galatians*, WBC, 80-81; T. Schreiner, *Galatians*, ZECNT, 150; J. Dunn, *Galatians*, BNTC, 132.

Paul’s argument in Galatians suggests that for the view of the nature of Christ’s atoning sacrifice, Paul and his opponents were likely on common ground. See Douglas Moo, *Galatians*, BECNT, 29. Granted this perspective, the agitators might argue that Christ’s death was the provision of sacrifice for forgiveness as the Old Testament provisions for atonement, but they also insisted the necessity of Torah observance for the new covenant people of God. Indeed, for Jews of the day, law-keeping was the expected response to God’s saving grace in the covenant-relationship. Cf. Kent Yinger, *The New Perspective on Paul*, 8-9. Thus, Gentile Christians needed to perform “the works of law”—Jewish boundary markers in order to stay in the covenant. For the trouble-makers, “believing Christ + doing the law” was a complete grace (perhaps doing the law would even secure their final vindication. D. Moo, *Galatians*, BECNT, 20 & 22). But for Paul, this kind of teaching indeed rejected the grace of God in Christ. Cf. also Scot McKnight, *Galatians*, NIVAC, 124.

³⁶² N.T. Wright well states the point. He says, “The problem Paul meets in Galatia is not that a particular extra-biblical halakhah is being taught, to which he objects as one sectarian Jewish group might object against another... The fundamental issue is Paul’s eschatological claim that Israel’s God has now acted in Jesus, demonstrating him through the resurrection to be Israel’s Messiah (Rom. 1:4), and so declaring that the new age has been inaugurated, the age promised in Deuteronomy 30, the age of ‘return’ in which Gentiles will now come in to full membership in God’s renewed people. The true people of God are now, as a result, no longer definable in terms of Torah, the peculiar possession of Israel, but only in terms of faith—not a general religious faith, either, but the very specific faith in Jesus as Lord and in God’s raising of him from dead (Rom. 4:24-25; 10:6-10). All who have this faith, Paul declares, belong equally in God’s family, no matter what their racial origin. What he objects to in the agitators’ attempt to redefine the Christian community (and in Peter’s implicit attempt to do the same thing, as in Gal. 2:14) is not that they are trying to impose on the converts a particular halakhah... He is objecting to their attempt to get ex-pagan Galatians (still-pagan Galatians, in the agitators’ view!) to submit to the most basic and Israel-defining precepts of the written Torah itself: Sabbath, food laws, circumcision. ... For Paul, it is ‘faith’ that marks out God’s true people both from unbelieving Israel and from idolatrous paganism. “Works of Torah” of either sort—those works that define Jew against Jew, or those that define Jew against pagan—cannot do this.” N.T. Wright, “4QMMT and Paul: Justification, ‘Works,’ and Eschatology,” 129-130. For Douglas Moo, he will add another point: human doing is also a problem. As he argues, “The problem with ‘works of the law’ is not just that they are bound to a law that kept Gentiles out or that they belong to an age now outmoded in Christ, but also that they are works.” D. Moo, *Galatians*, BECNT, 176.

Paul further argues for the truth of the gospel from various dimensions: The Galatians have received the promised Spirit by believing the gospel of *Christ crucified*,³⁶³ not by observing the works of the law. Their reception of the Holy Spirit is stressed in Paul's argument (3:2-5, 14; 4:29) as the true mark for them as the people of God by believing and being baptized into Christ (3:26-27).³⁶⁴ Like Abraham,³⁶⁵ righteousness is given by believing, those who have faith are the true descendants of Abraham, and are blessed with Abraham (3:7, 9). Definitely, in Christ through faith (or the faithfulness of Christ),³⁶⁶ the Jewish and

³⁶³ This phrase refers to the preaching of the cross of Christ, the essence of Kerygma. See W. Hansen, *Galatians*, IVPNTC, 79; R. Longenecker, *Galatians*, WBC, 101; T. Schreiner, *Galatians*, ZECNT, 181-182. Perhaps here, Paul wants to stress the radical difference between Jesus' new covenant and the concepts of the old covenant. It connotes that Christ's death and resurrection reconstitutes the people of God, so that the entrance to the single family of God is defined by "in Christ through faith" rather than by law-keeping. See N.T. Wright, *Justification*, 118-121.

³⁶⁴ This refers to immersing water baptism (perhaps in a both literal and figurative sense) occurring at conversion, in which the Galatians have identified themselves with Christ in his death and resurrection. See R. Longenecker, *Galatians*, WBC, 155-156; G. Fee, *Galatians*, PC, 141; T. Schreiner, *Galatians*, ZECNT, 256-257; F.F. Bruce, *Galatians*, NIGTC, 185-186. For N.T. Wright, it means "dying to the old identity defined by Torah; rising into the new identity defined by Christ's faithfulness." Wright, *Justification*, 120.

³⁶⁵ Based on the evidence from Gal. 3-4, the opponents of Paul seemed to argue strongly from the Abrahamic blessing, sonship, and heirship. See T. Schreiner, *Galatians*, ZECNT, 49-51; R. Longenecker, *Galatians*, WBC, xcvi. In order to make his point valid, Paul in Gal. 3 also argues from the Abrahamic covenant. He cites several scriptures to support his argument. For Paul's use of Scripture in Galatians 3, see G.K. Beale and D.A. Carson, ed., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 791-807.

³⁶⁶ If reading this phrase in light of 2:16, it could mean "through the faithfulness of Christ." Ann Jervis, *Galatians*, NIBC, 93.

Gentile believers³⁶⁷ have received the blessing of Abraham, which is the promise of the Spirit (3:14).³⁶⁸ However those who rely on the works of the law are under a curse.³⁶⁹

Speaking from a salvation-historical perspective, Paul explains the purpose and the function of the law in relation to Christ and the promise (3:15-25). His point is that the Mosaic law must be subordinated to the Abrahamic promise. The law “was given for a set period of time, until the single family intended and promised by God should arrive with the Messiah.”³⁷⁰ His argument comes to the significantly theological point: Jewish and Gentile believers are one family *in Christ* regardless of their racial, sexual and social differences

³⁶⁷ N.T. Wright argues that “we” in 3:14 is likely understood as “we Jewish Christians,” but the point seems to be making more sense in the context (cf. 3:2-5, 26-29) if the pronoun refers to both Gentile and Jewish believers, including Paul and the Galatians. Cf. J. Dunn, *Galatians*, BNTC, 179; G. Fee, *Galatians*, PC, 122-124. The scenario could be that “us” in v.13 is speaking of Jewish Christians, and “we” in v.14 refers to the whole new people of God. Richard Hays, *Galatians*, NIB, vol. xi, 262. This sudden shift of subject is probable in Galatians. For example, in Gal. 4:5 “those (Israel) under the law” shifts to “we (both Jewish & Gentile Christians).” Cf. J. Dunn, *Galatians*, BNTC, 217; G. Fee, *Galatians*, PC, 149 n.56.

³⁶⁸ Here Paul refers to Gen 12 & 15, that is, through Abraham all families on the earth would be blessed and the Spirit is the evidence of that blessing now fulfilled.

³⁶⁹ Living according to the old covenant precepts does not bring the presence of the Holy Spirit into the life of the person. This is a fundamental point in Paul’s mind here. N.T. Wright argues that the phrase in 3:10 is speaking of Israel, and that the curse is the curse of Israel’s exile in accordance with Deuteronomy 27-30. As he argues, “...his [Paul’s] point is not individual Jews have all in fact sinned, but that Israel as a whole has failed to keep the perfect Torah...as a result, that Torah cannot therefore be the means through which she either retains her membership in the covenant of blessing or becomes—and this is the point of vv.10-14—the means of blessing the world in accordance with the promises to Abraham.” But through the death and resurrection of Christ, the “people of God” is redefined by the faithfulness of Christ not by the observance of Torah. Jesus Christ bore the exilic curse and delivered Israel from the exile, so that the promise of a single human family to Abraham is now fulfilled in Christ. This new family is inclusive of both Jews & Gentiles. See N.T. Wright, *The Climax of the Covenant*, 137-156; *idem*, *Justification*, 122-136.

³⁷⁰ N.T. Wright, *Paul for Everyone*, 37. Perhaps, Wright is right to argue that the seed in 3:16 should be understood as not the singularity of an individual person, but the singularity of one family. See his full discussion of it in *The Climax of the Covenant*, 157-174. Also cf. W. Hansen, *Galatians*, IVPNTC, 97-98. For some people, the challenge to Wright’s argument could be that Paul clearly states the seed as the individual Christ if reading 3:16 in a straightforward sense. To answer that, Christ here can be understood in a corporate sense. For N.T. Wright, it is described as “the Messiah himself the one in whom God’s true people are summed up.” This understanding may fit well the larger Israel-story in the biblical text. See Wright, *The Climax of the Covenant*, 165-166; *idem*, *Justification*, 125.

For Wright, Torah is not a bad thing, but it must be understood within God’s plan for a-single-family-through-Israel-to-the-world and the covenantal and eschatological framework. See N.T. Wright, *Justification*, 128.

(3:28).³⁷¹ The concept of “in Christ through faith (or the faithfulness of Christ)³⁷² you are Abraham’s offspring and the heirs according to the promise” repeatedly (3:22, 26-29) emphasizes the point Paul is making.

Given above, Paul further elaborates on the theme of sonship in terms of legal system and slavery (4:1-7),³⁷³ in which the language he speaks echoes the story of Exodus.³⁷⁴ He reminds the Galatians that they are no longer slaves under the law and the “elements of the world.”³⁷⁵ They, indeed, are *God’s rightful sons and the legitimate heirs of God’s promises to Abraham*, because through Christ’s redemption the Galatians have received “adoption as sons.”³⁷⁶ And the evidence of the indwelling Spirit is the proof of their full sonship.³⁷⁷ James Dunn well articulates the point here, saying, “...the Gentile Galatian believers need to do or

³⁷¹ Precisely, the observance of the works of the law defeated the purpose of God’s plan for one-single-family in Christ. As N.T. Wright explains, “The problem is that the law gets in the way of the promise to Abraham, the single-plan-through-Israel-to-the-world, first by apparently choking the promise within the failure of Israel (Gal. 3:10-14), then by threatening to divide the promised single family into two [the distinction between Jews and Gentiles in God’s family] (Gal. 3:15-18).” Wright, *Justification*, 123. Also cf. *idem*, *The Climax of the Covenant*, 166.

³⁷² Regarding “the faith” described in v.23 & 25, commentators have diverse interpretations. J. Dunn argues that they mean “faith in Christ.” Dunn, *Galatians*, BNTC, 197-200; N.T. Wright is in favour of “faithfulness of Christ.” See his translation in *Paul for Everyone*, 39; some take them as the Christian gospel effected either by Christ’s faithfulness (e.g. R.N. Longenecker) or by faith in Christ (e.g. F.F. Bruce); for Thomas Schreiner, the faith is the inauguration of a new era in redemptive history, and faith in Christ is described as an objective reality that has now come. See Schreiner, *Galatians*, ZECNT, 245-249. For William J. Dumbrell, it refers to the new covenant faith. Cf. Dumbrell, *Galatians*, NCC (Blackwood: New Creation Publication INC, 2006), 63.

³⁷³ James Dunn is right to indicate that the section of 4:1-7 is a recapitulation of 3:23-29, and 4:4-6 is parallel to 3:13-14. J. Dunn, *Galatians*, BNTC, 209-217.

³⁷⁴ For instance, Jesus’ redemptive mission is parallel to Moses’. For a full discussion, see N. T. Wright, *Paul for Everyone*, 45-47.

³⁷⁵ For the possible meanings of the phrase, see T. Schreiner, *Galatians*, ZECNT, 267-269; Ann Jervis, *Galatians*, NIBC, 111 n.4:3.

³⁷⁶ The metaphor of adoption is likely drawn from the Roman law and custom. See J. Dunn, *Galatians*, BNTC, 217; T. Schreiner, *Galatians*, ZECNT, 270-271.

³⁷⁷ Note that individual conversion is not in view here. As G. Fee asserts, saying, “...Paul is concerned altogether with ‘the history of salvation’ as that was effected first by the work of Christ and then made effective by the coming of the Spirit.” G. Fee, *Galatians*, PC, 153.

receive nothing more in order to be sure of belonging to God's family; they were sons already, and so their share in the inheritance of Abraham was secure, even if they were only adopted sons."³⁷⁸

In 4:8-11, which may be taken as the conclusion of Paul's salvation-history section starting from 3:15,³⁷⁹ Paul exhorts the Galatians not to return to their former way of life in paganism. For Paul, their observance of the Jewish calendar³⁸⁰ after the conversion to Christ is equivalent to the practice of pagan worship. This is a form of enslavement to pagan gods.³⁸¹ He fears that his work for them may be in vain if they continue to do so. Paul, then, personally appeals to the Galatians to return or hold on to the truth of the gospel and their

³⁷⁸ James Dunn, *Galatians*, BNTC, 222.

³⁷⁹ This division is suggested by T. Schreiner, *Galatians*, ZECNT, 275. However, the logic of argument might be traced back to 3:1-5. See W. Hansen, *Galatians*, IVPNTC, 124-125; R. Longenecker, *Galatians*, WBC, 178-179.

³⁸⁰ Cf. R. Longenecker, *Galatians*, WBC, 182; J. Dunn, *Galatians*, BNTC, 227-229.

³⁸¹ It is astonishing that Paul would equate the observance of the Jewish calendar (presumably the works of the law) with paganism, because no Jews would accept this mentality. Why did Paul do so? W. Hansen suggests, "Whenever the observance of law takes the place of Christ as the basis of relating to God, it is as reprehensible as pagan worship," *Galatians*, IVPNTC, 127. R. Longenecker has a similar explanation, saying, "...not, of course, that paganism and the Mosaic law are qualitatively the same, but that both fall under the same judgement when seen from the perspective of being 'in Christ' and that both come under the same condemnation when favored above Christ." Longenecker, *Galatians*, WBC, 181.

N.T. Wright tries to relate the passage to the larger context of the letter and the story of Israel, and suggests that the picture of Israel's wandering in the wilderness lies behind Paul's appeal in this passage. Like Israel in the wilderness, the Galatians were facing the temptation of reverting to their enslavement to idolatry (cf. that Israel attempted to return to the slavery in Egypt). Wright explains, "The Galatians aren't starting to worship their old pagan deities; they are wanting to become Jews. ...Now that the Messiah has come, and with him the new world where God's grace reaches out to all alike, if they try to embrace Judaism they are declaring their preference for a system in which ethnic and territorial membership matters rather than membership in the Messiah's new family. ...[In this way] they are as good as saying that they prefer to be ruled by the old line-up of deities which kept the different nations under their sway, rather than by the true God who has now revealed, in action, who he really is. ...What seems to matter here is that the Galatians are insisting on keeping the Jewish festivals; and the point of those Jewish festivals was that they all looked forward to the great act of redemption which God would one day accomplish. So how can they keep them when God's future has already arrived in Jesus Christ? They are saying, by these observances, that they aren't sure if God really has done what he said he would — whereas the whole point of the Gospel is that he has!" N.T. Wright, *Paul for Everyone*, 49 & 51.

loyalty to him and devotion to Christ reminding them of their past relationship and accusing the agitators of misguided motives (4:12-20).³⁸²

After the personal appeal, Paul makes a scriptural appeal (4:21-31), the story of Hagar and Sarah,³⁸³ for those Galatians who want to be under the law. This analogy/allegory is a sequence of contrasts: Hagar covenant/Sarah covenant; flesh-Ishmael/Promise-Isaac; Earthly Jerusalem/Heavenly Jerusalem; and flesh/Spirit.³⁸⁴ Here, Paul affirms that the Galatians are the true children of Abraham and the free woman, and are the promise-people like Isaac (4:28, 31). In and through Christ, presupposing the previous context, the Galatians have been participating in the covenant blessing made to Abraham; thus, they should not seek to live

³⁸² R. Longenecker and T. Schreiner suggest that 4:12 is the starting point for the new section of the letter (4:12-6:10). This division is possible if it is based on the epistolary conventions. See R. Longenecker, *Galatians*, WBC, 184-186.

³⁸³ The word *allēgoroumena* in v.24, which is derived from *allēgoreō* (speaking or explaining allegorically), occurs once in the New Testament, but it appears many times in Philo's writing. This does not mean that Paul is employing the allegorical approach which Philo used, and neither that it is equivalent to the modern sense of allegory and analogy. For a discussion of the complicated matter in different perspectives, see Douglas Moo, *Galatians*, BECNT, 294-296 & 299-300; Martinus de Boer, *Galatians*, NTL, 294-296; R Longenecker, *Galatians*, WBC, 200-206 & 208-210; Ben Witherington III, *Grace in Galatia*, 321-330. Perhaps, this allegory (analogy some prefer, e.g. Fung) used by Paul is best understood as both a typological and an allegorical method, in which Paul most likely responds to his opponents' use of allegorical treatment of Hagar-Sarah story. See W. Hansen, *Galatians*, IVPNTC, 137- 151. Also cf. Scot McKnight, *Galatians*, NIVAC, 229-230; T. Schreiner, *Galatians*, ZECNT, 300. In Galatians 3, Paul points out that the Galatians are the true children of God (3:29). Here he is making the same point but in a different perspective probably due to an elaborating purpose. W. Hansen well captures the point of this section, saying, "So Paul's purpose for his allegorical interpretation of Genesis 21 is to identify the Galatians as the children of freedom and to instruct them to resist those who would lead them into slavery under the law." Hansen, *Galatians*, IVPNTC, 140.

³⁸⁴ R. Longenecker detects a chiasmic structure for vv. 25-26, that points to the eschatological dimension of God's redemption in Christ. It is as follows:

- | | | | |
|-----|------------|------------|-------------------------------|
| A. | Hagar | | |
| B. | Mt. Sinai | | |
| C. | | slavery | |
| | D. | | the present city of Jerusalem |
| | D1. | | the Jerusalem that is above |
| | C1. | freedom | |
| | B1. | (Mt. Zion) | |
| A1. | our mother | | |

As Longenecker argues, "... 'the Jerusalem that is above' is an eschatological term expressing a reality that will exist in the future, Paul's use of it here for the experience of the Galatian believers implies that, as Paul understood matters, the Galatian believers had come into the eschatological situation of already participating in that future reality, in that the promise made to Abraham was fulfilled in Christ (cf. 3:16, 51)." Longenecker, *Galatians*, WBC, 216.

under the law, because “with the advent of Christ and the Spirit, continuing to live ‘under the law of Moses’ means to be in slavery and thus no true ‘son’, since true sonship has been effected for the Galatians through the Son and the Spirit of the Son (4:5-6).”³⁸⁵

Picking up the argument from 4:3-7 and especially from 4:22-26 (the language of freedom/slavery), Paul brings this argument³⁸⁶ to a conclusion by making a ringing declaration. He asserts (5:1), “For freedom Christ has set us free. Stand firm, therefore, and do not submit again to the yoke of slavery.”³⁸⁷ Here again Paul emphasizes the freedom in Christ (cf. 2:4).³⁸⁸ They have been set free and continue to be free because Christ has redeemed them from the bondage of the “elements of the world” and the law (cf. 4:3-9),³⁸⁹ through his death and resurrection. They are now the citizens of the Jerusalem above, the

³⁸⁵ G. Fee, *Galatians*, PC, 180. In N.T. Wright’s description, it is: “Christ, for Paul, does not fulfil the role of Torah alone. It is always Christ and the Spirit together who redefine the people of God.” Wright, *The Climax of the Covenant*, 267.

³⁸⁶ For Gal. 5:1, commentators have offered diverse interpretations for its placement and function. For instance, F.F. Bruce takes Gal. 5:1 as the conclusion for the entire argument from 2:14 to 4:31. See Bruce, *Galatians*, NIGTC, 226; Hans Dieter Betz sees Gal. 5:1 as the beginning of the paraenetical section (5:1-6:10). Betz, *Galatians*, Hermeneia, 253; Thomas Schreiner suggests it as a transitional verse that functions as both the conclusion to the previous (4:21-31) and the introduction to the next (5:2-6). T. Schreiner, *Galatians*, ZECNT, 307; Scot McKnight takes it as the thesis for 5:2-6:10. McKnight, *Galatians*, NIVAC, 243. All these readings are probable. Perhaps, James Dunn is right to suggest that Gal. 5:1-12 (or 5:2-12) can be taken as the conclusion to Paul’s main argument 3:1-4:31. Dunn, *Galatians*, BNTC, 260-261. Besides, Richard Longenecker makes a helpful observation that there is a parallel expression between 5:1 and 5:13 (suggesting that each verse functions as the heading for its own exhortatory section), and that 1:6-10 and 5:1-12 forms an *inclusio*. Thus, as suggested by Longenecker, “it seems best to take the indicative statement of 5:1a as the summary of all that Paul has argued and exhorted regarding the judaizing threat from 1:6 through 4:31, with then 5:1b-12 being his concluding exhortations vis-à-vis that threat in which he urges his converts to hold fast to the freedom they have in Christ.” R. Longenecker, *Galatians*, WBC, 224. Structurally speaking, this researcher agrees with Longenecker’s outline, but not with his idea of “libertine tendencies.” See the discussion in Section 3.4.1.

³⁸⁷ Gal. 5:1, NRSV.

³⁸⁸ The concept of freedom also relates to the previous terms used in 1:4, 3:13, & 4:5. The emphasis (in 5:1a) is so obvious in the Greek. See 馮蔭坤 (Ronald Y.K. Fung) 《加拉太書註釋》，卷下 (台北：校園，2008)，頁 1122。 (A Commentary on the Epistle to the Galatians, vol.2 [Taipei: C.E.F., 2008], 1122); J. Dunn, *Galatians*, BNTC, 261; S. McKnight, *Galatians*, NIVAC, 244.

³⁸⁹ “Again” in 5:1b implies Galatians’ previous bondage to those powers, but obviously here the focus of Paul is on the freedom from the law. G. Fee, *Galatians*, PC, 187. Cf. also R. Longenecker, *Galatians*, WBC, 225.

children of the free woman, the inheritors of the eschatological promises, and the recipients of the Spirit.³⁹⁰ For this reason, they must stand fast in the freedom, and not be subject again to law-keeping, that is, Torah-centred faith but “by-faith-in-Christ and participation in the Spirit.”³⁹¹

Then (5:2), crying with a strong exclamation (i.e. “mark my words!” in TNIV)³⁹² and speaking with his apostolic authority (“I, Paul”),³⁹³ Paul lays the serious consequences for those who want to accept circumcision as their identity-mark for being God’s people.³⁹⁴ For the first time in the letter, Paul speaks of circumcision to the Galatians explicitly,³⁹⁵ and he spells out those consequences as follows: First, Christ will be no value to them at all (5:2b, cf. 2:21); second, they will be under obligation to observe the whole law (5:3).³⁹⁶ His point is simple: “it is either Christ or Torah [or circumcision], and if it is Torah then it is the whole of Torah.”³⁹⁷ According to Paul, such living by the law is under a curse (cf. 3:10-14).

³⁹⁰ Thomas Schreiner, *Galatians*, ZECNT, 307.

³⁹¹ The freedom in Christ means that Gentile Christians do not need to submit to the Jewish customs (Torah-observance) in order to demonstrate themselves as the true covenant people of God. But what Paul means here does not regard it as total abolition of the law (as Betz proposed). James Dunn, *Galatians*, BCNT, 262-263. For discussion of “yoke”, cf. also F.F. Bruce, *Galatians*, NIGTC, 226-227.

³⁹² It is *ide* (behold or listen!) in the Greek, indicating the importance of what follows.

³⁹³ See G. Fee, *Galatians*, PC, 187; W. Hansen, *Galatians*, IVPNTC, 155; Betz, *Galatians*, Hermeneia, 258; J. Dunn, *Galatians*, BNTC, 264; M. de Boer, *Galatians*, NTL, 311; R. Longenecker, *Galatians*, WBC, 225.

³⁹⁴ Perhaps, Martinus C. de Boer is right to argue that what Paul has in view here is not individual male’s acceptance of circumcision but a communal practice of circumcision in which the churches of Galatia as a whole adopts circumcision as their distinctively religious identity. See de Boer, *Galatians*, NTL, 311-312. And it seems that the deed of practicing circumcision among the Galatians had not yet been done. See J. Dunn, *Galatians*, BNTC, 264; R. Longenecker, *Galatians*, WBC, 226.

³⁹⁵ Note: the nuances of circumcision are stated in v.2b & 3a.

³⁹⁶ Doing the whole law means submitting to “a total way of Jewish life” (Dunn, *Galatians*, BNTC, 266-267), and doing “the remainder of the law” (de Boer, *Galatians*, NTL, 312-314) and “every one of the requirements [in Torah]” (Betz, *Galatians*, Hermeneia, 261).

³⁹⁷ G. Fee, *Galatians*, PC, 188.

Further arguing against the submission to circumcision, Paul states:³⁹⁸ For those who seek to be justified in the sphere of the law indeed have estranged themselves from Christ and have fallen away from the grace which God has called them to (cf. 1:6; 2:21).³⁹⁹ In contrast,⁴⁰⁰ those who have been justified in Christ through faith and who remain faithfully in the call/the freedom of Christ now live by the Spirit and eagerly wait for the sure hope pointing forward to the completion of the salvation.⁴⁰¹ Here (5:5) Paul brings the Spirit, faith, and the hope of righteousness together within the framework of “already but not yet”

³⁹⁸ Perhaps v.4 is a theological elaboration of vv. 2-3. Cf. G. Fee, “Freedom and the Life of Obedience (Galatians 5:1-6:18),” *Review and Expositor* 91 (1994): 203.

³⁹⁹ “Have been estranged & fallen away” in the Greek are in the aorist tense, commentators have different comments on it. See Ann Jervis, *Galatians*, NIBC, 132 n.5:4. Paul’s point here is to contrast Christ and grace with the law. Grace with article (*tēs charitos*) probably points to the saving grace of God or of Christ (Longenecker, *Galatians*, WBC, 228). According to Paul, alienation from Christ means turning oneself away from God’ saving grace in Christ. Cf. Brad Eastman, *The Significance of Grace in the Letters of Paul*, 86-88. Also as Larry Perkins comments, “The work that God has accomplished through his Messiah (1:1-5), if spurned, cuts a person off from grace and relationship with God.” Larry Perkins, “Dangers of Circumcision 5:2-6” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 5. Cf. also J. Dunn, *Galatians*, BNTC, 267-269. Speaking from a Lutheran perspective, Douglas Moo sees that the grace here and in 2:21 reflect Paul’s conviction that God’s own free and unconstrained giving in Christ is at root a matter of grace. Precisely, seeking justification by law-keeping is an attempt to find security with God by means of human effort, which is setting God’s grace (“free-gift nature of the new era inaugurated by Christ”) aside and against the nature of His gracious giving. See D. Moo, *Galatians*, BECNT, 30, 172-173, & 326-327. Perhaps, the point in Paul’s argument is that in essence the Galatians no longer live under God’s favour, but find themselves once more under curse.

⁴⁰⁰ The particle (*gar*) in v5a is translated as a contrast to the previous statement in TNIV and NLT, but it could be understood as explanatory (as in NIV₂₀₁₁). Paul here explains why the consequences of seeking justification by law-keeping are so severe. Larry Perkins, “Dangers of Circumcision 5:2-6” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 6; Gordon Fee and Thomas Schreiner (*Galatians*, PC, 189-190; *Galatians*, ZECNT, 315-316) suggest that Paul’s reason given here assumes an unstated contrast between 5:4 and 5:5.

⁴⁰¹ Hans Betz admits that there is a great difficulty to translate v.5, and he considers it as a series of abbreviations of dogmatic statements linked to Paul’s previous argument such as 3:2, 3, 5, 14; 4:6; 5:16, 18... *Galatians*, Hermeneia, 262; For R. Longenecker, it is a summary of 2:15-21; 3:1-4:11, *Galatians*, WBC, 228-229. For the ambiguous translation of “hope of righteousness,” see G. Fee, *God’s Empowering Presence: The Holy Spirit in the Letter of Paul* (Peabody: Hendrickson, 1994), 419; Ann Jervis, *Galatians*, NIBC, 131, in which Jervis suggests, “Paul’s subsequent advice about the character of living by the Spirit (5:16) would suggest that he understands righteousness as the new reality into which believers have been transferred and by which they now are being shaped.” For Fee, it means “the righteousness that Christ and the Spirit have provided is the sure guarantee of our hopes being fully realized at the Eschaton.” G. Fee, *Galatians*, PC, 190.

dimension,⁴⁰² and the word order (Spirit-faith-hope) in the verse reflects Paul's major points in his previous argument.⁴⁰³ Paul, then, makes his points into a concluding statement (5:6): *In Christ* neither the practice of circumcision nor the condition of un-circumcision (equivalent to neither Jew nor Gentile, cf. 3:28) has any significance in the new community of God (cf. 3:26 & 6:15). What really counts is that true faith (believers' faith in Christ) expresses itself in Christian love,⁴⁰⁴ that is, to become slaves to one another (5:13). This also anticipates what follows in 5:13-6:10. This loving servanthood indeed fulfills the aim of doing the law (5:14), and is empowered/led by the Spirit (5:16-26).

Before moving to the next section, Paul makes his last appeal to the Galatians in 5:7-12. Using the metaphors of running and leaven, he reminds the Galatians again to stay in the truth of the gospel (5:7), to which God is now calling them to (5:8).⁴⁰⁵ He expresses his confidence that they will ultimately follow the truth in the Lordship of Christ (5:10a).⁴⁰⁶ However, the one who has confused them will face God's eschatological judgement.⁴⁰⁷

⁴⁰² G. Fee, *God's Empowering Presence*, 418; J. Dunn, *Galatians*, BCNT, 270.

⁴⁰³ See G. Fee, *Galatians*, PC, 190; R. Longenecker, *Galatians*, WBC, 229.

⁴⁰⁴ By reading 5:5-6 in light of 2:20 & 3:22, Martinus C. de Boer suggests the faith (as well as in v.5) and the love in v.6 probably refer to Christ's faithfulness and his self-sacrificial love for believers. See de Boer, *Galatians*, NTL, 317-319. But this reading is less likely to be the case in the present context. See F.F. Bruce, *Galatians*, NIGTC, 232-233; G. Fee, *Galatians*, PC, 190-191; J. Dunn, *Galatians*, BNTC, 269-272; R. Longenecker, *Galatians*, WBC, 228-230; T. Schreiner, *Galatians*, ZECNT, 315-318. Cf. Gal. 3:1-5.

⁴⁰⁵ The shift of calling from the aorist to present tense might indicate that the one who called (1:6) the Galatians now is calling them again to the truth of the gospel. G. Fee, *Galatians*, PC, 193.

⁴⁰⁶ See J. Dunn, *Galatians*, BNTC, 276.

⁴⁰⁷ Here Paul is likely speaking of the prominent leader in the group (v.10b). See J. Dunn's discussion of it, *Galatians*, BNTC, 277-278. Or *tarásson* in the Greek could be a generic singular that denotes the opponents as a whole. Cf. T. Schreiner, *Galatians*, ZECNT, 325 and R. Longenecker, *Galatians*, WBC, 232.

3.4. An Exposition of Two Imperatives (*douleuō* & *peripateō*) in Galatians 5:13-18

Given the context above, in particular 5:1-6, Paul now begins the so-called paraenetic section (5:13-6:10).⁴⁰⁸ Picking up the thought of freedom and love in 5:1 & 6, he continues:

13 For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves (*douleuete*) to one another. 14 For the whole law is summed up in a single commandment, “You shall love your neighbour as yourself.” 15 If, however, you bite and devour one another, take care that you are not consumed by one another. 16 Live (*peripateite*) by the Spirit, I say, and do not gratify the desires of the flesh. 17 For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. 18 But if you are led by the Spirit, you are not subject to the law. (NRSV)

3.4.1. Some Observations and the Structure

Richard Longenecker proposes that Paul’s exhortation section starts in 4:12 because of the appearance of the first imperative (*ginesthe*, become) and the vocative (*adelphoi*, brothers).⁴⁰⁹ This reading is possible if one approaches the text according to the epistolary conventions. He also argues that from 5:13 Paul is dealing with the issue of libertinism in the congregations rather than the Jewish nomism. More likely, as John Barclay argues, Paul here

⁴⁰⁸ For interpretation, there are at least six suggestions for the beginning of the paraenesis of Galatians (i.e. 4:12; 4:21; 5:1; 5:2; 5:7; 5:13). See Frank J. Matera, “The Culmination of Paul’s Argument to the Galatians: Gal. 5:1-6:17,” in *Journal for the Study of the New Testament* 32 (1988): 80-81. For this paper, this researcher assumes that the paraenesis of Galatians begins in 5:13, but with the following conviction: The paraenesis is not an exhortative appendix which has no relation to the previous argument of the letter, rather it is tightly tied to the theme, the issue and the argument of the whole letter. Evidence from recent studies has shown the validity of this claim. For example, cf. John Barclay, *Obedying the Truth*, 216-220; Bernard O. Ukwuegbu, “Paraenesis, Identity-defining Norms, or both? Galatians 5:13-6:10 in the Light of Social Identity Theory,” in *The Catholic Biblical Quarterly* 70 (2008): 557-559; Walt Russell, “The Apostle Paul’s Redemptive-historical Argumentation in Galatians 5:13-26,” in *Westminster Theological Journal* 57 (1995): 356-357; Frank J. Matera, “The Culmination of Paul’s argument to the Galatians: Gal 5:1-6:17,” 88. The technical term, paraenesis, means general exhortations for Christian ethics, “but if paraenesis is understood not as a technical term with the definition Dibelius gave it but simply as a synonym for exhortation, then this section should be seen not as a new feature of Galatians but as a continuation of Paul’s exhortations in the letter [for the first imperative, exhortation, already occurs in 4:12]” R. Longenecker, *Galatians*, WBC, 236. Also there are good reasons to believe that Gal. 5-6 forms the culmination of Paul’s argument to the Galatians. For instance, the burning issue of circumcision is mentioned explicitly in the letter not until chapter 5 & 6.

⁴⁰⁹ R. Longenecker, *Galatians*, WBC, 186 & 189. Thomas Schreiner also takes this position but disagrees with Longenecker’s idea of “libertine tendencies” in 5:13-6:10.

is addressing the same concern (the status issue), but shifts to different focuses (the obedience of the Gentile believers in relation to status, not a new problem) in 5:13-6:10.⁴¹⁰

Furthermore, this researcher suggests that 5:13-6:10 is a new section of the argument⁴¹¹ because of the following reasons: It seems reasonable to take 5:1/2-12 as the conclusion for Paul's previous argument (at least for 1:6-10; 3:1-4:31).⁴¹² For instance, one finds that many themes in 3:1-6 re-occur in this section (e.g. cross in 3:1 and 5:11),⁴¹³ and that 1:6-10 and 5:1-12 form an *inclusio*.⁴¹⁴ Secondly, there is an obvious shift in vocabulary and focus in 5:13-6:10. For example, "righteousness/justify and son/child/seed" are absent, but "Spirit and love" become the dominant themes.⁴¹⁵ Thirdly, taking 5:13-6:10 as a new section is still able to make a good sense of argument from the overall context.⁴¹⁶ For

⁴¹⁰ John Barclay seems right to argue: "the problem that lies behind these chapters is not libertinism but moral confusion together with a loss of confidence in Paul's prescription for ethics. It is precisely because of the Galatians' attraction to the law that Paul has to demonstrate the sufficiency and practical value of his proposal for ethics—walking in [by] the Spirit." J. Barclay, *Obedying the Truth*, 218. Indeed, the issue of membership and behaviour of the community (identity & obedience/conduct) are inseparable for the congregations. See Douglas Moo's positive comment on Barclay's approach, *Galatians*, BECNT, 340. Ronald Fung also agrees that Barclay's approach makes a good sense for the argument of the letter. See 馮蔭坤 (Ronald Y.K. Fung) 《加拉太書註釋》，卷下 (台北：校園，2008)，頁 1192-1196。 (A Commentary on the Epistle to the Galatians, vol.2 [Taipei: C.E.F., 2008], 1192-1196). For the critique of the "libertine tendencies" view, see Gordon Fee, *God's Empowering Presence*, 421 n.186; Thomas Schreiner, *Galatians*, ZECNT, 281 n.2.

⁴¹¹ Martinus de Boer observes that Paul's argument would be possible to go from 5:12 to 6:11 directly, but he includes "5:13-6:10" because this exhortation section is necessary for some reasons. de Boer's observation shows that it is plausible to take 5:13-6:10 as a section. For discussion, see M. de Boer, *Galatians*, NTL, 329-331.

⁴¹² Note that it is possible for a segment here both to conclude a previous section and transition into the next section.

⁴¹³ See the discussion, Douglas Moo, *Galatians*, BECNT, 316. Also Richard Longenecker observes that the content of chapter 1-4 comes to focus in 5:1-12. Longenecker, *Galatians*, WBC, 221.

⁴¹⁴ R. Longenecker, *Galatians*, WBC, 221-222.

⁴¹⁵ Spirit and love do appear in the previous sections. See Douglas Moo, *Galatians*, BECNT, 339. Those who recognize the value of rhetorical and epistolary devices also identify 5:13-6:10 as a unit for specific purpose. This may be the reason why R. Longenecker proposes the "libertine tendencies" for this section.

⁴¹⁶ For instance, those who emphasize theological argument are still able to make a good consistent argument for this section in relation to the overall message of the letter (e.g. Moo, Dunn, & de Boer).

example, arguing from a Mediterranean anthropological perspective, Philip Esler is able to explain the dynamics of 5:13-6:10 (e.g. *adelphoi* in 5:13, 6:1 and *oikeious* in 6:10 seem to form a parallel) in relation to the overall message.⁴¹⁷ Finally, in a sense, “the exhortations, prohibitions, and warnings in 5:13-6:10 are much more general, treating basic elements of Christian conduct.”⁴¹⁸ This generalization should not rule out the relevancy of the exhortations to the congregations.⁴¹⁹

For the structure of this paraenetic section, 5:13-6:10 can be divided into various sub-units according to interpretation.⁴²⁰ Richard Longenecker argues that Paul in 5:13-18 gives two exhortation commands (*douleuō* and *peripateō*) to govern all that is said in 5:13-6:10, and that what follows in 5:19-6:10 are the elaborations and applications of these two commands to the setting of Galatians.⁴²¹ He, from this perspective, sees *legō de* in 5:16 as a link between the two themes (about love in vv.13b-14 and about Spirit in vv.16-18).⁴²²

⁴¹⁷ Philips F. Esler, *Galatians*, New Testament Readings (New York: Routledge, 1998), 205-234. Note: Although Esler treats 4:21-6:10 as a whole section and 5:13-6:10 as a subdivision of it, he, in his discussion, obviously illustrates that 5:13-6:10 could be a section. In line with Barclay’s general approach, Esler offers another explanation for the identity and behaviour issue of the congregations. He makes a good argument based on the identity-behaviour of the household according to family honour.

⁴¹⁸ Douglas Moo, *Galatians*, BECNT, 339. Of course, Moo is fully aware that the validity of it depends on how one defines the paraensis and that Paul does give specific exhortations (e.g. 5:25-6:6). But he argues that Paul’s more basic concern in this new section is to give the theological ground for Christian ethics.

⁴¹⁹ As John Barclay argues, the message of this section should relate to a concrete situation in the Galatian community. J. Barclay, *Obedying the Truth*, 217-218.

⁴²⁰ For instance, 5:13-26, 6:1-10 (F.F. Bruce & Fung); 5:13-24, 5:25-6:10 (de Boer & J. Louis Martyn); 5:13-18, 5:19-26, 6:1-10 (R. Longenecker who takes 5:13-6:10 as the second part of the exhortation); 5:13-15, 5:16-26, 6:1-10 (Hays); 5:13-15, 5:16-26, 6:1-6, 6:7-10 (Fee); 5:13-15, 5:16-24, 5:25-6:6, 6:7-10 (Dunn & Moo; Schreiner—6:6-10 instead); 5:13-15, 5:16-18, 5:19-21, 5:22-26, 6:1-10 (W. Hansen). For Hans Betz, he takes the exhortation section (*exhortatio*) as follows: 5:1-12, 5:13-24, & 5:25-6:10.

⁴²¹ R. Longenecker, *Galatians*, WBC, 238 & 244. Following the suggestion of Tolmie, Fung also affirms that other imperatives and subjunctives in this section are the elaborations on the two imperatives. 馮蔭坤 (Ronald Y.K. Fung) 《加拉太書註釋》，卷下 (台北：校園，2008)，頁 1195。(A Commentary on the Epistle to the Galatians, vol.2 [Taipei: C.E.F., 2008], 1195). Gordon Fee affirms the significance of the two imperatives, and comments that these two are Paul’s basic ethical commands in the section. See Fee, *Galatians*, PC, 200 and *God’s Empowering Presence*, 420-434. However, he argues for the priority of the Spirit-command over the

In addition, 5:25-26 can be taken as either an opening statement for 6:1-10, a closing remark on 5:13-24, or both.⁴²³ But John Barclay makes a good argument that 5:25-26 is the heading for 6:1-10.⁴²⁴ If this is the case, then the first part (5:13-24) contains two imperatives (*douleuō & peripateō*),⁴²⁵ the two basic ethical commands. *Blepete* (in present-active-imperative mood) in 5:15 should not be interpreted as an ethical command;⁴²⁶ it indicates a possible undesirable outcome (cf. Mark 13:5 & Acts 13:40). Other exhortation-verbs (five imperatives & four hortatory subjunctives)⁴²⁷ appear only in the second part (5:25-6:10), and the four hortatory subjunctives (two in 5:25 & 26; two in 6:9 & 10) form a parallel for the opening and ending of 5:25-6:10. Commentators agree that the second part, at least 6:1-10, is the specific moral instructions given to the local congregations.⁴²⁸ With this in view, the content of 5:25-6:10 presupposes the two general ethical commands.⁴²⁹

This observation makes sense because the nine exhortation-verbs (both imperatives and hortatory subjunctives) in 5:25-6:10, one in almost every sentence, seem to be elaborating on the point of these two imperatives (*douleuō & peripateō*) for the local

love-command, and this reading is merely based on his logic. Cf. Fee, *God's Empowering Presence*, 429. Indeed, Paul might not make such a distinction between these two commands.

⁴²² R. Longenecker, *Galatians*, WBC, 244. Douglas Moo also affirms that this *legō de* suggests an elaboration on the earlier point in a new direction, *Galatians*, BECNT, 352. Cf. also Philip Esler, *Galatians*, NTR, 227.

⁴²³ Martinus de Boer, *Galatians*, NTL, 331 n.458.

⁴²⁴ See John Barclay, *Obeying the Truth*, 149-150 and 155.

⁴²⁵ This researcher assumes that the implied imperative after *monon* in 5:13b is not counted. For a discussion of the implied imperative in 5:13b, see R. Longenecker, *Galatians*, WBC, 239.

⁴²⁶ Cf. Gordon Fee, *Galatians*, PC, 202 n.3.

⁴²⁷ This first person subjunctive can be used as an exhortation. William D. Mounce, *Basic of Biblical Greek Grammar*, 2nd ed. (Grand Rapids: Zondervan, 2003), 294.

⁴²⁸ John Barclay, *Obeying the Truth*, 149-166.

⁴²⁹ For more discussion, see J. Louis Martyn, *Galatians*, AB (New York: Doubleday, 1997), 541-544.

context.⁴³⁰ For example, *stoicheō* in 5:25b and *bastazō* in 6:2, another two crucial exhortation-verbs,⁴³¹ echo and define further meaning of the loving-service and the Spirit-living commands.⁴³² The other exhortation-verbs (i.e. *katartizō*, *dokimazō*, *koinōneō*, *planaō*, *mē ginomai*, *mē ekkakeō*, and *ergazomai*) are the practical instructions based on the two imperatives, for they manifest the loving and the Spirit-living themes.⁴³³ Because of the significance of the “*douleuō* and *peripateō*” for Paul’s argument, the following exposition will put weight on the discussion of these two imperatives in 5:13-18.⁴³⁴

3.4.2. The Exegesis of Galatians 5:13-18

The whole issue discussed throughout the letter is the true identity of Gentile Christians in Christ. Did the Galatians need to become Jewish proselytes, in this case observing circumcision, the Jewish calendar and food laws, in order to belong to the eschatological community of God? For Paul, the answer was definitely negative, because through-faith-in-Christ-by-Spirit they had been set free from the Torah-centred faith, and they were the true new covenant people of God and the sons of Abraham regardless of their ethnic identities. However, what did that freedom in Christ mean for them? Why did Paul

⁴³⁰ Evidence that shows the connection between the two parts is as follows: there is a degree of correspondence between the fruit of the Spirit and the exhortations in 6:1-2, 4-5, & 6 (see J. L. Martyn, *Galatians*, AB, 543); the mutual burden-bearing in 6:2 depends on love that is an elaboration on the loving command in 5:13 (see J. Barclay, *Obeying the Truth*, 159; cf. Rom. 13:8-10); and there is a semantic similarity between 5:13 and 6:2 (see M. de Boer, *Galatians*, NTL, 377). Indeed, the love and the Spirit themes are interweaving in Paul’s discussion, and those exhortation-verbs are the applications of the two commands to the congregations.

⁴³¹ In his study, Scott Duvall identifies *douleuō* and *peripateō*, also with *stoicheō* and *bastazō*, as the crucial exhortations for the unit of 5:13-6:10. See Scott Duvall, “Pauline Lexical Choice Revisited: A Paradigmatic Analysis of Selected Terms of Exhortation in Galatians 5 and 6” in *Filologia Neotestamentaria* v.7 (May 1994): 22-23.

⁴³² Cf. Martinus de Boer, *Galatians*, NTL, 332; Douglas Moo, *Galatians*, BECNT, 370-371.

⁴³³ Cf. also Gordon Fee, *God’s Empowering Presence*, 424 n.195; *idem*, *Galatians*, PC, 202 n.3.

⁴³⁴ Due to the limitation of space, this researcher will focus his exegetical discussion on “5:13-14, 16, 18.” This emphasis does not mean that verse 15 and 17 are insignificant to the exegesis.

give these two commands to the Galatians? How do these commands relate to Paul's overall argument in the letter?

First, in the passage, Paul reminds the Galatians that they were called (*eklēthēte*) to freedom. This calling has been initiated by God (cf. 1:6; 5:8) to the freedom that Christ has won for them (1:4; 3:13; 4:4-5; 5:1). This freedom is the one that the Galatians have received since they are in Christ (2:4). They are free from the justification by keeping the Torah (2:16; 3:26-29; 4:4-7, 31; 5:1), and they are no longer slaves of those pagan gods (4:8-9). "For" (*gar*) in v.13a may refer to the content of 5:1-12 in which Paul warns the Galatians about the danger of seeking justification by circumcision, and it may also function as a reintroduction to the theme of freedom stated in 5:1a.⁴³⁵ The pronoun (*humeis*), in a rhetorical sense, may indicate an emphatic contrast between those agitators (mentioned in 5:12) and the Galatians, or it may simply serve to remind the Galatians of their new status in freedom/Christ.⁴³⁶ Unlike what the trouble-makers proposed, the Galatians were called to freedom. But what does that freedom mean for the Galatians, the people of God?

Paul then, in two independent clauses, presents a presumed prohibition and a definite command for them, saying, "Only⁴³⁷ [do] not [use] the freedom as opportunity for the flesh, but through the love serve [become slaves to] one another."⁴³⁸ The first clause does not even have a verb in it, but Paul's intention is obvious that the Galatians should not use that freedom in Christ (cf. 2:4; 5:1 & 13a) as opportunity (*aphormēn*) for the flesh (*tē sarx*).

⁴³⁵ R. Longenecker, *Galatians*, WBC, 239.

⁴³⁶ Martinus de Boer, *Galatians*, NTL, 334.

⁴³⁷ *Monon* (only) here "functions as a limitation to the action or state designated by the main verb." R. Longenecker, *Galatians*, WBC, 239.

⁴³⁸ This is a "word by word" translation, and it tries to follow the order of the Greek words that appears in the text.

Aphormēn, in its original military sense, is understood literally as the starting point or base of operations for an expedition, but in the Koine Greek it can mean “occasion, pretext, or opportunity” (e.g. Rom. 7:8, 11; 2 Cor. 5:12; 1 Tim. 5:14).⁴³⁹ Paul here may employ the word with its original military sense to make a point that “[the Galatians] must take care not to let the territory won for them by Christ become a staging ground for a counterattack by the hostile power of the flesh.”⁴⁴⁰

Sarx, which occurs previously in the letter (e.g. 1:16, 2:20, 3:3, 4:14), is one of the most controversial terms used in Pauline letters.⁴⁴¹ For the current context, it is translated as sinful nature (in NIV₁₉₈₄, TNIV and NLT), self-indulgence (in NRSV and NJB), and the flesh (in NIV₂₀₁₁, ESV and NASB). The term, indeed, has different connotations in the contexts of Galatians (e.g. “human/ mortal” in 1:16 and 2:16; “physical body” in 2:20; 4:13-14, 23, 29),⁴⁴² but for the context of the paraenesis, the term is described in a manner of Spirit-flesh antithesis (*Sarx* is placed in opposition to the Spirit). Thus, Richard Hays suggests that the *Sarx* here refers to “a sinful power resident in human existence that opposes God” or simply “a quasi-personified hostile power.”⁴⁴³ From a redemptive-historical perspective, Thomas Schreiner sees the *Sarx* as the identity of human being in Adam, but not for those who are in

⁴³⁹ Cf. BAGD, 127.

⁴⁴⁰ Richard Hays, *Galatians*, NIB, vol xi, 321.

⁴⁴¹ For a discussion of Paul’s usage for *Sarx* in his letters, see R. J. Erickson, “Flesh” in *Dictionary of Paul and His Letters*, ed. G.F. Hawthorne and R. Martin (Downers Grove: IVP, 1993), 303-306; James Dunn, *The Theology of Paul the Apostle*, 62-70. Cf. also EDNT, vol. 3, 230-233. For Paul’s usage in Galatians, see John Barclay, *Obeying the Truth*, 202-209; Martinus de Boer, *Galatians*, NTL, 335-339; Douglas Moo, *Galatians*, BECNT, 343-344.

⁴⁴² Sometimes, even the present context does not easily tell the exact meaning of the term intended by Paul. For example, “flesh” in 3:3 that seems to mean “human effort” is set in Spirit-flesh dualism here, and it may allude to a broader sense of meaning, such as the works of the law, Jewish ethnicity, physical body. Cf. Douglas Moo, *Galatians*, BECNT, 184.

⁴⁴³ Richard Hays, *Galatians*, NIB, vol. xi, 321.

Christ.⁴⁴⁴ To describe the term, John Barclay prefers it as “what is merely human.”⁴⁴⁵ Perhaps, Richard Longenecker delineates the term well for the present context of Galatians as follows:

Paul speaks of “the flesh” not as itself the culprit, but as a captive of sin. Nevertheless, “flesh” as a captive also acts in behalf of its captor, and so produces “desires and passions” (cf. 5:16-17, 19-21) that are at work against the Spirit. Indeed, the Christian has “crucified the flesh with its passions and desires” (5:24). Yet the Christian continues to exist, anthropologically speaking, “in the flesh,” and so, ethically speaking, “the flesh” continues to be a potential threat. Thus the Christian may choose to use his or her freedom in Christ either as “an opportunity for the flesh” or in response to “the Spirit.”⁴⁴⁶

Therefore, *Sarx* for this context is best understood as “corrupt human nature, weakened and captured by sin and Satan”⁴⁴⁷ and lives outside the realm of the Spirit of God, and the term does not convey a sense of anthropological dualism (i.e. body is evil).

According to Paul, the Galatians who have been redeemed by Christ should not allow their freedom to become a base of operations for their corrupt/rebellious nature. In what follows

⁴⁴⁴ Thomas Schreiner also admits that Christians living in accord with the flesh is possible between the two advents of Christ in history of salvation. See Schreiner, *Galatians*, ZECNT, 333.

⁴⁴⁵ Stressing the apocalyptic aspect, Barclay’s description for the term (what is merely human) is very helpful to understand Paul’s view of *Sarx* in the letter. But this description seems to be too broad. In agreement with Barclay’s description, Martinus de Boer defines *Sarx* as the evil inclination that refers to “the human will as capable of making a free choice between good and evil—the propensity to make wrong choice to sin.” This inclination to evil is lodged in the flesh, and Paul’s understanding of it is within a cosmological-apocalyptic framework. See M. de Boer, *Galatians*, NTL, 337-339.

⁴⁴⁶ R. Longenecker, *Galatians*, WBC, 240-241. Cf. also Hans Betz, *Galatians*, Hermeneia, 272.

⁴⁴⁷ Larry Perkins, “Living out the Gospel 5:13-18” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 3. Also as N.T. Wright affirms, “For Paul, ‘flesh’ is not simply ‘physicality.’ It always carries the connotation of ‘corruptibility’ or actual ‘rebellion,’ of turning away of humankind in general, or Israel in particular, from God.” N.T. Wright, *After You Believe: Why Christian Character Matters* (New York: HarperOne, 2010), 192-193. Another helpful explanation is that “human nature apart from God’s intervening grace is both a captive of sin and a source of ‘passions and desires’ (5:24) that lead to sin.” W. Hansen, *Galatians*, IVPNTC, 163; “[Flesh] not merely for human frailty but also for human fallenness; for the human person as the captive of sinful inclination, whereby the flesh becomes the point of attack through temptations to sin.” William J. Dumbrell, *Galatians*, NCC, 78-79. James Dunn makes a point well, saying, “For in Paul the Spirit-flesh antithesis is to be understood not so much in anthropological term as in eschatological terms. The point is that the gift of the Spirit does not bring to an end a previous anthropological tension, but begins the eschatological tension. ...the Spirit persons were still in danger of succumbing to the flesh, to its weakness and desires. They were not yet the ideal Spirit people, not yet the realized eschatological hope of resurrected bodies. In the tension of the between times they had to be resolute in maintaining their alignment with the Spirit and in resisting the lure of sin in flesh.” J. Dunn, *The Theology of Paul the Apostle*, 477 & 480.

Paul gives a positive command for action. What the Galatians need to do is to become slaves to one another rather than slaves to flesh.

“But” (*alla*) in v.13c highlights a strong contrast between the previous subject (freedom for flesh) and the unstated subject in v.13c (freedom for love).⁴⁴⁸ Definitely, the Galatians are to use their freedom for loving service in the community of God. “Through the love” (*dia tēs agapēs*) sets the conditioning cause for the imperative (*douleuete*). Love with the definite article (*tēs agapēs*) may refer either to the sacrificial love of Christ (2:20) as the example for the Galatians, or to Christian love in Christ (5:6), or to both.⁴⁴⁹ *Douleuete* in its present tense speaks of a continuing-ethical obligation and action for the community, that is, to serve as slaves/become slaves to one another for the sake of love (or that love).⁴⁵⁰ This “serving-in-love” command seems to be a paradox in Paul’s argument because the expression of slavery in the previous section has negative connotations (4:1-9, 21-31; 5:1).⁴⁵¹ But this

⁴⁴⁸ R. Longenecker, *Galatians*, WBC, 241.

⁴⁴⁹ T. Schreiner (also Moo) takes the article as simply being used with the abstract noun—love. See T. Schreiner, *Galatians*, ZECNT, 334 n.9. This interpretation is probable in the Greek grammar. See Daniel B. Wallace, *Greek Grammar Beyond The Basics* (Grand Rapids: Zondervan, 1996), 226-227. But more probably, the article is anaphoric, reflecting the use of *agapēs* in 5:6.

⁴⁵⁰ The verb is translated as “to serve” in NASB, ESV, TNIV, & NLT, but “to become slaves to” in NRSV. Here Paul does not use *diakoneō* but *douleuō*. The choice of word reflects Paul’s stress on “serving as slaves.” See Martinus de Boer, *Galatians*, NTL, 340. Douglas Moo argues that *Douleuete* is understood as “acting as a slave” rather than “becoming a slave” because the present-imperative expresses a continual action of serving as a slave rather than “entering into the condition of slavery”. See Moo, *Galatians*, BECNT, 345 n.6. Although not wrong, Moo’s view may minimize the dynamics of the paradox (slave imagery) that Paul might intend in his argument. See Richard Hays (who prefers the translation of “to become”), *Galatians*, NIB, vol. xi, 321-322. Likely, “to become/be slaves” more captures the tone of Paul here (cf. Rom. 6:15-23). Cf. Ben Witherington III, *Grace in Galatia*, 378-379; Frank J. Matera, *Galatians*, SPS (Collegeville: The Liturgical Press, 1992), 193.

⁴⁵¹ Studying the background of slavery in the Greco-Roman world will contribute certain values to the understanding of the text here, but also there are some limits of the primary sources used. See J. A. Harrill, “Slavery,” in *Dictionary of New Testament Background*, ed. Craig A. Evans & Stanley E. Porter (Downers Grove: IVP, 2000), 1124-1127. Cf. also Dale B. Martin, *Slavery as Salvation: the Metaphor of Slavery in Pauline Christianity* (New Haven: Yale University Press, 1990), xvi-xix. In addition, Martin comments, “The terminology of slavery [in the Greco-Roman world] meant different things for different people because the social institution of slavery functioned differently for different people.” Martin, *Slavery as Salvation*, 48-49. This complexity and ambiguity of slavery system make it not easy to apply to the interpretation of the New

slavery language may simply pick up redemption terminology in 3:17; 4:5, 7 to contrast the freedom in Christ and the slavery under the Torah observance. Precisely, in the kingdom of God, to exercise the freedom in Christ is to exercise love in a sacrificial and voluntary attitude and commitment. This is to serve as slave in the kingdom of God (cf. Mark 10:44; Rom.14:18; the story of foot washing in John 13).⁴⁵² This love is a significant emphasis in the list of the virtues in the Spirit (5:22-23a),⁴⁵³ because it appears as the first virtue opposite to the works of flesh which manifest itself in a form of self-indulgence, self-centredness, and

Testament text. For how the slave metaphors function in Paul's argument in Galatians, consult John Byron, *Slavery Metaphors in Early Judaism and Pauline Christianity*, WUNT 2/162 (Tübingen: Mohr Siebeck, 2003), 181-203; Sam Tsang, *From Slaves to Sons: A New Rhetoric Analysis on Paul's Slave Metaphors in His Letter to the Galatians*, SBL 81 (New York: Peter Lang, 2005), in which Tsang examines Paul's use of slave metaphor for apologetic, polemical, & didactic purposes.

For the paradox stated here, Byron seems correct to say, "Paul believes that freedom is not just a matter of release from enslavement for the purpose of self-determination, but marks entrance into a new responsibility, which is the only type of freedom that exists in God. Thus the paradox here is not similar to Stoic philosophy, which viewed a slave as able to be freed by virtue of nature or reason, and is different than Paul's emphasis on the obligations of freedom. Instead this paradox seems to reflect once again the Exodus imagery of Israelites being freed to serve God [Exod.4:23; 19:4-6; 20:1-6; Lev.25:42]." J. Byron, *Slavery Metaphors in Early Judaism and Pauline Christianity*, 197. Also John Barclay explains, "Indeed the phrase 'be slaves to one another' is itself somewhat paradoxical since slavery is a hierarchical social structure, not a relationship of mutual self-sacrifice." J. Barclay, *Obeying the Truth*, 109. Therefore, "becoming 'slaves to one another,' where the acts of service are conceived as mutual, redefines the concept of slavery, which is necessarily hierarchical in character." R. Hays, *Galatians*, NIB, vol. xi, 322.

Presumably, for the Jewish Christians in the first century in general, the command of acting as slaves towards Gentile Christians was a radical demand because of their tendency towards ethnocentrism, "in which God's grace was thought to be restricted to a single national entity that observed the law—that is, ethnic Israel." Bruce Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Nashville: Abingdon Press, 1998), 76. This ethnocentric covenantalism appeared in the local congregations, and it might prevent Jewish Christians from receiving Gentiles as equal members as Jews in God's eschatological community. For Paul, this ethnocentricity not only jeopardized the truth of the gospel (cf. 3:28; 6:15), it also reflected a wrong human condition: a tendency towards egocentrism and self-interestedness. Cf. B. Longenecker, *The Triumph of Abraham's God*, 76-77. In contrast, the essence of the gospel is about "seeking to serve one another and building up the community in love" (ecclesiocentric vs. egocentric) that mirrors the loving and self-giving Christ (2:20). Thus, for the Jewish Christians, acting as slaves towards Gentile Christians seemed to be asking a step further for their ethnocentrism.

⁴⁵² Highly probably, the foot washing incident functioned as one of the controlling stories in the early church. Exegetically speaking, this foot washing was motivated by Jesus' love for the disciples (cf. John 13:1).

⁴⁵³ See R. Longenecker's discussion, *Galatians*, WBC, 260.

divisions (cf. 5:19-21).⁴⁵⁴ Why do the Galatians need to commit themselves to this loving servanthood?

“For” (*gar*) in v.14a indicates the reason for Paul’s previous statement. This loving service fulfills the entire intent of the law as Paul states: “the whole law (*ho pas nomos*) is summed up (*peplērōtai*) in a single commandment (*en heni logō*).”⁴⁵⁵

The recent study of the *ho pas nomos* as Moo argues indicates that the phrase *holon ton nomon* in 5:3 and *ho pas nomos* here make no substantial distinction.⁴⁵⁶ For sure, here Paul is thinking of the entirety of the Mosaic Law. The key to the interpretation of the verse is on the verbs Paul uses for these two phrases: fulfilling the law (*peplērōtai*) in 5:14 and doing the law (*poiēsai*) in 5:3. *Peplērōtai* is translated as “summed up” in NRSV,⁴⁵⁷ and it is in perfect-passive-indicative to express a past action with present effect that it can be translated as “has been brought to completion” because the verb has an aspect of eschatological completion in a continuing condition or status. This completion alludes to

⁴⁵⁴ R. Longenecker rightly comments that self-centredness and egocentricity underlie those categories, *Galatians*, WBC, 266. Cf. also John Barclay, *Obedying the Truth*, 209. To be noted, these 15 items in the list are only representative. Commentators usually classify those items into 4 categories (sexual sin, religious sin, social conflict and drunkenness). Eight of those items relate to social conflict. Therefore, Larry Perkins is right to comment, “...so Paul focuses in this letter on those impulses (8 items) that cause divisions, conflict and hatred. Plainly these were the problems currently within the Galatian church communities...” Larry Perkins, “Flesh and Spirit 5:19-26” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 2.

⁴⁵⁵ 5:14a, NRSV. *Logos*, normally does not mean “commandment” but “a proposition or message.” Here it refers to a command (see Douglas Moo, *Galatians*, BECNT, 345). Perhaps this reflects the traditional reference to the ten commandments as “the ten words” (e.g. Exod. 34:28; Deut.10:4). See James Dunn, *Galatians*, BNTC, 288-289.

⁴⁵⁶ Douglas Moo found that “pas + article + nomos” occurs seven times in the LXX, and it makes no difference from *ho pas nomos*. Perhaps, the sequence of words in Gal.5:14 is to stress the “wholeness” of the law. See Douglas Moo, *Galatians*, BECNT, 345 & 350 n.5:14. Cf. Martinus de Boer, *Galatians*, NTL, 343. F.F. Bruce suggests, the expression (*holon ton nomon*) in 5:3 denotes “the sum-total of the precepts of the law,” but *ho pas nomos* as “the law as a whole—the spirit and intention of the law”. See F.F. Bruce, *Galatians*, NIGTC, 241. This differentiation, however, is unnecessary.

⁴⁵⁷ This translation may be influenced by the reading of Rom. 13:9, as Richard Hays speculates, *Galatians*, NIB, vol. xi, 322. Cf. also Martinus de Boer, *Galatians*, NTL, 346 n.469. *Plēroō*, the usual meaning of it is “make full, fill up, fulfill, & bring something to completion”. BAGD, 670-671.

“Jesus loved and gave himself up” (2:20) that continues to be expressed in the lives of those committed to Christ and empowered by his Spirit. In this sense Paul likely refers to what Jesus did in fulfilling the law (Matt. 5:17),⁴⁵⁸ as Richard Longenecker suggested.⁴⁵⁹ It is significant to note that Paul never says that Christians do the law, rather they fulfill it in loving-service-by-Spirit (Rom. 8:4; 13:8-10).⁴⁶⁰ Nor did Paul instruct the Galatians to fulfill the law as a command, because if this was the case, then Christians would continue to be

⁴⁵⁸ R. T. France argues, speaking of Jesus fulfilling the law and the prophets, that Jesus has brought them into a new era of fulfillment through his ministry. In this sense, “from now on it will be the authoritative teaching of Jesus which must govern his disciples’ understanding and practical application of the law.” R.T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: Eerdmans, 2007), 183. Douglas Moo explains, “...the implied agent of the passive verb is Jesus Christ [the implied agent, in a sense, could be the believers who follow Jesus’ example and love one another by the empowerment of the Spirit, cf. Rom. 8:4; 13:8.] who ‘fulfills’ the whole law in his teaching by highlighting love for the neighbour as the true and ultimate completion, or ‘filling up,’ of the law—and in his life by going to the cross as the ultimate embodiment and pattern of sacrificial love...The fact that Paul refers to the ‘law of Christ’ later in this section (6:2) would fit well with this focus on Christ’s own teaching; and this interpretation would also dovetail nicely with the claim Jesus makes in Matt. 5:17 about the fulfillment of the law and the prophets.” D. Moo, *Galatians*, BECNT, 348. According to Stephen Westerholm, to fulfill the law implies: “that the obedience offered completely satisfies what is required...The meaning [*peplērōtai*] must not be reduced to the bald claim that Jesus ‘does’ the law (and the prophets!) by carrying out each of the specific requirements it contains; rather in some not clearly defined way the ‘true’ meaning of Old Testament scriptures is satisfied, and they reach their intended goal, in Jesus’ ministry.” S. Westerholm, “On Fulfilling the Whole Law (Gal. 5:14),” in *Svensk Exegetisk Arsbok* 51-52 (1986/87) 234-235.

⁴⁵⁹ R. Longenecker, *Galatians*, WBC, 243. Ben Witherington III affirms Longenecker’s proposal and says, “What we see here is that both the life and teaching of Christ is the ground of Paul’s teaching at this juncture. Christ fulfilled the Law, and made it possible for his followers to see the fulfillment of the Law and its requirements in their own lives simply by following his example of loving neighbour as self, simply by walking in [by] the Spirit and following the example and teaching of Christ...” B. Witherington III, *Grace in Galatia*, 384.

⁴⁶⁰ For a full discussion of this subject, see Stephen Westerholm, *Israel’s Law and the Church’s Faith: Paul and His Recent Interpreters* (Grand Rapids: Eerdmans, 1988), 201-205; *idem*, *Perspectives Old and New on Paul*, 433-439; *idem*, “On Fulfilling the Whole Law (Gal. 5:14),” 229-237; R. Longenecker, *Galatians*, WBC, 242-243 & Hans Betz, *Galatians*, Hermeneia, 275.

However, following Frank Thielman’s critique, James Dunn argues that Paul’s writings do not show a clear distinction between doing and fulfilling the law. So for Dunn, Paul in 5:14 is calling the Galatians for “a lifestyle which could best be summed up in love of neighbour.” J. Dunn, *Galatians*, BNTC, 290. Cf. also Frank Thielman, *From Plight to Solution: A Jewish Framework for Understanding Paul’s view of the Law in Galatians and Romans*, NTS 61 (Leiden: Brill, 1989), 50-54. For a critique of this view, see Douglas Moo, *Galatians*, BECNT, 347. In line with John Barclay’s observation, this researcher believes that Christians do not do the law but fulfill it. Practicing the love-command is to fulfill the whole point of the law and it is redefined as the law of Christ in 6:2. For a full discussion, see J. Barclay, *Obeying the Truth*, 125-142. Cf. also Gordon Fee, *God’s Empowering Presence*, 426 n.204.

condemned for they could not do it perfectly.⁴⁶¹ Paul, here, is describing the result as they commit themselves to the loving service to others.⁴⁶² “The focus of Paul’s statement in Gal. 5:14, as also in Rom. 13:8-10, is not on the law but on love. So it is love—love that responds to Christ’s love and that expresses a new existence in Christ (cf. 2:20)—that motivates the ethical life of a Christian, with the results of that love ethic fulfilling the real purport of the Mosaic law.”⁴⁶³

En heni logō which points to Leviticus 19:18 is probably understood as “in one commandment” like the function of *dābār* in the Old Testament (cf. Rom. 13:9), even though it could mean “in one word or saying.”⁴⁶⁴ For the citation of the scripture in v.14b (i.e. Lev.

⁴⁶¹ Apparently, the Pharisees thought that if Israel fulfilled the law, then the messiah would come. Paul seems to argue that the Messiah has come and brought the law to complete fulfillment. Humans have no capacity to do this—only the Messiah.

⁴⁶² As Stephen Westerholm comments, “Pauline statements of ‘fulfillment’ are never in the imperative mood and, indeed, are more naturally in the passive than the active voice. Thus Galatians 5:14 is not itself a command to fulfill the law but a statement that, when one loves one’s neighbour, the whole law is fully satisfied in the process. Romans 13:8-10 is exactly parallel: ‘he who loves his neighbour has fulfilled the law.’” S. Westerholm, “On Fulfilling the Whole Law (Gal. 5:14),” 235.

⁴⁶³ R. Longenecker, *Galatians*, WBC, 243. Certainly, Paul was not against the idea that people obey the law (the law was a gift from God to his people, and it is not evil) but that one could not be justified by doing the law—the eschatological community of God in Christ cannot be defined by law-keeping. N.T. Wright, “4QMMT and Paul: Justification, ‘Works,’ and Eschatology,” 110. Furthermore, it is correct to state that Rom. 13:8-10 is a conceptual parallel to Gal. 5:14. Schreiner, *The Law & Its Fulfillment*, 145.

How precisely do Christians fulfill the law, in love, in spirit, and in the eschatological scheme? Do they need to keep the laws now (or some of them)? There, indeed, are different views on the continuing role of the law for Christians. For more discussion, see C.G. Kruse, “Law,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander, Brian S. Rosner, D.A. Carson, & Graeme Goldsworthy (Downers Grove: IVP, 2000), 629-636; F. Thielman, “Law,” in *Dictionary of Paul and His Letters*, ed. G.F. Hawthorne and R. Martin (Downers Grove: IVP, 1993), 529-542; James Dunn, *The Theology of Paul the Apostle*, 128-161, 625-669; N.T. Wright, *The Climax of the Covenant*, 137-267; *idem*, “The Law in Romans 2,” in *Paul and the Mosaic Law*, ed. James Dunn (Grand Rapids: Eerdmans, 2001), 131-150; T. Schreiner, *The Law and Its Fulfillment*, 73-91, 123-178; Wayne G. Stickland, ed., *Five Views on Law and Gospel* (Grand Rapids: Zondervan, 1999); S. Westerholm, *Perspectives Old and New on Paul*, 408-439; *idem*, *Israel’s Law and the Church’s Faith*, 198-218. Perhaps, Thomas Schreiner is correct to suggest, “The Old Testament commands...still function as the word of God for the church but must be interpreted in light of the Christ event.” Schreiner, *The Law & Its Fulfillment*, 178.

⁴⁶⁴ Deriving from the idea of “one word/saying,” Richard Hays takes the scriptural citation as a prophetic promise (see Hays, *Galatians*, NIB, vol. xi, 324). Both “one saying--promise (Hays)” and “Scripture generally (de Boer)” for the meaning of *logos* here are unlikely the case. See Douglas Moo, *Galatians*, BECNT, 345 n.7.

19:18),⁴⁶⁵ Paul is more likely referring to the tradition of Jesus' teaching (e.g. the love command in the Synoptic gospels),⁴⁶⁶ and taking it as a summary of the law's entire intent.⁴⁶⁷ Maybe, for this reason loving action in the community is said to fulfill the law of Christ (Gal. 6:2).⁴⁶⁸

⁴⁶⁵ Without citing the loving God commandment, Paul may want to focus on the dimension of mutual relationship in the congregations. Thomas Schreiner, *Galatians*, ZECNT, 335; or the love for God is assumed in Paul's statement. James Dunn, *The Theology of Paul the Apostle*, 656 n.137.

⁴⁶⁶ James Dunn affirms it, *Galatians*, BNTC, 291. See also F.F. Bruce's comments, *Galatians*, NIGTC, 241-242.

⁴⁶⁷ Larry Perkins is right to suggest that the quotation is a summary of the law's entire intention, "Living out the Gospel 5:13-18" in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminars, Langley, BC, January-April, 2012), 4. In light of Mk 12:31 one sees that "for Jesus the whole Law is summarized in the will of God which calls for the love which is a whole-hearted response to God and to the neighbour." William L. Lane, *The Gospel of Mark*, NICNT (Grand Rapids: Eerdmans, 1974), 432. So does this summarization of the law contradict the fulfillment of the law (the eschatological completion)? For this question, Charles B. Cousar is right to say that Paul may have both the summarization and the completion in mind when he uses "*peplērōtai*" in 5:14 (as suggested in Rom. 13:8-10). See Charles B. Cousar, *Galatians*, Interpretation (Atlanta: John Knox Press, 1982), 130-131.

⁴⁶⁸ John Barclay admits that 6:2 (and you will fulfill the law of Christ) should be interpreted in light of 5:14. According to him, fulfilling the law of Christ means that "fulfilling the law in the way exemplified (and taught?) by Christ, i.e. fulfilling it in love." Christians do not observe the law for justification, but they fulfill it through obeying the love-command. This loving action is redefined as the law of Christ. J. Barclay, *Obeying the Truth*, 133-134. N.T. Wright also rightly comments, "This [the law of Christ] doesn't mean that Jesus' teaching constituted a new law to replace the law of Moses." It is the law of love stated in 5:13. N.T. Wright, *Paul for Everyone*, 76. Thomas Schreiner also admits to this perspective, saying, "In 5:14 Paul clearly has in mind the Old Testament law when he specifically cites Leviticus 19:18. The connection between these two texts suggests that the one who fulfills the law of Christ also fulfills the Old Testament law, which is summed up in the law of love." T. Schreiner, *The Law & Its Fulfillment*, 159. Cf. also James Dunn, *The Theology of Paul the Apostle*, 654-656, in which Dunn says, "To fulfill the law of Christ is to bear one another's burdens, which is a particular example of loving neighbour, which fulfills the law. ... 'the law of Christ' is a way of speaking of the command to love the neighbour. ... by the law of Christ Paul had in mind both Jesus' teaching on the love command and Jesus' own example in living out the love command." To explain what the law of Christ is Richard Longenecker offers an insightful description: "Those prescriptive principles stemming from the heart of the gospel (usually embodied in the example and teachings of Jesus), which are meant to be applied to specific situations by the direction and enablement of the Holy Spirit, being always motivated and conditioned by love." R. Longenecker, *Galatians*, WBC, 275-276.

However, this researcher disagrees that Richard Hays (also Moo) sees the law of Christ as not referring to the Mosaic law at all (cf. Hays, *Galatians*, NIB, vol. xi, 333 n.276; Moo, *Galatians*, BECNT, 37 & *idem*, *Five views on Law and Gospel*, 367-372, 375-376).

For what the meaning of the law of Christ is, commentators have various proposals. More than twenty positions have been suggested (see Fung, *A Commentary on the Epistle to the Galatians*, vol.2, 1321-1334). Perhaps, the best approach to the interpretation is a combination of some of these positions. Douglas Moo offers a nice discussion about the law of Christ (cf. Moo, *Galatians*, BECNT, 376-378), but it is good to compare his study with de Boer's analysis (de Boer, *Galatians*, NTL, 378-381) because both scholars approach the issue from different perspectives.

Therefore, as Richard Hays comments, the full meaning of the law has now been eschatologically disclosed and brought to completion by Jesus. Jesus has brought this fulfilment in his teaching and sacrificial death, thus “the Galatians are exhorted to participate in this fulfilment of the law through their own loving service (v.13), which corresponds to and mirrors the love of Jesus.”⁴⁶⁹

Turning to the reality of the congregations, Paul warns the Galatians about the danger of their internal fights (5:15).⁴⁷⁰ This fleshly behaviour, which is opposite to love and service, certainly will lead to mutual destruction. In other words the avenue proposed by the agitators leads to disobedience of the law, not its fulfilment.

Paul, then, gives his second command to the people that they should walk by [the] Spirit (*pneumati peripateite*). “Now/so I say” (*legō de*), which precedes the phrase “walk by Spirit”, indicates what immediately follows is important (cf. 3:17 & 4:1). The whole statement of v.16 “is elaborated on in 5:17-24, exhorted again in 5: 25, and applied directly to the Galatians situation in 5:26-6:10.”⁴⁷¹ How do the Galatians live out the love command? According to Paul, they should walk by the Spirit.⁴⁷²

⁴⁶⁹ R. Hays, *Galatians*, NIB, vol. xi, 323.

⁴⁷⁰ The image Paul uses for description is a picture of wild animals violently fighting with one another. F.F. Bruce suggests that their ferocious fight resulted from the teaching of the agitators that caused controversy, tension and quarrels within the congregations. See F.F. Bruce, *Galatians*, NIGTC, 242; cf. J. Dunn, *Galatians*, BNTC, 293. Perhaps, the word, bite (*daknete*) imply that what the Galatians are doing are demonic (fleshly work), not in the Spirit. See T. Schreiner, *Galatians*, ZECNT, 336.

Some commentators (e.g. Dunn) suggest that verse 15 is a general statement not describing the current situation of the Galatian churches. However, Richard Hays is right to comment, “There is no reason to suppose that Paul is speaking here of a purely theoretical possibility. The fact that he returns in v.26 to a similar warning against competitiveness and envy suggests that he is addressing a real situation ‘on the ground’ in Galatia.” Hays, *Galatians*, NIB, vol. xi, 324. In line with Hays, Douglas Moo sees that such problem existed in the congregations. Moo, *Galatians*, BECNT, 349.

⁴⁷¹ Richard Longenecker, *Galatians*, WBC, 244. Douglas Moo agrees Longenecker’s observation here, *Galatians*, BECNT, 352.

⁴⁷² Thomas Schreiner is right to state that this verse unpacks further meaning in 5:13-15, *Galatians*, ZECNT, 342.

Peripateite in present tense marks a continuous action for the people, and the verb in Pauline usage frequently denotes a sense of “living or conducting oneself” (e.g. Rom. 6:4, 8:4, 13:13, 14:15; 1 Cor. 3:3, 7:17; 2 Cor. 4:2). Surely Paul’s use of *peripateō* reflects an Old Testament’s metaphor of walking (*hālak*) in God’s laws and statutes.⁴⁷³ The dative of *pneumati*, which expresses “origin and means,”⁴⁷⁴ refers to a quality of life that differs from law-keeping lifestyle. “The omission of the article suggests the focus is qualitative—a Spirit-type of walking.”⁴⁷⁵ James Dunn well captures the point of the clause here, saying, “By speaking instead of a ‘walk by the Spirit’ Paul is deliberately posing an alternative understanding of how the people of God should conduct themselves –not by constant reference to laws and statutes, but constant reference (the verb is present continuous) to the Spirit; and not to the Spirit as norm, but to the Spirit as resource [and a personal guide].”⁴⁷⁶ Here Paul reminds the Galatians that they as the eschatological Spirit-people (cf. *humeis oi pneumatikoi* in 6:1) need to continue to live their lives by the Spirit. This Spirit-living seems to allude to the fulfillment of the eschatological promises in the Old Testament (e.g. Jer. 31:33 & Ezek. 36:26-27),⁴⁷⁷ and it is repeatedly stressed in different expressions throughout

⁴⁷³ James Dunn, *Galatians*, BNTC, 295. Cf. also R. Longenecker, *Galatians*, WBC, 244; Douglas Moo, *Galatians*, BECNT, 352-353; BDB, 234.

⁴⁷⁴ Daniel Wallace, *Greek Grammar Beyond the Basics*, 165-166; R. Longenecker, *Galatians*, WBC, 244-245; Hans Betz, *Galatians*, Hermeneia, 277-278.

⁴⁷⁵ Larry Perkins, “Living out the Gospel 5:13-18” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 7.

⁴⁷⁶ James Dunn, *Galatians*, BNTC, 295.

⁴⁷⁷ As N.T. Wright argues, saying, “...the reference to Joel in Romans 10:3 was to be taken as oblique reference to the Spirit and the renewal of the covenant: in a confluence of texts including Ezekiel 36 and Jeremiah 31, Paul saw the covenant renewal, effected by the Spirit, as the inauguration in the present of that eschatological state in which (a) Gentiles were brought from outside to inside and (b) Jews were renewed from within, as both together were grasped by the gospel and, through baptism, were brought into the eschatological people of God, the Messiah’s body. This corresponds to what we saw already in Galatians 3:14, and more especially 4:6-7.” Wright, *Paul in Fresh Perspective*, 145; “the major theme which marks out Paul’s theology of

the paraenesis (i.e. 5:18, 25; 6:1-2, 8-10). Precisely, the Galatians have started their new lives with the Spirit (3:3-5), and they need to continue by the power of the same Spirit. “With this imperative [walking by the Spirit] Paul has shifted the emphases from arena of obedience (the law) to the means of obedience (the Spirit). It is through the enabling of the Spirit that one will fulfill the entire law in loving one’s neighbour as oneself (v.14).”⁴⁷⁸

If the Galatians follow that command, there is a promise for their obedience.⁴⁷⁹ That is, “and [you] do not (*ou mē*) gratify (*telesēte*) the desires (*epithumian*) of the flesh.”⁴⁸⁰ *Telesēte*,⁴⁸¹ as in aorist subjunctive that expresses an undefined action and future possibility, indicates the consequence from obeying the command.⁴⁸² The verb (translated as gratify in NRSV) in this context means “carry out, accomplish, and perform” as Paul uses it elsewhere like Rom. 2:27; 13:6; 2 Cor. 12:9; 2 Tim. 4:7,⁴⁸³ and is in very strong negative tone (*ou mē*—no never). Unlike *epithumiais* in v.24, the singular of *epithumian*⁴⁸⁴ indicates the characteristic of the flesh, expressing an active force that seeks every opportunity to carry out

God’s people as renewed through the Spirit is the renewed call to holiness. It is a holiness not defined by Torah [but the walk-by-Spirit.]” Wright, *Paul in Fresh Perspective*, 124. See also N.T. Wright, *Paul and the Faithfulness of God*, Book II, 1076 & its n.134, 1077-1078; Gordon Fee, *Paul, the Spirit, and the People of God* (Peabody: Hendrickson, 1996), 15-16; footnotes 368 & 369.

⁴⁷⁸ Gordon Fee, *Galatians*, PC, 208.

⁴⁷⁹ It is correct to take v.16b as a promised statement for the previous. See R. Longenecker, *Galatians*, WBC, 245; Thomas Schreiner, *Galatians*, ZECNT, 343; Hans Betz, *Galatians*, Hermeneia, 278; Richard Hays, *Galatians*, NIB, vol. xi, 325.

⁴⁸⁰ Gal. 5:16b, NRSV. F.F. Bruce rightly comments that RSV [& NRSV] incorrectly translates this clause as a negative command; rather it should be taken as a promise. F.F. Bruce, *Galatians*, NIGTC, 243.

⁴⁸¹ In a linguistic sense, the meaning of *teleō* can be synonymous with *plēroō* in some cases (EDNT, vol.3, 346), but perhaps, Paul’s use of *teleō* here is to make a distinction between the fulfillment of the law in 5:14 and keeping the desires of the flesh in 5:16.

⁴⁸² Cf. Richard Hays, *Galatians*, NIB, vol. xi, 325.

⁴⁸³ For Paul, *teleō* never means “fulfilling the law” as in 5:14. For the use of *teleō* in Rom. 2:27 (also in James 2:8), the translation “keeping the law” is preferable for the context. Cf. NIV2011, NRSV, NJB, & NLT.

⁴⁸⁴ It is translated as plural in NRSV, TNIV, ESV, & NLT.

its evil intentions.⁴⁸⁵ “If the ‘desire of the flesh’ is permitted to be carried out, the result is manifest in the ‘works of the flesh’ which are listed in 5:19-21. As these ‘works of the flesh’ happen, the goals of the flesh are fulfilled.”⁴⁸⁶ In contrast, if the Galatians allow the Spirit completely to direct their daily walk, then they shall never fulfill the goal of the flesh. The point is that the Galatians as God’s eschatological community should seek to live by the power of the Spirit, because “the law [and the law-keeping faith] cannot deal with ‘the desire of the flesh’ (Rom. 8:3). The Spirit can deal with such desires before they develop into full-blown sin.”⁴⁸⁷

Paul, in verse 17, explains why the Galatians should follow that walking command.⁴⁸⁸ For within the eschatological reality,⁴⁸⁹ the antitheses between the Spirit and the flesh and between within their desires exist within the human situation.⁴⁹⁰ This ethical conflict is inescapable and it will be an ongoing warfare for Christians who live in the present period

⁴⁸⁵ See James Dunn, *Galatians*, BNTC, 297; Hans Betz *Galatians*, Hermeneia, 278. Cf. also Ann Jervis, *Galatians*, NIBC, 142-143.

⁴⁸⁶ Hans Betz, *Galatians*, Hermeneia, 278.

⁴⁸⁷ Larry Perkins, “Living out the Gospel 5:13-18” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 7.

⁴⁸⁸ *Gar* in 7:17a is an indicator for explanation (perhaps a confirmation as well for v.16, as R. Longenecker suggests).

⁴⁸⁹ John Barclay is right to comment, “In this context *pneuma* is not an anthropological entity nor is it a general term for the spiritual (non-material or divine) realm: it is the eschatological token of the new age, the power that establishes the sovereignty of Christ in the new creation. As its opposite, *sarx* is caught up into the dualism inherent in all apocalyptic thought and is thus associated with the world and the present age which stand in contrast to the new creation. ...the eschatological tension in Paul’s thought, which envisages the overlap of the two ages, can accommodate the fact that *sarx* continues as a threatening and tempting reality. But the crucifixion of the flesh indicates that it no longer controls or dominates the Christian’s behaviour.” Barclay, *Obedying the Truth*, 205 & 206.

⁴⁹⁰ Larry Perkins, “Living out the Gospel 5:13-18” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 8.

between the two advents of Christ.⁴⁹¹ But the promise for victory, which is implied in 5:16 and 18, is for those who will walk by the Spirit.⁴⁹² Walking by the Spirit is crucial to the Galatians because this “will set them against the flesh and thus define the moral choices they must make”⁴⁹³ and their identity as “Spirit-centred” people, rather than “Torah-centred” people. Walking by the Spirit means that they are the people in whom God’s promises have come to fruition. Gordon Fee is so right to say, “For Paul, Christ has made the new covenant effective for the people of God through his death and resurrection; but the Spirit is the key to the new covenant as a fulfilled reality in the lives of God’s people.”⁴⁹⁴

Paul, then, concludes what he has been discussing for 5:13-17.⁴⁹⁵ He states, “But if (*ei de*) you [plural] are led by the Spirit (*pneumati agesthe*), you [plural] are not subject to the law (*hupo nomon*).”⁴⁹⁶ Some commentators take *de* here as an adversative sense,⁴⁹⁷ but it can

⁴⁹¹ F.F. Bruce, *Galatians*, NIGTC, 244; R. Longenecker, *Galatians*, WBC, 245. For the clause “...to prevent you from doing what you want/so that you are not to do whatever you want (NRSV/TNIV),” does it present a purpose or result? Does “do whatever you want” mean good or bad, or both? For interpretation, commentators hold diverse positions on it. For discussion, see T. Schreiner, *Galatians*, ZECNT, 343-345; James Dunn, *Galatians*, BNTC, 298-300; John Barclay, *Obedying the Truth*, 112-119; G. Fee, *God’s Empowering Presence*, 434-437; Martius de Boer, *Galatians*, NTL, 354-355. Some commentators see Rom. 7:14-25 as a parallel to Gal 5:17, but this seems less likely the case. See F.F. Bruce’s critique, *Galatians*, NIGTC, 244-245. Also cf. Hans Betz’s discussion, *Galatians*, Hermeneia, 280.

⁴⁹² Richard Hays observes, “Given this opposition, there is no doubt in Paul’s mind about the eventual victor: God will finally overcome all enemies (cf. 1 Cor. 15:20-28). Those who walk by the Spirit will receive the empowerment necessary to subdue the Flesh.” R. Hays, *Galatians*, NIB, vol. xi, 326. Also John Barclay is right to argue that the whole point of Paul’s argument here is to ensure the sufficiency of the Spirit. As he states, “The context of this whole section (5:13-6:10), and 5:16 in particular, strongly suggests that Paul is concerned to prove that the Spirit provides sufficient moral direction and protection against the flesh.” Barclay, *Obedying the Truth*, 115.

⁴⁹³ John Barclay, *Obedying the Truth*, 112.

⁴⁹⁴ Gordon Fee, *Paul, the Spirit, and the People of God*, 16.

⁴⁹⁵ R. Longenecker, *Galatians*, WBC, 246. Larry Perkins suggests that v.18 is a summary of the key principles what Paul has been discussing since 5:1. This is also a right observation. See L. Perkins, “Living out the Gospel 5:13-18” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminars, Langley, BC, January-April, 2012), 9.

⁴⁹⁶ Gal. 5:18, NRSV.

⁴⁹⁷ For example, Douglas Moo, James Dunn, Thomas Schreiner, & Ronald Fung.

mean connective that gives further thought to the previous statements, as Richard Longenecker proposes. *Agesthe* (in present-passive-indicative) here means “allow oneself to be led.”⁴⁹⁸ Richard Longenecker describes the point of the verb used here as to stress “on the voluntary subjugation of one’s will to the Spirit who leads.”⁴⁹⁹ Precisely “those who wish to walk by the Spirit have to be led by the Spirit; those who wish to be led by the Spirit have the responsibility to conduct themselves accordingly;”⁵⁰⁰ “to be led by the Spirit is to walk by the Spirit—to have the power to rebut the desire of the flesh.”⁵⁰¹

Furthermore to be led by the Spirit indicates that one is a true son of God (Rom. 8:14),⁵⁰² and this Spirit-led life will lead to conformity to the likeness of Christ.⁵⁰³ In doing so, the Galatians are no longer under [the] law (*hupo nomon*), that is, not under its authority, “restraining, disciplining and direct influence.”⁵⁰⁴ Indeed “the Spirit-empowered life has

⁴⁹⁸ BAGD, 14. Cf. Luke 4:1 & 9; 2 Tim. 3:6.

⁴⁹⁹ Richard Longenecker, *Galatians*, WBC, 246.

⁵⁰⁰ James Dunn, *Galatians*, BNTC, 300. Gordon Fee explains that contextually speaking, being led by the Spirit is the other side of the coin to walking by the Spirit. G. Fee, *God’s Empowering Presence*, 438.

⁵⁰¹ F.F. Bruce, *Galatians*, NIGTC, 245.

⁵⁰² William Wilder proposes that the phrase “led by the Spirit” in 5:18a echoes the redemptive narrative of Exodus, and it implies an ethical guidance, new exodus deliverance, and forensic justification. For a full discussion, see William N. Wilder, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18*, SBL 23 (New York: Peter Lang, 2001), 121-249; 265-269. Perhaps, the phrase here does echo the theme of the new exodus (see Wilder’s study on Ps. 143:10, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18*, 148-159).

⁵⁰³ F.F. Bruce, *Galatians*, NIGTC, 245; Gordon Fee, *God’s Empowering Presence*, 438; Larry Perkins, “Living out the Gospel 5:13-18” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 9.

⁵⁰⁴ John Barclay, *Obedying the Truth*, 116. Or simply “under the law” means “subject to the rule of the law”. See D. Moo, *Galatians*, BECNT, 357. Thomas Schreiner argues that those who are led by the Spirit are no longer under the law, “and therefore they no longer live in the old era of redemptive history under the reign of sin.” T. Schreiner, *Galatians*, ZECNT, 345.

superseded the Mosaic law principle.”⁵⁰⁵ Unlike verse 16 (Spirit vs. flesh), here the distinction is between the Spirit and the law. The reason for this change seems to be that Paul likes to show a close relationship between the flesh and the law-keeping lifestyle which has been advocated by the agitators (cf. 6:12).⁵⁰⁶ As Larry Perkins suggests, “Paul intimates that being under law puts one under the power of the flesh and fulfilling its desires.”⁵⁰⁷ So by implication, the primary problem with moralism is that it cannot resolve the flesh problem.

3.4.3. Other Exhortations and the Closing Remarks

In 5:13-18 Paul presents his thesis statement for the paraenesis, and the two key imperatives for Paul’s exhortation to the Galatians. For the letter, the whole point of Paul’s argument is about the true status of the Galatians.⁵⁰⁸ Since in Christ they already received the Spirit, the Galatians are the true heirs of the covenant.

According to Paul, the true identity of the Galatians should call for appropriate behaviour, because what they do reflects who they are. Most New Testament scholars agree that Paul’s ethical appeal can be expressed under the rubric of *indicative* and *imperative*.⁵⁰⁹ James Dunn well makes the point and states, “The indicative is the necessary presupposition

⁵⁰⁵ Larry Perkins, “Living out the Gospel 5:13-18” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 9.

⁵⁰⁶ In 6:12-13, Paul seems to put circumcision & flesh together (even flesh could mean physical in this context) in order to show that what the agitators are persuading the Galatians to observe is a fleshly work (merely human activity).

⁵⁰⁷ Larry Perkins, “Living out the Gospel 5:13-18” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 9.

⁵⁰⁸ The evidence can be found in the concluding remarks, in which Paul restates his primary concerns for the Gentile believers that they should not adopt circumcision and become proselytes (cf. 6:11-15). This conclusion plays a significant role for interpreting the letter. Thomas Schreiner, *Galatians*, ZECNT, 373. Cf. also R. Longenecker, *Galatians*, WBC, 287.

⁵⁰⁹ James Dunn, *The Theology of Paul the Apostle*, 628. Cf. also Stephen Mott, “Ethics,” in *Dictionary of Paul and His Letters*, ed. Gerald Hawthorne, Ralph Martin & Daniel G. Reid (Downers Grove: IVP, 1993), 269-270; John Barclay, *Obedying the Truth*, 225-227.

and starting point for the imperative. What Christ has done is the basis for what the believer must do...Without the indicative the imperative would be an impossible ideal...The imperative must be the outworking of the indicative.”⁵¹⁰ This pattern of “indicative and imperative” can also be found in Galatians, for example, in 5:1, 5:13, & 5:25. As Walter Hansen suggests, “The indicative describes God’s gift to us: freedom in Christ and life in the Spirit. The imperative expresses our responsibility: to protect our freedom from slavery under the law, to use our freedom to serve one another in love and to keep in step with the Spirit.”⁵¹¹ Furthermore, through the use of family and household imagery (e.g. *adelphoi* and *oikeious*),⁵¹² Paul in 5:13-6:10 reminds the Galatians that they are the household of God in one family (their identity), so they should act appropriately towards one another for family honour (their behaviour).⁵¹³ And the household metaphor includes God as Father whose

⁵¹⁰ James Dunn, *The Theology of Paul the Apostle*, 630. Michael Bird describes this “indicative and imperative” as a form of “because of this, do that!” Michael Bird, *Introducing Paul: The Man, His Mission and His Message* (Downers Grove: IVP, 2008), 136-137. The “indicative & imperative” form, in a linguistic point of view, does illustrate Paul’s exhortation pattern, but readers should be aware that the reality of Paul’s exhortation is more complicated than what the “indicative & imperative” has shown. As N.T. Wright reminds, “It [‘indicative & imperative’] is, however, over-simple to suppose that ‘theology’ is located with the ‘indicative’ and ‘ethic’ with the ‘imperative’”. Wright, *Paul and the Faithfulness of God*, Book II, 1098. “The best actual example [for this complexity] might be Ephesians, with an almost formal bipartite structure (1-3; 4-6); but, quite apart from questions of authenticity, there is plenty of ‘ethics’ in the first half and plenty of ‘doctrine’ in the second.” N.T. Wright, *Paul and the Faithfulness of God*, Book II, 1099 n.233.

⁵¹¹ W. Hansen, *Galatians*, IVPNTC, 181. Perhaps, also it is the opportunity through Christ to live in a way that pleases God.

⁵¹² Note that this imagery reflects a corporate dimension rather than an individual, and *adelphoi* occurs previously in the letter, e.g. 1:11, 3:15, 4:12 & 28.

⁵¹³ Arguing from a Mediterranean cultural perspective, Philip Esler states, “Paul employs imagery of family and household in this passage [5:13-6:10] as a way of giving substance to the distinct identity with which he wants to characterise the members of his congregations. ...Paul is asking his reader/listeners to adopt the type of conduct appropriate among family members who did not engage in honour contests with one another, nor envy their achievements,...they act as family members towards one another, with whom it would be shameful to engage in tussles over honour. ...The household represents the most natural metaphor to express the unique identity of the Galatian believers in Christ when it comes to their living in accordance with love which the Spirit brings.” P. Esler, *Galatians*, NTR, 218, 230, 232, & 233. Esler calls Paul’s loving command (the mutual enslavement in love) as the critical identity-descriptor for the congregations--*proper conduct evokes identity of the group*.

glory/honour the believers upheld as they lived in obedience to the law of Christ. Thus, by matching “the indicative and the imperative” and employing the household image Paul shows the Galatians that what they do must be consistent with their new status in Christ (cf. Rom. 6:4 & Eph. 4:17-24).

With this in view, the two commands (loving and walking) call the Gentile believers for proper and specific behaviours. They as the new creation (6:15)⁵¹⁴ should not perform the works of the flesh (5:19-21a),⁵¹⁵ but submit themselves to the leading of the Spirit and let the Spirit produce his fruit (5:22-23a). Definitely, “the fruit of the Spirit fosters *koinōnia*, whereas the works of flesh tear it down.”⁵¹⁶ Once again, Paul emphasizes the significance of Spirit-directed life in 5:25.⁵¹⁷ They should live (*zōmen*) by the Spirit⁵¹⁸ and stay in line (keep in step) with the Spirit,⁵¹⁹ because “life in the Spirit is not on automatic pilot.”⁵²⁰ As N.T. Wright affirms, saying, “We have to set our minds and intentions to do them [the qualities of

⁵¹⁴ That is, a new thing God has done through the work of Christ. In this newness of creation (the new era of salvation-history), the believers could express “the new work of God in ways reflective of being in Christ and directed by the Spirit.” R. Longenecker, *Galatians*, WBC, 296.

⁵¹⁵ Richard Longenecker presents a good background study for the works of the flesh. Cf. R. Longenecker, *Galatians*, WBC, 249-252.

⁵¹⁶ Larry Perkins, “Flesh and Spirit 5:19-26” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminaries, Langley, BC, January-April, 2012), 6. Philip Esler also makes such the same comment. See P. Esler, *Galatians*, NTR, 228.

⁵¹⁷ R. Longenecker believes that “live by the Spirit” in 5:25 is conceptually synonymous with “walk by the Spirit” in 5:16. 5:25-26 could be taken as the beginning of 5:25-6:10 or as “concluding remarks” for the previous discussion. See R. Longenecker, *Galatians*, WBC, 264-265. Gordon Fee sees these verses as both a conclusion for the previous as well as an introduction to 6:1-10. G. Fee, *Galatians*, PC, 225.

⁵¹⁸ Here Paul’s usage of *zōmen* may function as a contrast to the element in 4:3 and 4:9. Thomas Schreiner, *Galatians*, ZECNT, 356-357. The point he makes is that their new life in the Spirit is different from their past pagan lives. In Christ, God has called them to live a new life by the Spirit. Perhaps also, Paul here reflects his language in 2:19-21 that the believer is to live for Christ (in a sense, this is to live by his Spirit) in the new era of salvation-history.

⁵¹⁹ For a discussion of the verb, see James Dunn, *Galatians*, BNTC, 317-318.

⁵²⁰ Thomas Schreiner, *Galatians*, ZECNT, 357.

the fruit]; it isn't a matter of just relaxing and doing what comes naturally. Otherwise Paul wouldn't need to urge the Galatians to line up with the Spirit (5:25)."⁵²¹ In such a new existence, the Galatians shall restore another who is detected in sin and bear each other's burdens (6:1-2); they shall test their own work and support those who teach (6:4, 6).⁵²² Doing so, they fulfill the law of Christ (6:2),⁵²³ and they sow to the Spirit (6:8). Thomas Schreiner believes that this phrase is another expression of "walking by, being led by, and keep in line with the Spirit."⁵²⁴ At last, Paul urges the Galatians to do what is good to all people, especially those who belong to the household of faith (6:10).⁵²⁵ That is, those who are bound together by faith in Christ and the faithfulness of Christ. These concluding "remarks", doing what is good, with 5:13, through love serve one another, form an *inclusio* for the paraenesis.⁵²⁶ The emphasis seems to be that the believers, as the eschatological covenant-

⁵²¹ N.T. Wright, *Paul for Everyone*, 73. He also argues that the fruit does not grow automatically: "We note the final characteristic in the list: self-control. If the 'fruit' were automatic, why would self-control be needed?" N.T. Wright, *After You Believe*, 196. For a good discussion of the background of "self-control," which may stand in juxtaposition to love (v.22), see Hans Betz, *Galatians*, Hermeneia, 288.

⁵²² Paul's point in 5:25-6:10 is to remind the believers to care for one another in the love stated in 5:13, and to explain what keeping in step with the Spirit means. Here, the theme of individual responsibility and community accountability dominate the whole discussion. See T. Schreiner, *Galatians*, ZECNT, 354-355, 365; John Barclay, *Obeying the Truth*, 149-150.

⁵²³ This is the law of love, "the law of giving oneself in love and humility to the service of others" (N.T. Wright, *Paul for Everyone*, 76), and it means the Mosaic law "as interpreted by the love command in light of the Jesus-tradition and the Christ-event" (James Dunn, *Galatians*, BNTC, 323 & cf. footnotes 468). For a good discussion of it, see Walter Hansen, *Galatians*, IVPNTC, 187-189.

⁵²⁴ Thomas Schreiner, *Galatians*, ZECNT, 369.

⁵²⁵ Martinus de Boer makes a good observation as follows: "The verb used in v.10 (*ergazomai*) is a cognate of the noun *ergon*, 'work,' of which the plural has been used in connection with 'works [*erga*] of the law' (2:16) and 'works of the flesh' (5:19). But Paul has used the singular positively in 6:4 to signify what one accomplishes as a believer who lives by the Spirit. The verb, too, has a positive meaning in this context, and its use by Paul in v.10 shows once again that he sees no problem with doing what is right or with accomplishing (achieving, effecting) what is good. The concept 'what is good' (*to agathon*) signifies 'what is beneficial to another' (Burton 346). The exhortation to accomplish what is good is thus another way of underlining the importance of love, the first fruit of the Spirit." M. de Boer, *Galatians*, NTL, 390-391.

⁵²⁶ R. Longenecker, *Galatians*, WBC, 282.

people, should seek to build up the community of God in love through the direction and empowerment of the Spirit.

In the closing words (6:11-18), Paul restates the issue and his concern for the Galatians that neither circumcision nor un-circumcision means anything in the new era of salvation-history and that the centrality of the cross is the key for the gospel of Christ, rather than the mark in flesh, circumcision.⁵²⁷ Those who respond in faith to the Gospel are given the honourable title that they are called the Israel of God (v.16). They belong to Abraham's family (chap. 3) and the Isaac-family (chap. 4). They fulfill the whole law in their loving action to one another (chap. 5).⁵²⁸ They indeed are God's chosen people enjoying the new covenant in Christ.

3.5. Preliminary Conclusions

The truth of the gospel according to Paul in Galatians is that Gentile believers do not need to become Jewish proselytes because of what Jesus has accomplished on the cross.⁵²⁹

⁵²⁷ Thomas Schreiner's comment is helpful. He states, "...what is remarkable is that circumcision is assigned to the old world order, to the old creation rather than the new creation. The law is part of the old age, while the cross inaugurates the new age. The centrality of the new creation functions as an envelope with introduction to the letter, where the death of Christ delivers from the present evil age (1:4). The new creation has dawned, in other words, through the cross of Christ." T. Schreiner, *Galatians*, ZECNT, 379. Cf. also R. Longenecker, *Galatians*, WBC, 295-296; N.T. Wright, *Paul for Everyone*, 81-82; Gordon Fee, *Galatians*, PC, 252. For a discussion of the cross and its relation to the Spirit in Galatians, cf. Charles H. Cosgrove, *The Cross and the Spirit: A Study in the Argument and Theology of Galatians* (Macon: Mercer University Press, 1988), 169-194, in which Cosgrove proposes that "for Paul participation in the crucifixion [the cross] of Christ is the sole condition for ongoing life in the Spirit."

⁵²⁸ N.T. Wright, *Paul for Everyone*, 83. Cf. also Walter Hansen, *Galatians*, IVPNTC, 201. For a discussion of "Israel of God" in v.16, see Thomas Schreiner, *Galatians*, ZECNT, 381-383; Douglas Moo, *Galatians*, BENTC, 403; James Dunn, *Galatians*, BNTC, 344-345.

⁵²⁹ This is the whole point of Paul's argument in Galatians as this researcher has already explored and demonstrated in section 3.2 & 3.3 (the status issue). Note that Paul mentions the resurrection of Christ only once in Galatians, but he repeats the statement about the death of Christ several times (1:4; 2:19-20, 21; 3:1 & 13; 5:11, 24; 6:12, 14 & 17). Paul's deliberate emphasis on the cross seems to show the significance of Christ's "love & self-giving," his obedience, and believer's participation in the Spirit (the new creation in Christ). See Charles Cosgrove, *The Cross and the Spirit*, 177-194.

“In-Christ-through-faith-by-Spirit” is the whole point of the gospel. Therefore, circumcision is totally irrelevant to the eschatological community of God in which Jews and Gentiles are one people in Christ.

In this new era of salvation-history, which Christ has inaugurated through his death and resurrection, the indwelling Spirit is the true identity-marker for the people of the new covenant. Those who have the Spirit are the children of God not “slaves” (*este huioi*, cf. 4:6-7). The believers in this new status are called to live out the gospel through loving service-by-Spirit. Paul understands that the Spirit, the eschatological gift in Christ, is “...the driving force behind Christian moral identity, [and that] ...Christian ethical behaviour emerges from the Spirit who produces manifestations of eschatological character [that reflects Christ’s love and his self-giving (2:20).]”⁵³⁰ This loving service towards one another in community is the fulfilment of the law.⁵³¹ What Christ has accomplished on the cross is the crucial factor for Christian status and goal; the Spirit is the powerful agent for people to live the eschatological life. “Indeed, one may put it the other way round: the Spirit is given so that those who are ‘in the Messiah’ can anticipate, in the present behaviour, the life of the coming age.”⁵³² “The

⁵³⁰ Bruce Longenecker, *The Triumph of Abraham’s God*, 78 & 83.

⁵³¹ N.T. Wright makes the point, explaining, “...the behaviour which Paul expects of those ‘in the messiah’ is precisely Israel-behaviour, fulfilled-Torah behaviour [the ultimate aim of doing the Torah]...Their [the eschatological people] baptism, justification and Spirit-indwelt sanctification give them the platform on which to base this lifestyle. This is the first and major element of Paul’s eschatological ethics.” Wright, *Paul and the Faithfulness of God*, Book II, 1111.

⁵³² N.T. Wright, *Paul and the Faithfulness of God*, Book II, 1106. Gordon Fee also well says it as follows: “In saving us through Christ and the Spirit, God has created an eschatological people, who live the life of the future in the present, a life reflecting the character of the God who became present first in Christ and then by his Spirit.” Fee, *Paul, the Spirit, and the People of God*, 99.

Spirit enables, but the believer is responsible to strive for it like the athlete in training. Keep on running, Paul would urge.”⁵³³

So what are the implications of the message of Galatians to the hypothesis being pursued in this dissertation? First, in the letter, Paul does not directly address the issue of moralism or legalism,⁵³⁴ but he often affirms that through the crucified Christ (& Christ event) a new era of salvation-history has been inaugurated.⁵³⁵ The Holy Spirit, in this new era, is the key for the true Christian identity and true Christian obedience. This is to say: “Reception of the Spirit...marks the inauguration of Christian experience... [and the Spirit] must also become the means [agent, a better wording,] by which believers continue and complete their Christian experience.”⁵³⁶ Authentic Christian experience “in/by”⁵³⁷ the Spirit should result in “loving-service to one another and community-build up” rather than “self-seeking, self-indulgence, and community-division.”

Although the issue of moralism and legalism is not the concern in Galatians, Paul’s argument, in a sense, implies that human doing is wrong and useless for Christian formation because it is an anthropocentric practice (merely human activity in John Barclay’s description)

⁵³³ Larry Perkins, “Flesh and Spirit 5:19-26” in *BIE 601 New Testament Greek Exegesis: Galatians* (lecture notes, ACTS Seminars, Langley, BC, January-April, 2012), 8. Gordon Fee rightly comments, “Spirit ethics is neither ethical perfectionism (life without sin at all) nor triumphalism (plastic smiles that convey perpetual victory in all circumstances). Life in the Spirit is ethical realism, life lived in the already/not yet by the power of the Spirit.” Fee, *Paul, the Spirit, and the People of God*, 107.

⁵³⁴ Of course, it all depends on how one interprets some key phrases and some points of the letter (e.g. “works of law”); it seems fair to state that the whole concern of Paul’s argument is the status issue.

⁵³⁵ The theme of Salvation-history (& apocalyptic) is so fundamental to Paul’s argument in Galatians. See Douglas Moo, *Galatians*, BECNT, 31-32. Cf. also Walt Russell, “The Apostle Paul’s Redemptive-historical Argument in Galatians 5:13-26,” in *WTJ* 57 (1995): 333-357.

⁵³⁶ Douglas Moo, *Galatians*, BECNT, 34.

⁵³⁷ “In (Grk. *en*) Spirit” can be translated as “by/through Spirit” in English, depending on the literary context (for instance, cf. Rom 9:1 & 15:16 in ESV, NRSV, & NIV2011). For Gal. 5:5, 16-18, 25, the context apparently denotes the agency of the Spirit (note: “by Spirit” is expressed in dative in these texts).

not a pneumatic living. Does this (by implication the grace in the gospel) mean “no-human-effort” at all for Christian living? According to Paul in Galatians, believers are responsible to follow and yield to the leading of the Spirit in order to produce the fruit in life.⁵³⁸ How to do so? Keep oneself in Christ and the truth of his gospel, listening to and relying on the Spirit, Paul would say.⁵³⁹ This, indeed, is another way of expressing the Lordship of the Spirit and an imagery of discipleship in the life of the believer (cf. 2 Cor.3:17-18).⁵⁴⁰

Because of the significance of the Lordship and empowerment of Holy Spirit for Christian obedience, the hypothesis of this paper should also keep in focus the centrality of the Spirit in formation. By implication, a more complete view of redemptive-historical preaching should demonstrate this pneumatic character along with the Christ event.

⁵³⁸ In his study for Galatians, Brad Eastman reaches the conclusion that highlights the point. He states, “Thus, it is not true to say that Paul has set up an absolute contrast between faith and works and, by implication, between works and grace. He argues against works demanded by the law as a means to securing life, given that humanity in the ‘flesh’ does not keep the law. Only with the eschatological gift of the Spirit can believers produce ‘fruit’ pleasing to God. Paul does, however, assume that believers will do good works. Being a believer has moral implications, for which Paul holds believers responsible. Yet it is God working within the believer that makes such a life a possibility. Paul makes demands of people; nevertheless he believes that ethical imperative must be accompanied by the empowerment of the Spirit, without which there is no possibility that ethical demands can be met.” *The Significance of Grace in the Letters of Paul*, SBL vol.11, 93.

⁵³⁹ According to Charles Cosgrove, it is: “Being in Christ [participation in Christ’s death] is sole condition of life in the Spirit.” C. Cosgrove, *The Cross and the Spirit*, 184.

⁵⁴⁰ The Lordship and guidance of the Spirit in Christian life seem to echo an imagery of discipleship in the gospels, in particular the theme of discipleship in the Fourth gospel. See Melvyn Hillmer, “They Believed in Him: Discipleship in the Johannine Tradition,” in *Patterns of Discipleship in the New Testament*, ed. Richard Longenecker (Grand Rapids: Eerdmans, 1996), 77-78, 89-93. Cf. also Richard Longenecker, ed., *Patterns of Discipleship in the New Testament*, 1-76.

CHAPTER 4: PROCEDURES AND RESEARCH DESIGN

4.1. Introduction

In chapter one, exploring the cultural phenomenon in the Chinese Christian community, this researcher suggested that in general Chinese Christians have a strong tendency towards the practice of moralism. This Christian moralism promotes a self-helping and self-sufficient attitude rather than a God-centred and grace-based living. Its egocentric and anthropocentric mentality reduces the grace in the gospel to endless moralistic practices. This, in a way, does not reflect the essence of the gospel in which Christians are called to live a holy life by the grace in Christ and the power of the Spirit. Inspired by Bryan Chapell's and Dennis E. Johnson's redemptive-historical approach, this researcher hypothesizes that understanding God's unconditional love and his redemptive work in Christ (grace alone) will motivate believers towards an authentic love for God and obedience to his will, and that this understanding will re-shape the perspective of holiness for the Chinese Christian community (cf. section 1.2 & 1.3). In order to examine this hypothesis, a Sample Group from the population⁵⁴¹ was formed and tested through a preaching of a series of redemptive-historical lessons.

In chapter two, this researcher argued that redemptive-historical perspective is a sound biblical-theological approach for preaching and teaching. Through examining and comparing four redemptive-historical preaching paradigms (Johnson's, Chapell's, Greidanus' & Goldsworthy's) he also indicated that their preaching paradigms stress the centrality of

⁵⁴¹ The population is the local Cantonese-speaking Christian congregations in Metro Vancouver, in which the practice of moralism seems to appear also.

Christ and grace in the gospel but neglect the eschatological aspect of the Holy Spirit. Therefore, this researcher, in chapter three, explored the scriptural teaching of Christian obedience in relation to the role of the Spirit. From Paul's perspective in Galatians, the Spirit is the key to Christian identity and holy obedience in the new era of salvation history. Only through the direction and empowerment of the Spirit, believers will be able to live out the implications of the gospel and truly enjoy the new covenant in Christ. Given above, this researcher suggested that a more holistic view of redemptive-historical preaching should include the pneumatic dimension along with Christocentric and grace aspects.

The hypothesis for this paper was tested at two local Cantonese-speaking Christian congregations in the spring of 2011, and the aim of this chapter is to explain in detail the research procedure and design—the ten-sermon-lessons and the tested results. The findings from the hypothesis test seem to suggest a positive correlation between the cognitive understanding of the unconditional love and grace of God in the redemptive-historical truth (independent variables) and the authentic love for God and willing obedience to him (dependent variables). Such preaching, *with an emphasis on Christocentricity-grace-Spirit*, might be considered a promising solution for the problem of moralistic practice found in the local Chinese Christian community.

4.2. Testing the Hypothesis at Two Local Chinese Congregations

Two local Evangelical Cantonese-speaking congregations⁵⁴² in Metro Vancouver were selected for the test of the hypothesis in the spring of 2011.⁵⁴³ This researcher contacted

⁵⁴² One congregation belongs to the Alliance (C& MA) denomination; another is a Mennonite Brethren church. Cantonese-speaking congregations were chosen because they are the majority in the local Chinese Christian community and this researcher speaks Cantonese fluently.

the responsible pastors from the two congregations, and explained his research purpose and the hypothesis to them in the fall of 2010. The pastors understood the intent of the project and agreed to have a ten sermon-lessons conducted in their Sunday school settings. A brief written description of the course was sent to the pastors for each congregation's promotion in December 2010 (see Appendix A). The researcher had no influence on the promotion, and it was totally subject to the arrangement of the schools at both locations. Through the promotion, members who felt interested were welcome to the school classes run in their own congregation. The course was conducted on every Saturday morning at congregation A (sample group A) in Richmond and every Sunday morning at congregation B (sample group B) in Burnaby from January 1st to March 27th, 2011. These sample groups made up the Sample Group from the population (the local Cantonese-speaking Christian community).

For the first and introductory class, this researcher explained the intent of the course and the right of the participants, making sure that every participant at both locations understood all information. He then distributed the consent form and the pre-test questionnaire to the sample groups (see Appendix B). The researcher was absent from the class when the participants were filling out the pre-test questionnaire and signing the consent form. This was the first time that both the researcher and the participants met. The sample group A had twenty-three participants, and the sample group B had twenty-six participants. Most of the participants in both groups have been in Christ for over ten years (for details, see Appendix C).

For pragmatic reasons, this project needed to set a focus and some presuppositions for the hypothesis test because all experimental variables cannot be examined at once in a limited

⁵⁴³ This selection was done randomly. This researcher approached the local Chinese churches one by one until he found two Cantonese-speaking congregations.

single project (a ten-week-lesson) like this one. The hypothesis of the project seeks to test, in these two Cantonese-speaking congregations, the validity of a redemptive-historical preaching paradigm, that which has a Christocentric and a grace-based focus⁵⁴⁴ with pneumatic emphasis,⁵⁴⁵ in its ability to re-shape the participants' motivation for Christian holiness based on the cognitive understanding of the gracious and unconditional love of God shown in the redemptive work of Christ. This researcher assumes that this triple emphasis of a Christocentric-grace-Spirit message will help tackle the anthropocentric-moralistic practice as it appears in the local Chinese Christian community.

The work of the Holy Spirit, as described in Galatians, is the primary factor for Christian holiness, but it cannot be manipulated in the hypothesis test and will not be considered one of the control variables. This project, thus, presupposes the work of the Spirit among the participants when the sermon-lessons are preached at the two locations and the preacher will deliberately remind the sample groups about the significant role of the Spirit for transformation. Age, gender, education and years-in-Christ of the participants are other potential factors that may influence the Sample Group's understanding of the redemptive-historical truth, but due to the constraint of both local Sunday school settings these variables

⁵⁴⁴ These are the unified aspects found in all four preaching paradigms. Although Christocentricity and grace are the focus in this preaching paradigm, other aspects of the redemptive-historical truth will not be neglected such as the kingdom and gospel theology and the contexts of the biblical text.

⁵⁴⁵ This is the emphasis in Galatians: the Holy Spirit is the key for Christians to live a Christ-like holiness and bear the fruits of the Spirit in this new era of salvation history. A proper expression of the role and work of the Holy Spirit in the context of the gospel is the kingdom view presented in the Bible, as Mark Saucy observes, "The Spirit-kingdom connection is implicit in the development of the kingdom theme in the early church's kerygma. Specifically, Jesus of the Synoptic Gospels preaches much about the kingdom (95+ times), but we find little mention of the Spirit (13 times) in those works. Conversely, Paul and John, whose attention is primarily given to realized eschatology, speaks little of kingdom *per se* (*basileia* and cognates only 23 times for Paul and 23 times in John's gospel), but much of the Spirit (110 times for Paul; 24 times for John)." This may suggest that life in the kingdom for Jesus is the equivalent of Paul's life in the Spirit. See Mark Saucy, "Regnum Spirit: The Kingdom of God and Spiritual Formation," *Journal of Spiritual Formation and Soul Care* 4, No.2 (2011): 147 and 148 n.21. "The story of the Spirit is the story the continuing reality of the kingdom." Jonathan Wilson, *God So Loved the World: A Christology for Disciples* (Grand Rapids: Baker Academic, 2001), 76.

cannot be controlled but will be considered in the analytical work.⁵⁴⁶ The clarity of communication, the contents of the sermon-lessons and the delivery skill of the preacher are the control variables; the cognitive understanding of the unconditional love and grace of God in the redemptive-historical truth is the independent variable; the authentic love towards God is the dependent variable.

4.3. A Brief Summary of the Ten Sermon-lessons

This “ten sermon-lessons”⁵⁴⁷ consisted of three parts. The first part had three lessons addressing the foundational concepts of God, salvation in Christ, and Christian sanctification, and aimed to lay a theological foundation for the whole teaching course. The second part spoke of redemptive-historical approach to Scripture, the Christ event, and four typical redemptive-historical sermon-lessons that highlighted the redemptive work of God in Christ throughout the Scriptures.⁵⁴⁸ The last part was a conclusion for the course, in which this researcher reviewed some key themes of the sermon-lessons.

In every sermon-lesson, the participants would be welcome to ask at any time for clarity, and the researcher would pause period by period for question and discussion. Each sermon-lesson was about fifty minutes long, and at the end of each lesson the researcher would provide five to ten minutes for feedback and discussion. Due to the involuntariness of

⁵⁴⁶ For both locations, the Sunday school’s mandate is to welcome congregants from all ages and genders and education backgrounds and years-in-Christ. The comparison between the pre- and post-test data in terms of these variables will be looked at as well.

⁵⁴⁷ Indeed, this researcher was only able to deliver nine sermon-lessons due to a cancellation of the classes on February 26th and 27th due to the snowy weather.

⁵⁴⁸ For a complete outline of the ten sermon-lessons, see Appendix A.

the participants, the plan of discussion in small group was cancelled.⁵⁴⁹ Notes for each lesson, which also contained questions for review and reflection, were distributed to the participants at the beginning of each class. To maintain consistency of control variables between both sample groups at two locations, the “ten sermon-lessons” presented to the groups was identical in terms of contents, illustrations, and delivery skills. The historical and literary contexts and the author’s intended meanings of each biblical text would be respected when the researcher presented every sermon-lesson.⁵⁵⁰

The first redemptive-historical lesson asked the fundamental question of who is the God we worship, and it explicated that God is holy (Heb. *qādôsh*; Grk. *hagios*) and gracious (Heb. *ḥānûn*).⁵⁵¹ God, therefore, demands his people to be holy (e.g. Lev. 11:44-45; 19:2; 1Pet. 1:16), and he is willing to show grace to the people who come to him for mercy (e.g. Exod. 34:6; Joel 2:13). Inspired by Bryan Chapell’s *Holiness by Grace* (pp. 226-243), a scriptural exposition on Matthew 20: 1-16 and Luke 15:11-22 was given to explain that to pursue a proper relationship with God, believers in Christ should “appeal to God’s grace rather than to justice”⁵⁵² because no one can perfectly reach the moral standards God demands.

⁵⁴⁹ In both locations, the participants preferred listening to and interacting with the preacher rather than discussing the materials with one another in group. Perhaps this unwillingness was due to the limitation of time and to cultural factors.

⁵⁵⁰ In his preaching paradigm, Sidney Greidanus has passionately called to mind the importance of this. Kenton Anderson rightly stresses this, saying, “The best way I can ensure that people hear what God is saying is to ‘expose’ them to the Word of God as faithfully and powerfully as possible...I prefer to use the term expository to describe preaching that is faithful to the message, intent, impact, and perhaps even the form of the text.” Kenton C. Anderson, *Choosing to Preach: A comprehensive Introduction to Sermon Options and Structure* (Grand Rapids: Zondervan, 2006), 35.

⁵⁵¹ This researcher illustrated this point through the study of *ḥānûn*. This word occurs thirteen times in the Old Testament, and most of the English Bibles have it translated as “gracious.”

⁵⁵² Bryan Chapell, *Holiness by Grace* (Wheaton: Crossway Books, 2001), 227.

For the second lesson, this researcher delivered a redemptive-historical sermon based on the work of Dennis E. Johnson in Ephesians 2:11-18 (*Him We Proclaim*, pp. 350-360). He explained that the participants, as believers in Christ, have been saved to the eschatological community of God because of the saving grace of God in Christ. Christ already tore down the dividing wall of hostility between the Jews and Gentiles, so that the participants now join God's community and through Christ they gain access to (Grk. *prosagōgē*) the Father for worship.⁵⁵³ In response to such grace, the preacher urged them to remember their ignorant past and God's grace that might fuel their grateful love and glad obedience towards God,⁵⁵⁴ and to live a new life in Christ as Paul exhorts in Ephesians 4:17-5:20. The point of this lesson was that believers in Christ are called to live out the implications of the gospel in response to the grace of God.

How then should believers live such a new life in Christ? Therefore, there was a need to present a theology of Christian sanctification to the Sample Group, because spiritual formation is rooted in a proper understanding of theology (cf. section 1.4). The practical concern of this lesson was which Christian view of sanctification would be appropriate for the two local congregations. After consulting the pastors of and learning about the context of the congregations, this researcher believed that a general view of the Reformed sanctification would be more suitable.⁵⁵⁵ That is, the sanctification is both the work of God and the

⁵⁵³ *Prosagōgē* reflects a sense of that priest brings gifts and sacrifices to the presence of the Lord for worship. As Dennis E. Johnson indicates, "Through Jesus, believing Gentiles now join believing Jews as priests welcomed to approach God with adoration and prayer." See Dennis E. Johnson, *Him We Proclaim* (New Jersey: P & R Publishing, 2007), 356.

⁵⁵⁴ *Ibid.*, 357.

⁵⁵⁵ This researcher realizes that Mennonite Brethren take their roots from the Anabaptist tradition and that Mennonites do not have highly "formalized theology." But unlike the conservative Mennonites, Mennonite Brethren in North America is "more open to link with other Evangelical Christians." See David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality* (Downers Grove: IVP Academic, 2006), 68. For the subject of sanctification and Holy Spirit, Mennonites seem to agree with the Reformed in

responsibility of his people.⁵⁵⁶ This conviction seems to be the implication drawn from the study of Galatians that believers must do their best to yield to the guidance of the Spirit for transformation. This researcher suggests that Christian “holiness or sanctification” is the call

general. As James Reimer, a Mennonite theologian, confesses, “The word [sanctification] means growth in personal holiness, made possible through the work of the Holy Spirit in one’s life. ... Sanctification is the process of becoming Christ-like in daily life—manifesting the fruits of the Spirit and appropriating the virtues. ... Mennonites in their call to discipleship have a lot in common with [other Evangelical] traditions that are serious about sanctification (holy living).” J. Reimer, *The Dogmatic Imagination: The Dynamics of Christian Belief* (Waterloo: Herald Press, 2003). Cf. also Howard John Loewen, *One Lord, One Church, one Hope and One God: Mennonite Confessions of Faith, an Introduction* (Elkhart: Institute of Mennonite Studies, 1985), 39, 176, 202, & 218.

The Christian and Missionary Alliance (C & MA) can trace its roots to the American Holiness movement, and its beliefs and practice reflect elements from both the Reformed and the Methodist traditions. See George Thomas Kurian, ed., *Nelson’s Dictionary of Christianity* (Nashville: Nelson, 2005), 155. For a discussion of A. B. Simpson’s complex view of sanctification, see Bernie A. Van De Walle, *The Heart of the Gospel: A. B. Simpson, the Fourfold Gospel, and Late Nineteenth-Century Evangelical Theology*, PTMS 106 (Eugene: Pickwick Publications, 2009), 92-110. The contemporary C & MA in Canada basically holds a Reformed view of sanctification. See *Church Membership Resource of the Christian and Missionary Alliance in Canada* (Canada: C&MA, 1994), 26-27. For a complete discussion of the Alliance view of sanctification, see Gerald E. McGraw, *Empowered: Discovering the Dynamics of Holy Living* (Camp Hill: Christian Publications Inc., 2000).

⁵⁵⁶ See Anthony Hoekema, *Saved by Grace* (Grand Rapids: Eerdmans, 1989), 199-202. Donald Bloesch puts it in this: “Holiness is both a gift and a task... The essence of holiness is the love of God poured out upon our hearts. We do not earn or create holiness, but we can and must work toward it.” D. Bloesch, *Essentials of Evangelical Theology*, vol.2 (Reprint, Peabody: Prince Press, 1998), 47.

This researcher is also in line with David Peterson’s perspective which is also a Reformed view. Peterson describes: “Holiness means being set apart for a relationship with the Holy one, to display his character in every sphere of life. ... to be demonstrated in the moral and social sphere and in breaking with every form of idolatry and false religion. ... sanctification in the New Testament is an integral part of the redemptive work of Jesus Christ. It is regularly portrayed as a once-for-all, definitive act and primarily has to do with the holy status or position of those who are ‘in Christ’. ... Christians are sustained in holiness by the ongoing presence of the Holy Spirit and the trust that he gives in the finished work of Christ. The essential work of the Spirit is to enable belief in the gospel, so that the blessings it offers may be continually enjoyed by God’s people.” See Peterson, *Possessed by God: A New Testament Theology of Sanctification and Holiness* (Downers Grove: IVP, 1995), 23-25. Cf. also footnotes 23. For the Reformed view of sanctification, see Anthony Hoekema, “The Reformed Perspective,” in *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), 61-90; *idem*, *Saved by Grace*, 192-233; Sinclair B. Ferguson, “The Reformed View,” in *Christian Spirituality: Five Views of Sanctification*, ed. Donald Alexander (Downers Grove: IVP, 1988), 47-76; Donald Bloesch, *Essentials of Evangelical Theology*, vol.2, 31-53; Louis Berkhof, *Systematic Theology* (Reprint, Grand Rapids: Eerdmans, 1991), 527-544. For a good & concise discussion of the Reformed and the Lutheran views in sanctification, see 楊慶球 (Yeung, Jason Hing-kau): 《馬丁路德神學研究》(香港: 基道, 2002), 頁 197-202 [*The Theological Studies of Martin Luther*, 197-202]; *idem*, 《中國文化新視域: 從基督教觀點看中國文化》(香港: 三聯書店, 2004), 頁 131-141 [*The New Horizon of Chinese Culture*, 131-141]。

The C & MA stresses the significance of the Spirit in Christian formation and ministry, as it states, “The ‘deeper Christian life’ is a Christ-like life, lived out day by day in the power of the Holy Spirit... the ‘deeper life’ [means] a life of increased holiness (Christ-likeness), but it is also a life empowered by the Spirit for ministry.” *Church Membership Resource of the Christian and Missionary Alliance in Canada* (Canada: C&MA, 1994), 26-27.

to Christian living in Christ by the Spirit. The role of Holy Spirit in “sanctification” is to motivate, direct and enable believers to live “a new life of obedience, hope and love, springing from faith in Jesus Christ.”⁵⁵⁷ The practice of holiness cannot be reduced to moralistic perfectionism,⁵⁵⁸ and it must depend on God’s grace alone because “holiness is a divine gift—a share in the life and character of God.”⁵⁵⁹ The ultimate goal of this holy living is to reflect the character of God (or the likeness of Christ) for the glory of God.

In view of the above, this researcher presented a theology of sanctification for the Sample Group stressing the following points: First, the ultimate goal for sanctification and holiness is to grow into the full image of Christ by the Spirit. Second, sanctification, which begins right after the experience of the justification and regeneration, is a life-long process towards the glorification manifested at the return of the Lord. Third, sanctification is a gift of

⁵⁵⁷ David Peterson, *Possessed by God*, 58.

⁵⁵⁸ As David Peterson reminds, “The call to ‘be holy’ can so easily degenerate into a moralistic and perfectionist programme for believers to pursue. In New Testament terms, we are to live as those who have been brought from death to life, discharged from the law [living under the law] to belong to Christ, led by the Spirit in a continuing struggle with the flesh. We are to live with confidence in what God has already done for us and trust in him to continue his transforming work in us until we see him face to face.” D. Peterson, *Possessed by God*, 137.

⁵⁵⁹ Ibid., 91. This grace does not imply “no human responsibility” in holy living. Joel Green makes the point in his study, saying, “For Paul, grace as the salvific act of God in Christ is also ethically powerful. The life of holiness is itself a manifestation of the powerful work of grace in the life of God’s people (see Rom. 6:14). But although grace calls forth and enables a human response of faith, salvation and holiness should never be mistaken for human achievement: ‘The love of Christ compels us!’ (2 Cor. 5:14; cf. Titus 2:11-14). Paul grounds ethical conduct in the grace God has already given (2 Cor. 8:1-7), and in the grace shown by the Lord (2 Cor. 8:9).” J. Green, “Grace,” in *New Dictionary of biblical Theology*, ed. T. Desmond Alexander, Brian Rosner, D.A. Carson and Graeme Goldsworthy (Downers Grove: IVP, 2000), 526. Grace, indeed, is the foundation to Christian formation and Spiritual growth. As Richard Foster puts it: “God has given us the Disciplines of the spiritual life as a means of receiving his grace. The Disciplines allow us to place ourselves before God so that he can transform us. ... We must always remember that the path [Spiritual disciplines] does not produce the change; it only places us where the change [the work of the Spirit] can occur. This is the path of disciplined grace.” Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York: HarperCollins, 1998), 7-8. Jeffrey Greenman also reminds, “Spiritual formation necessarily involves intentional action and commitment, yet we recognize that divine grace is not opposed to human effort [responsibility], but rather is opposed to earning divine favour.” J. Greenman, “Spiritual Formation in Theological Perspective: Classic Issues, Contemporary Challenges,” in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey Greenman and George Kalantzis (Downers Grove: IVP Academic, 2010), 25. Cf. also Gordon T. Smith, “Grace and Spiritual Disciplines,” in *Dictionary of Christian Spirituality*, ed. Glen G. Scorgie (Grand Rapids: Zondervan, 2011), 222-227.

grace from God by the transforming power of the Spirit,⁵⁶⁰ but it also involves the responsibility of believers (e.g. Heb. 12:14). Fourth, Christ already conquered the power of sin, so believers in Christ now can live a holy life through the direction and empowerment of the Spirit. The motivation behind doing good works and daily Bible-devotion should be based upon love and gratitude towards God, not a self-righteousness and self-helped perspective, and the aim of spiritual disciplines is to place oneself into God's grace so that the Holy Spirit (only him) will do the transformation.⁵⁶¹ Believers are to always remember that their relationship with God does not depend on "how well they perform" but upon the grace in Christ as demonstrated by the residence of the Spirit.⁵⁶² God gives them his Holy Spirit to guide them in their journey of discovery into holy living. This lesson, indeed, took two classes to cover.

For lesson four, before those four redemptive-historical sermon-lessons, this researcher offered a view of the redemptive-historical approach to Scripture and the significance of Christ's event in all of the Scriptures.⁵⁶³ He illustrated this concept through an exposition on Luke 24:13-27 and 44⁵⁶⁴ and the use of typology in Scriptures.⁵⁶⁵ In the course

⁵⁶⁰ The residency of the Spirit in the life of the believer is the key change that happens in conversion and enables people to be new creatures and thus participate in God's family. It is the character of the Holy Spirit that generates holiness within believers.

⁵⁶¹ Cf. Richard Foster, *Celebration of Discipline*, 6-10.

⁵⁶² As Jerry Bridge reminds, "...continue to hear the gospel everyday of our Christian lives. Only a continuous reminder of the gospel of God's grace through Christ will keep us from falling into 'good-day and bad-day' thinking, wherein we think our daily relationship with God is based on how good we've been." J. Bridge, *Discipline of Grace: God's Role and Our Role in the Pursuit of Holiness* (Colorado: Navpress, 1994), 21.

⁵⁶³ Cf. Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Preaching*, 2nd ed. (Grand Rapids: Baker, 2005), 279-280.

⁵⁶⁴ For the passage, the *ESV Study Bible* (Crossway, 2008, p.2013 n.24:27) affirms, saying, "Jesus explained to them how not only the explicit prophecies about the Messiah but also the *historical patterns* of God's activity again and again throughout the OT looked forward to Jesus himself." (Emphasis added). This "historical patterns" is referring to the use of typology in Scriptures. A typical example of this typological

of this, the researcher hoped that the participants would grasp some ideas about the Christ event in the perspective of redemptive-history.

In lesson five, the first typical redemptive-historical sermon-lesson was a modification from the work of Dennis E. Johnson (a sermon in Joshua 4)⁵⁶⁶ and integration with Bryan Chappell's theory of Fallen Condition Focus (FCF). This researcher first presented the historical and literary contexts and the points of the chapter, and then preached a message of why God commanded the Israelites to set the twelve stones in the river. This remembrance was to teach the people that they should always fix their eyes on the Lord and remember his gracious redemption,⁵⁶⁷ because they were vulnerable to temptations and it was easy for them to forget what God has done for them (FCF). This vulnerability to sin and forgetfulness applies to the people of God today, but the good news is that "through Christ with the help of the Spirit," they will find strength and forgiveness, and that like Joshua, Jesus Christ (the new Joshua)⁵⁶⁸ and his Spirit will lead them to the final rest in God's promises (Heb. 4:8-11). Therefore, the participants should always learn to rely on and

thinking in Scriptures is the exodus event: the first exodus was accomplished through Moses and the second exodus was through Christ (prototype and antitype). Since the significant role of typology for the understanding of Christ's event in Scriptures, the researcher believes that it would be good to have an introduction of typology in Scriptures to the participants.

⁵⁶⁵ Basically the researcher agrees with David Baker's view of typology as follows: "Typology is the study of types and historical and theological correspondences between them; the basic typology is God's consistent activity in the history of his chosen people." G.K. Beale, ed. *The Right Doctrine from the Wrong Texts* (Grand Rapids: Baker, 1994), 328. Or more simply, "Typology is concerned with comparative historical events, persons, and institutions recorded in the Bible." Bruce Waltke, *An Old Testament Theology* (Grand Rapids: Zondervan, 2007), 136. Also cf. Dennis E. Johnson, *Him We Proclaim*, 272-331.

⁵⁶⁶ Dennis E. Johnson, *Him We Proclaim*, 410-422.

⁵⁶⁷ Dennis E. Johnson points out that the blood stains on the throne of the ark reflects God's redemption through the blood of atonement, which also foreshadows/symbolizes/corresponds to the atonement of Christ. See *ibid.*, 419. In this occasion, when the Israelites passed through the river and by the ark, they would see the blood stains on the ark. These stains reminded them of the significance of atonement for their salvation which also foreshadows the atonement of Christ for the sin of people.

⁵⁶⁸ Typologically speaking, there are plenty of correspondences between the event and the person of Joshua and Jesus in Scriptures. For example, the name of Jesus is a Greek form of Joshua in Hebrew.

remember the saving grace of God, to trust Jesus Christ for his deliverance, and to keep in step with the Spirit.

Lesson six, also a modification from Dennis E. Johnson's sermon integrated with the FCF theory, was an exposition on Deuteronomy 6: 20-25.⁵⁶⁹ After introducing the historical and literary contexts and the points of the text, this researcher preached the following points of the message to the participants. First, like the Israelites, they were enslaved but God has set them free in Christ (vv.21-22); like the Israelites, they were homeless, but God graciously brought them home—peace in Christ (v.23); and now God wants them, like he demanded from Israel, to respond to his grace in obedience and fear (vv. 24-25). But how could the believers live in obedience to the will of God, for they, like the Israelites, are vulnerable to temptations (FCF)? The good news of redemptive truth is that the believers in Christ now have been born in the Holy Spirit, and the Spirit will motivate and direct them for holy obedience (cf. 1 John 2:27). This redemptive grace is already foretold in Ezekiel 11: 18-20 and 36:26-27 (also cf. Deut. 10:16; Jer. 9:25-26; Rom. 2: 28-29) and has been fulfilled in Christ. Therefore, now *in Christ* the participants can truly obey God's will for love by the direction and empowerment of the Spirit in the new era of salvation history (cf. Gal. 5:16-18).

Through another sermon-lesson in 2 Samuel 16: 5-14,⁵⁷⁰ this researcher presented the FCF for this lesson as follows: like King David, sometimes believers in Christ would fail due to weakness.⁵⁷¹ Under God's judgement, David in his exile still looked for God's mercy and

⁵⁶⁹ Dennis E. Johnson, *Him We Proclaim*, 293-303.

⁵⁷⁰ This sermon-lesson was based on Dennis E. Johnson's work. See *Him We Proclaim*, 284-293, and an introduction to both the historical and literary contexts was also given to the Sample Group before the message.

⁵⁷¹ The larger context for the narrative is God's judgement on David for his sin of adultery and murder. Also the presenter used the example of Apostle Peter to illustrate the point of believers' failure in faith (Mark 14:27-31, 66-72).

grace (16:12).⁵⁷² Believers in Christ, in a similar way, should always repent and seek God's gracious forgiveness and restoration in their failure of life. They should never lose heart, for God's discipline on his children is always for their eternal good (cf. Heb. 12:7-11). In addition, David's patience and silence before Shimei's cursing, *in a sense*, echoes the event of Christ that Jesus did not retaliate when he suffered unjustly, but entrusted himself to God (1 Pet. 2:22-25).⁵⁷³ This humble attitude of Christ also serves as a good example for believers to follow. Jesus Christ is always the focus for Christian holiness.

According to Dennis E. Johnson, the epistle to the Hebrews is a typical paradigm of preaching Christ Jesus.⁵⁷⁴ Hebrews, indeed, can be viewed as a sermonic type of exhortation, a first-century Hellenistic Jewish "word of exhortation,"⁵⁷⁵ and its thesis is all about the superiority of Jesus Christ in the new covenant of God.⁵⁷⁶ For the last redemptive-historical sermon-lesson, it would be great to preach a Christocentric message from a perspective of Hebrews. In the past, scholars saw no emphasis on the Holy Spirit in Hebrews (e.g. Donald Guthrie and Barnabas Lindars),⁵⁷⁷ but recently David Allen and Steve Motyer argue that the subject of the Holy Spirit plays a significant role in the argument of the letter. According to

⁵⁷² How could David expect God's mercy when he was under his judgement? See Dennis E. Johnson's discussion, *Him We Proclaim*, 292-293.

⁵⁷³ For how the incident of David here links to the event of Christ, see Dennis E. Johnson's argument, *Him We Proclaim*, 287, 292-293.

⁵⁷⁴ *Ibid.*, 170-171.

⁵⁷⁵ See Dennis E. Johnson, *Him We Proclaim*, 172 & 174. Cf. also *ESV Study Bible*, 2358.

⁵⁷⁶ Cf. Dennis E. Johnson, *Him We Proclaim*, 175 and *ESV Study Bible*, 2358.

⁵⁷⁷ Cf. Donald Guthrie, *New Testament Theology*, 566-568; Barnabas Lindars, *The Theology of the Letter to the Hebrews*, 55-56.

Steve Motyer, Christ and the Spirit are inseparable in Hebrews' argument.⁵⁷⁸ In his concluding comments, David Allen is right to state, "For Hebrews, as for Paul, the Spirit is a figure that evidences or demarks the break between the ages, testifying to the era-inaugurating efficacy of the Christ event."⁵⁷⁹

The exhortation in Hebrews seems to indicate that there was a tendency of apostasy occurring in the community (e.g. 2:1; 3:13-14; 4:11; 6:4-8; 10:25-26; 12:14-15; 13:9). This apostasy indeed reflects the fallen human condition that believers in Christ may fall if they do not hold to their faith diligently (e.g. 6:6 & 10:19-25),⁵⁸⁰ and it also serves as the FCF point of the sermon.

After giving a general introduction to Hebrews,⁵⁸¹ this researcher delivered the message of Hebrews, in particular the focus on the priesthood of Jesus (Heb. 4:14-8:1). Here are the points of his sermon: Jesus is the perfect-heavenly-high priest forever according to the order of Melchizedek (e.g. 5:9-10; 6:20; 7:24, 28); unlike the earthly priests, Jesus is holy and blameless (7:26-27); Jesus, as the great high priest, understands believers' struggles in

⁵⁷⁸ See Steve Motyer, "The Spirit in Hebrews: No longer Forgotten?" in *The Spirit and Christ in the New Testament and Christian Theology*, ed. I Howard Marshall, Volker Rabens and Cornelis Bennema (Grand Rapids: Eerdmans, 2012), 213-227.

⁵⁷⁹ David Allen, "The Forgotten Spirit": A Pentecostal Reading of the Letter to the Hebrews?" *Journal of Pentecostal Theology* 18 (2009): 63. The point Allen suggests for his article is that "the Holy Spirit has a key role to play in the epistle, with the Pentecostal gift of the Spirit the defining evidence for reception and efficacy of the new covenant." Ibid., 51.

⁵⁸⁰ This apostasy in Hebrews does not mean that the author is promoting works-based salvation and living, but perhaps he is warning against unresponsive complacency and encouraging perseverance in faith. For a general discussion of the hotly debated subject of apostasy in Hebrews (6:4-6; 10:19-39), cf. Donald Hagner, *Encountering the Book of Hebrews* (Grand Rapids: Baker Academic, 2002), 91; *idem*, *Hebrews*, NIBC (Peabody: Hendrickson, 1990), 92. For a fair treatment of this subject, see Howard Marshall, *New Testament Theology* (Downers Grove: IVP, 2004), 619-620. For a defence of the phenomenological unbeliever view (the fallen were never true believers), see George Guthrie, *Hebrews*, NIVAC (Grand Rapids: Zondervan, 1998), 226-231.

⁵⁸¹ This introduction included the author, the purpose, the occasion, and the outline of the book. Its information was mainly based on the *ESV Study Bible* (pp.2357-2360).

life, and he is able to deliver them from temptations (2:18; 4:15); through Jesus believers can come to the throne of mercy for help (4:16);⁵⁸² Jesus, the everlasting high priest, is able to save completely those who come to him, and he always intercedes for them (7:23-25); Jesus accomplished the eternal redemption—“once for all” by his blood (9:12-14); in the new covenant, through Jesus, believers have been made holy—“once for all” (10:10 & 14). The point of this sermon-lesson was to appreciate who Jesus is and what he has accomplished and does for his believers in the new covenant, so that the participants might learn to fix their eyes and thoughts on him, because Jesus is the guarantor of a better covenant (7:22). This means that “through his priestly work, Jesus has become the solid assurance that God’s saving purpose has become a reality, fully sufficient for both the present and the future.”⁵⁸³ The new covenant, thus, is superior to the Mosaic covenant system in view of Hebrews (cf. 8:1-10:18). “... to refute the new covenantal dispensation inaugurated by Christ is to offend the very eschatological Spirit that testifies and vindicates that new dispensation.”⁵⁸⁴ So the key to holy living in this new era of salvation history is to follow the leading of the Spirit, because believers in the new covenant in Christ are called to eschatological-pneumatological living.⁵⁸⁵

In the concluding lesson, about fifteen minutes, this researcher reviewed and highlighted what he has taught in the previous lessons. That is, God is holy, and believers in

⁵⁸² The NIV2011 has the translation of 4:16 as follows, “Let us approach God’s throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.” ESV has it as, “Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

⁵⁸³ Donald Hagner, *Hebrews*, NIBC, 113 n.7:21-22.

⁵⁸⁴ David Allen, “The Forgotten Spirit’: A Pentecostal Reading of the Letter to the Hebrews?”, 59.

⁵⁸⁵ As David Allen argues, “The argument of 2:3-4 [in Hebrews]...is pneumatological to its very heart, establishing the role of the Spirit in testifying to the presence, or reception, of the new covenant among the letter’s audience.” *Ibid.*, 55. This is the foundation for Christian living in the era of the new covenant.

Christ must seek holiness for daily living; believers in Christ are called to love God and obey his will wholeheartedly; essentially holiness is a gift of grace, but also the responsibility of individual believer (this was stressed and discussed in lesson three); living in this eschatological time, believers are still vulnerable to temptations, but the key to holy living is “through/in Christ and by the Spirit;” they must always learn to trust God (and Jesus), remember his gracious deliverance in Christ, and yield to the Lordship of the Spirit.

After the review, this researcher devoted himself to a fifteen minutes session of “question and answer,” and hoped that the participants had opportunity to engage themselves in a dialogue with the researcher and one another for the purpose of clarity and follow-up. They were welcome to discuss any point of the lessons. This “Q and A” session went well, and they did not have much to ask. For the remaining thirty minutes of the class, the Sample Group was asked to fill out the post-test questionnaire voluntarily while the researcher was absent. This section was done by a volunteer from each sample group, and he/she would collect all questionnaires and hand them over to the researcher after the class.

4.4. The Testing Results

This researcher received a total of forty nine pre-test questionnaires (23 from sample group A and 26 from sample group B) and forty four post-test questionnaires (24 from sample group A and 20 from sample group B). Both the pre- and post-questionnaires consisted of three parts (cf. Appendix B): The first was personal information such as “years-in-Christ, gender, education, and age.” The post-one had an extra item: “their frequency of attendance.” For the second part, both the pre- and post-questionnaires had a different set of three open-ended questions for participants to describe their qualitative experience. The post-one also had an extra descriptive question, which was labelled as “II.1.” The third part

contained a set of descriptive questions listed as “1a, 1b, 1c, 1d, 1e, 2a, 2b, and 2c.” These questions were set for quantitative measurement and comparison, and were identical for both the pre- and the post-questionnaires.

After collecting the pre- and post-questionnaires, this researcher adopted T-test, a statistical hypothesis test, to determine if any two set of tested quantitative data were significantly different from each other. The size of the Sample Group (49 for pre-; 44 for post-test) was considered small, but would be fine with T-test.⁵⁸⁶ For some comparisons, when the tested data did not fulfill the requirements of T-test,⁵⁸⁷ either “Wilcoxon Rank Sum test, also called W-test” or “Kruskal-Wallis test” would be used, for example, question 2b when comparing the pre- and post-training data. For every comparison, the researcher used a 5% (mean = 0.05) level of significance.⁵⁸⁸ Hence if the p-value in test was less than 5%, it indicated a difference between the pre- and the post-results.⁵⁸⁹ This means that there was a statistical difference for the Sample Group after the “ten sermon-lessons.” The data analysis

⁵⁸⁶ T-test can be used for a small sample size such as ten, but for a normal test the usual sample size is 30 participants. To determine if the T-test is used, the appearance of outlier (scattered data/unusual data) is the decisive factor.

⁵⁸⁷ The hypothesis test used in this project was not only T-test. The statistician would check the boxplots to see if the requirements for using t-test were fulfilled. If not, a nonparametric test called Wilcoxon Rank Sum test would be used instead. Some analyses dealt with several subpopulations comparison, for example, question 1d in terms of education level. As there were three education levels, this researcher wanted to know that at least the score of 1d of one level was different than the other levels, hence Analysis of variance (ANOVA) technique should be used. However, some requirements were required to ensure before using it. If these requirements were not fulfilled, a nonparametric version of ANOVA, called Kruskal-Wallis test will be used instead.

⁵⁸⁸ Some may prefer a 10% level of significance, which is still considered fine in statistics. But, for this study, this researcher prefers a smaller mean to test the hypothesis.

⁵⁸⁹ P-value is a probability statistic. It provides measure of the evidence against the null hypothesis given by the sample. Smaller p-value indicates more evidence against null hypothesis.

was conducted with the help of a professional,⁵⁹⁰ and the software used for this analysis was “Statgraphics Centurion XVI.” Please consult Appendix C for details of the data analysis.

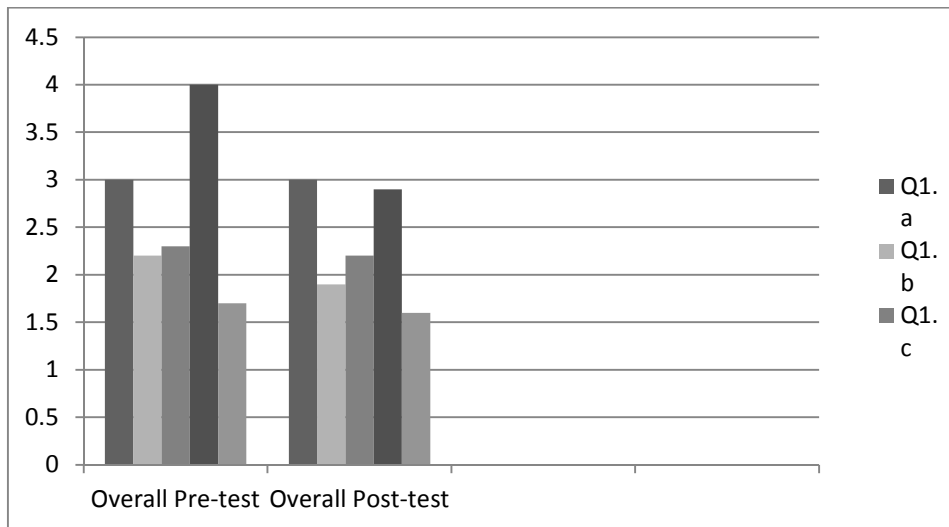
For every measurement, as suggested by the statistician, the sample groups at both testing locations would be combined as a whole (the Sample Group), because those groups were independent samples (not matched-pairs). Also the background of both sample groups was very similar in terms of years-in-Christ, education and age (cf. Appendix C).⁵⁹¹ Within those forty four post-questionnaires, six questionnaires indicated an attendance of less than eight lessons. From a perspective of statistics, this would not affect the analysis, so these six post-questionnaires would be included for the calculation and comparison.

When this researcher read and compared the pre- and the post-data, the visual evidence showed that the post-data from question 1d, 2a, and 2b apparently indicated a variation from the pre-data, and others remained almost the same (see Diagram A and B). Therefore, the researcher performed the analytical work for those questions in terms of pre/post-trainings, gender, education, age, and years-in-Christ to determine if there was an actual difference in terms of statistics.

⁵⁹⁰ This analytical work was done by Dr. Eugene Li, the statistics instructor at Langara College in Vancouver.

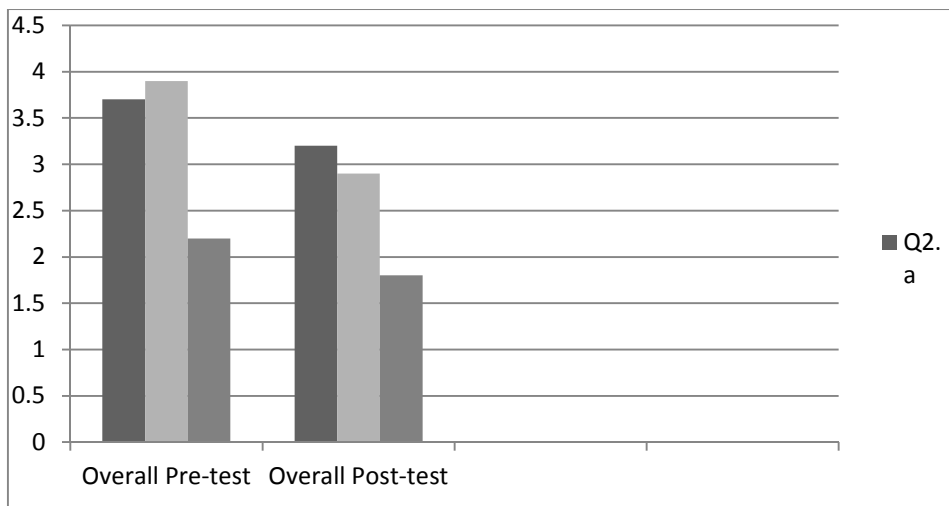
⁵⁹¹ Most of the participants have been Christians for more than 10 years, and have had a high-school/college/university educational background. Half of the population was in the age of 50-60.

Diagram A (Sample Group's response to question 1a to 1e)



0 to 4.5 = the level of participants' responses in overall average

Diagram B (Sample Group's response to question 2a to 2c)



0 to 4.5 = the level of participants' responses in overall average

Eleven analyses were done for the hypothesis test, and the results were as follows (cf. section 2 in Appendix C): For question 1d (T-test used),⁵⁹² the calculated p-value was

⁵⁹² This question states, "I think, I need to work harder for my spiritual life in order that I may improve my relationship with God."

0.0000256981, which was very significantly small against the mean 0.05. This result indicated a very significant difference occurred between the pre- and the post-data, and this evidence suggested that after the “ten sermon-lessons,” there was a change for the Sample Group in terms of understanding that the participants’ authentic relationship with God does not depend on their self-help attitude. For question 2a (T-test used),⁵⁹³ the calculated p-value was 0.0774255, which stayed at the middle between the means 0.05 and 0.1. But for this study, since the selected mean was 0.05, a difference would not be considered to have occurred. For question 2b (W-test used),⁵⁹⁴ a rephrased wording of question 1d, the calculated p-value was 0.00617959, which also indicated a difference occurred between the pre- and the post-data. This result suggested that after the “ten sermon-lessons,” there was a change for the Sample Group in terms of understanding that earning God’s favour does not rely on their hard work and self-effort (cf. Diagram C, D, E, the percentage of each response in question 1d, 2a, and 2b). The pre- and the post-data of question 1d and 2b were also measured in terms of gender, education, age, and years-in-Christ, and the results did not show that any difference occurred. This lack of difference does not say that gender, age, education and years-in-Christ have no correlation to the tested variables, but it simply means that statistically speaking, this analytical work does not have sufficient data to make a conclusion in terms of these parameters.

⁵⁹³ This question states, “I believe that I would be a good Christian if I want to.”

⁵⁹⁴ This question states, “I believe that I would do better and earn God’s favour if I work harder for my spiritual growth.”

Diagram C

(Question 1d: 4, 4.5, and 5 occupies a total responses of 50%)

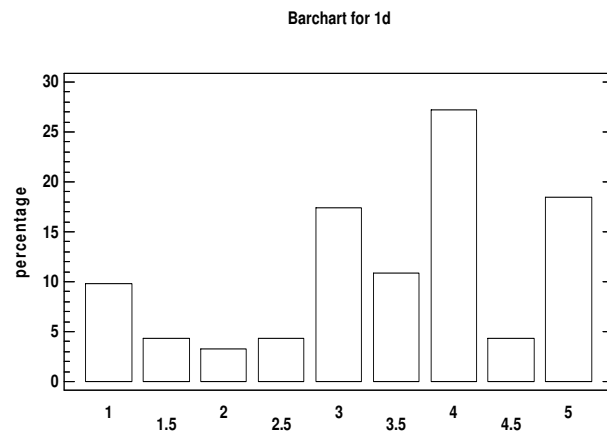


Diagram D

(Question 2a: 4, 4.5, and 5 occupy a little bit more than 50% (50.6%), but 1 and 2 also occupy around 22%)

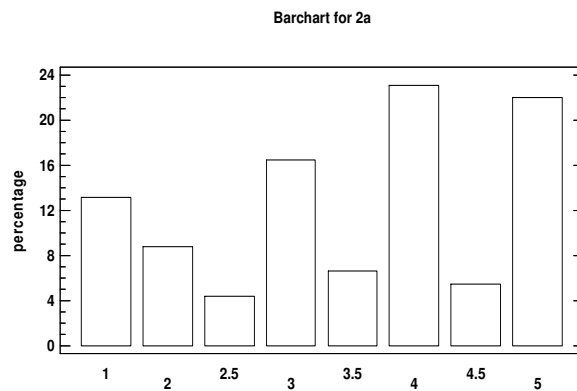
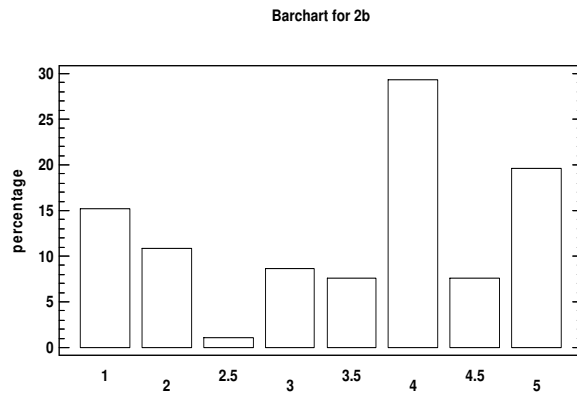


Diagram E

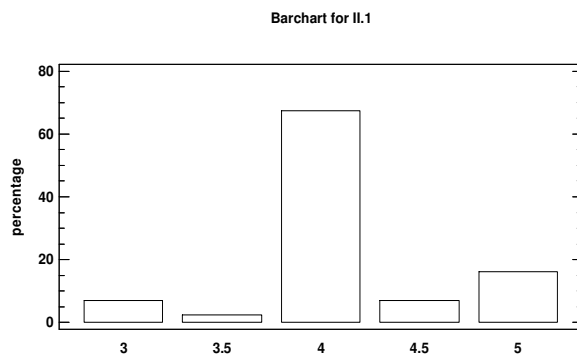
(Question 2b: 4, 4.5, and 5 occupy 56.5% but 1 and 2 also occupy around 26%)



For question “II.1,” which it asked, “How much does this course help you to know the grace and love of God in salvation?”, 67% of the Sample Group chose “4”; 6% chose “4.5”; and 17% chose “5” the highest score (see Diagram F). This might suggest that overall-speaking, at least from a perspective of the Sample Group, the “ten sermon-lessons” was helpful to the participants in terms of understanding the grace and love of God.

Diagram F

(Question II.1 in the post-questionnaire: The choice of “4” stands out and occupies around 67% of responses.)



For the open-ended questions, this researcher was only interested in the post-data because this data directly related to the focus of the study.⁵⁹⁵ Over one hundred twenty comments (3 comments from each participant) were collected from the Sample Group. Perhaps the most challenging issue to him was to determine which comments would be relevant to the study and what criteria the researcher would set for choosing the related comments. First the comments considered as relevant should not be a vague description such as “only-a-few-words” or “one-sentence” statement, nor be too general. Second, specific comments, which were made by the participants outside of the framework of open-ended questions, would be taken as significant. Usually they did relate to the concerns of the study, at least in this case. Third, comments related to the subject of Holy Spirit, human performance, and love and grace of God would be considered seriously, with consideration to the first condition applied. The interpretation of those written comments, in a sense, was subject to the researcher’s own discernment and perception, because he, in this case, could not ask for clarification from the Sample Group. After reviewing the comments based on these criteria, this researcher found that only eleven participants gave comments considered relevant to this study.

The following are some of the relevant comments made by the participants. One said that in these three months he/she learnt the significance of sanctification and that the Holy Spirit will help and guide him/her to live a holy life. He/she also appreciated that this holy living has begun since the first day of his/her regeneration. This comment was printed in the first page of his/her questionnaire.

⁵⁹⁵ The answers for the open-ended questions in the pre-questionnaire were general opinions, and they reflected a diverse view of spirituality. This did not help much in testing the hypothesis.

After the final class in congregation A, three participants approached this researcher personally and shared their thoughts about the sermon-lessons. One said that she has been a Christian for a long time and very much agrees with the significant role of grace in salvation presented by the researcher. She had struggled to live a holy life, and was always disappointed in herself. Now she understood that the grace of God in Christ is the key to her daily holiness and joy, and she really desired to attend the class every week because it was very helpful to her. Another person shared that as a new convert in faith, the lessons seemed not easy to her, but helpful. For the subject of holiness by grace (not by human effort), she has been thinking about and trying to understand it. The third person stated that the idea of living a holy life by grace not by self-works was very profound for her. She will try to understand this.

For the love and grace of God, one said that he/she will live for God and serve Him because of Christ's sacrificial love and grace for him/her. Another participant clearly expressed his/her comments in sentences, saying that one cannot earn God's favour by good works and service. It is all about God's grace and love. He/she learnt that the pursuit of a holy living must be based on his/her love towards God. Another one wrote that after the lessons, he/she could more accept his/her weakness and failure, and does not live anymore in a self-condemned mentality. Now he/she is happier, can truly enjoy the grace of God, and desires to come near to God, rather than trying to escape from God because of his/her feeling of self-shame and self-guilty.

In addition, one wrote, "I learnt that I would be responding to the grace and love of God who will continue to mould me in loving and serving Him. I would like to be more aware of how God is working in me by opening up my sense, and to pay attention to His voice and leading hand in my daily life. I would allow the Holy Spirit to transform me on my

way to sanctification.”⁵⁹⁶ Another commented, “Whenever I think about how unworthy I am and how priceless His grace is, I am motivated to serve Him. I know that [I need to] please and glorify God even though I know that I will make mistakes or screw things up....”⁵⁹⁷

With regard to the subject of Holy Spirit, seven out of eleven participants’ comments (about sixty three percent) specifically mentioned the Holy Spirit in relation to holy living and sanctification. This may suggest that the participants have learnt the significant role of the Spirit in sanctification through the ten lessons preached.

4.5. Preliminary Conclusions

In order to test the hypothesis of this paper, a “ten-sermon-lessons” series that focused on the Christocentric, grace-based, and pneumatic aspects of the redemptive-historical preaching paradigm, was conducted in two selected Cantonese-speaking congregations in Metro Vancouver in the spring of 2011. Through the preaching of the sermon-lessons to the Sample Group from the population (local Cantonese-speaking Christian community in Metro Vancouver), the researcher sought to see the correlation between the cognitive understanding of the love and grace of God in the redemptive-historical truth and the authentic love and obedience (true motivation) towards God.

The results of the test are presented as follows: First, the quantitative measurement from question 1d and 2b indicates that a difference has occurred between the pre- and post-training data. This change implies that through the preaching of the sermon-lessons the participants (the Sample Group) understood their authentic relationship with God and

⁵⁹⁶ This is an exact English description from the participant.

⁵⁹⁷ Ibid.,

spiritual formation are not based upon a self-helping and self-sufficient attitude. The pre- and post-data were also analyzed in terms of participants' education, age, gender, and years-in-Christ, and the results showed that the testing does not have sufficient evidence to make any conclusion along these parameters. Second, for the qualitative measurement, the comments from the participants seem to indicate some considerable findings. The "ten-sermon-lessons" seemed to be helpful toward the participants' understanding of the grace and love of God in Christ, and to have a positive effect in motivating the participants towards love of God and in grateful enjoyment of their relationship with God. This does not say that the understanding of this redemptive truth is the reason or only cause for participants' authentic love, gratitude and obedience towards God, but that it shows a positive correlation between these two variables (independent and dependent). Also through the preaching of the ten lessons, the participants appreciated the person and work of the Holy Spirit in relation to holy living.

Given the above evidence, this researcher concludes as follows: the results of the hypothesis test suggest that through the preaching of a series of the sermon-lessons to the Sample Group from the population, the researcher found a positive correlation between the understanding of the gracious love of God in the redemptive-historical work of Christ (independent variable) and the authentic love of and obedience towards God (dependent variable) for the two Cantonese-speaking congregations which have an Alliance and Mennonite Brethren background. This correlation may suggest that the redemptive-historical preaching that focuses on a Christocentric-grace-Spirit aspect could be considered to address the problem of moralistic practice as it appears in the local Chinese Christian community.

CHAPTER 5: CONCLUSION

5.1. A Summary of the Argument

After observing this cultural phenomenon in the Chinese Christian community, the tendency to reduce Christian faith to mere moralism, this researcher suggested that the Chinese Christians, in general, seem to promote moralistic practice with an attitude of self-sufficiency and self-working. This moral emphasis, perhaps, is due to the prominent influence of Confucianism that stresses the practice of *Li* (the right conduct) in all aspects of life.⁵⁹⁸ On the other hand, the ethos of the kingdom and the teaching of the gospel encourage a God-centred worship and a Spirit-filled life and walk in Christ.

This anthropocentric approach to Christian living does not promote an authentic holiness, nor obedience in response to God's love and grace in the gospel. Inspired by the works of Bryan Chapell and Dennis E. Johnson, this researcher proposed that only through the understanding of the unconditional love and grace of God in the *redemptive-historical* work of Christ, believers would be enabled to authentically follow God's will in loving service.⁵⁹⁹ In contrast, moralistic beings are motivated by a "self-absorbing and self-achieving mentality" and "the guilt of feeling bad, the shame of failure and the fear of rejection and punishment."

⁵⁹⁸ This anthropocentric-moralistic practice also appears in the Caucasian community, but perhaps, to a greater degree in the Chinese community due to the deep influence of Confucianism. Other means may contribute to the practice of moralism in Christian community, in particular, "the sinful nature" of human beings and "parenting by guilt and shame." See footnotes 25.

⁵⁹⁹ This does not mean that cognitive understanding is the only factor for the development of Christian love and obedience, but it plays a significant role in spiritual transformation. See section 1.4.

In order to validate the theory of the proposal, this researcher first examined what redemptive-historical preaching is and reviewed several forms of the preaching paradigm. Redemptive-historical preaching is an application of Salvation-history to preaching. All of its modern forms (i.e. the works of Dennis E. Johnson, Bryan Chapell, Sidney Greidanus, and Graeme Goldsworthy) emphasize a Christocentric (or theocentric)⁶⁰⁰ and grace-based message, *but* neglect the significance of the role and work of the Holy Spirit for Christian formation.

This researcher argued that salvation-history is a promising biblical-theological approach to the understanding of Scripture and suggested that preachers can take salvation-history as the overarching framework for Scripture and allow other biblical themes to emerge within that context of redemptive history (cf. section 2.2.6). Given above, the kingdom motif as the controlling theme in the Bible is preferable over other themes, as is demonstrated by the works of Graeme Goldsworthy. A sound redemptive-historical approach to Scripture also should acknowledge a historical-literary-theological dimension of interpretation, be faithful to the intent of individual biblical texts, and interpret the biblical text in light of the context of the gospel and its unique *genres*.⁶⁰¹

A look at the arguments in Galatians, in particular 5:13-18, affirmed that the Holy Spirit is the key to Christian identity and holy obedience in the new era of salvation-history and that a grace-oriented living in terms of the gospel does not imply “no human effort or

⁶⁰⁰ These authors have different descriptions for Christocentricity (cf. section 2.3.2 and 2.3.3), but they all agree on the significance of the Christ event and choose to preach Christ as the central figure and key event in redemptive-history. Note that the spectrum of the content of redemptive-history can be larger than merely preaching the event of Christ. See section 2.3.5.

⁶⁰¹ In his works, Sidney Greidanus reminds us of the significance of this holistic interpretation of Scripture. Cf. Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1988).

responsibility” at all.⁶⁰² According to Paul in Galatians, only through the direction and empowerment of the Spirit, believers in Christ are able to live out the implications of the gospel, and they as the covenant-people are *responsible* to keep in step with the Spirit for eschatological living. A biblical-sound-redemptive-historical preaching, in view of Galatians, should reflect this eschatological-pneumatic aspect for Christian holiness and obedience.⁶⁰³

Therefore, this researcher proposed that a more complete view of redemptive-historical preaching should include the eschatological aspect of the Spirit along with the emphasis on Christocentricity and divine grace. This triple-emphasis (Christocentric-grace-Spirit) in redemptive-historical approach would serve as the preaching paradigm to address the problem of anthropocentric-moralistic practice found in the Chinese Christian community.

Assuming the potential practice of moralism in the local Chinese Christian community in Metro Vancouver (cf. section 1.5), a Sample Group (forty nine participants) from the population (local Cantonese-speaking Christian community in Metro Vancouver)

⁶⁰² Jeffrey Greenman articulates the point well, saying, “Spiritual formation necessarily involves intentional action and commitment, yet we recognize that divine grace is not opposed to human effort, but rather is opposed to earning divine favour.” J. Greenman, “Spiritual Formation in Theological Perspective: Classic Issues, Contemporary Challenges,” in *Life in the Spirit: Spiritual Formation in Theological Perspective*, ed. Jeffrey Greenman and George Kalantzis (Downers Grove: IVP Academic, 2010), 25. In Donald Bloesch’s perspective, Gordon Smith states, “Speaking very intentionally from within the Reformed theological tradition, we cannot discount the vital place of human action or response to the grace of God. The insistence on human responsibility for spiritual growth and development does not discount or diminish the priority of grace.” Gordon T. Smith, “Grace and Spiritual Disciplines,” in *Dictionary of Christian Spirituality*, ed. Glen G. Scorgie (Grand Rapids: Zondervan, 2011), 225. Cf. also the discussion of “grace” in page 8.

⁶⁰³ David S. Dockery offers a lucid description for what pneumatic living is in view of Paul. He states, “The Spirit guides the believer into a new way of thinking and gives her or him a new set of values. Concerning Rom. 8:5, ‘Those who live according to the Spirit set their minds on the things of the Spirit,’ J. Murray comments that, ‘the mind of the Spirit is the dispositional complex, including the exercise of reason, feeling and will, patterned after and controlled by the Holy Spirit.’ The renewal of the mind (Rom 12:2) which was formerly hostile to God (Rom 8:7) can only be achieved by/through the Spirit. The believer’s new values come through the leading of the Spirit (Rom 8:14) and cause him or her to walk in the Spirit in opposition to carrying out the desires of the sinful flesh (Gal 5:16; Rom 8:4). The concept of total dependence on the empowering of the Spirit shows how utterly indispensable the Spirit is for Christian living, and it demonstrates the impossibility of any Christian not possessing the Spirit.” David S. Dockery, “An Outline of Paul’s View of the Spiritual Life: Foundation for an Evangelical Spirituality,” in *Exploring Christian Spirituality: An Ecumenical Reader*, ed. Kenneth J. Collins (Grand Rapids: Baker, 2000), 341-342.

was formed for the hypothesis test. The test was conducted in the spring of 2011 at two local Evangelical Cantonese-speaking congregations (see section 4.2).

The hypothesis for this dissertation was set as follows: the understanding of God's unconditional love and grace in the redemptive work of Christ, *with an emphasis on Christocentric, grace, and pneumatic aspects in the redemptive-historical truth*, would motivate believers towards an authentic love for God and obedience to his will. This holy obedience does not function from a works-based mentality but from love for God in response to the grace in the gospel and under the specific direction of the Holy Spirit. This hypothesis sought to see the correlation between the cognitive understanding of God's unconditional love and grace in the redemptive-historical truth along with the role of the Holy Spirit (independent variable) and the authentic obedience to God (dependent variable). This hypothesis was tested through a preaching of the "ten-week-sermon-lessons" to the Sample Group, and evaluated through a mixed method of quantitative and qualitative parameters.

Statistically speaking, the findings from the hypothesis test suggested a positive correlation between the independent and dependent variables, and this correlation implied that the redemptive-historical preaching approach focusing on the Christocentric-grace-Spirit aspects could be considered to address the problem of moralistic practice as it appears in the local Chinese Christian community (cf. section 4.4).

5.2. Evaluation and Recommendations

This researcher, in the following, will argue that the redemptive-historical preaching paradigm that emphasizes the Christocentric-grace-Spirit aspects will be an appropriate means for Christian formation, and it will help to address the moralistic practice found in the

local Chinese Christian community even though further investigation and improvement are recommended for the hypothesis test.

First of all, the positive correlation between the independent and dependent variables looks encouraging and promising, but this result does not imply that the proposed redemptive-historical preaching is an absolute paradigm that can be applied to all the Chinese Christian communities locally and overseas for addressing the issue of the moralistic practice. The hypothesis was tested only in a local context of Cantonese-speaking Evangelical Alliance and Mennonite Brethren congregations, and it has not been tested in other Chinese Christian community contexts.⁶⁰⁴ Will the hypothesis test attain the same result if it is conducted in other Chinese Christian contexts, such as Anglican, Lutheran, Presbyterian, Methodist and Baptist? Will the hypothesis test done in a Mandarin-speaking setting⁶⁰⁵ show a significant difference from the Cantonese-speaking congregation where most people come from Hong Kong?⁶⁰⁶ How will the Chinese Pentecostals react to this redemptive-historical preaching with the triple-emphasis? These questions suggest that in order to validate the hypothesis for a wider use in Chinese Christian community, more tests conducted in various Chinese communities are necessary for future investigation. So at this point the findings of this research only conclude that the hypothesis appears to be valid only if it applies to the

⁶⁰⁴ Indeed, understanding the sub-cultures of Chinese Christian community is a very complex issue. For example, Chinese Christians in Singapore might be quite different from those Christians in Hong Kong for practice of Christian faith.

⁶⁰⁵ Even a Mandarin-speaking Christian setting can be categorized as either Mainland China or Taiwanese background in terms of sub-cultures.

⁶⁰⁶ Cf. section 1.5.

context of Cantonese-speaking Chinese Alliance and “Mennonite Brethren”⁶⁰⁷ congregations in Metro Vancouver.

Secondly, Christian educators affirm that people’s background and stages of life are considerable factors for learning and spiritual development.⁶⁰⁸ From this perspective, this researcher expected to see that participants’ age, gender, education and years-in-Christ would make a difference in their understanding of the redemptive-historical truth. However, the findings of the test failed to reflect variations due to these characteristics of the participants.⁶⁰⁹ Therefore, from the perspective of Christian education, this researcher suggests that another hypothesis test that focuses on those parameters will be a profitable study for the future investigation. Will the education, age, gender and years-in-Christ of the Chinese Christians demonstrate significance in their understanding of God’s gracious love in the redemptive-historical truth?

⁶⁰⁷ Anabaptist includes Hutterite, Mennonite, Amish, Brethren in Christ and Brethren traditions. Unlike classical Mennonites, Mennonite Brethren in North America is more open to link with other Evangelical Christians and agrees with the Reformed view of sanctification *in general* (see footnotes 554). Perhaps for this reason, theoretically speaking the hypothesis of this dissertation may be applied to the Chinese Mennonite Brethren congregations in Metro Vancouver. For a good exploration of Anabaptist’s history, theology and practice of faith, see David Buschart, *Exploring Protestant Traditions: An Invitation to Theological Hospitality* (Downers Grove: IVP, 2006), 58-83.

⁶⁰⁸ Cf. Stanley S. Olsen, “Ministering to Middle Adults,” in *Christian Education: Foundations for the Future*, ed. Robert E. Clark, Lin Johnson and Allyn K. Sloat (Chicago: Moody Press, 1991), 284-289; Allyn K. Sloat, “Ministering to Senior Adults,” in *Christian Education: Foundations for the Future*, ed. Robert E. Clark, Lin Johnson and Allyn K. Sloat (Chicago: Moody Press, 1991), 290-300; Rex E. Johnson, “The Christian Education of Adults,” in *Foundations of Ministry: An Introduction to Christian Education for a New Generation*, ed. Michael J. Anthony (Grand Rapids: Baker Books, 1992), 171-184; R.E.Y. Wickett, “Working with Middle-aged Adults,” in *Handbook of Adult Religious Education*, ed. Nancy T. Foltz (Birmingham: Religious Education Press, 1986), 83-104; Ellery Pullman, “Life Span Development,” in *Introducing Christian Education: Foundations for the Twenty-first Century*, ed. Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 63-72.

⁶⁰⁹ The results did not have sufficient evidence to make any conclusion for the matter. Cf. section 4.4 and 1.8. p.20.

Thirdly, due to limited resources and time,⁶¹⁰ this researcher only performed a single “ten-hour-sermon” teaching to the Sample Group. Would such training be the best way to adequately observe the change of participant’s behaviour? Perhaps for this type of research, the most appropriate method is a longitudinal study, in which the sample group would be tested in a repeated manner and over an extended period of time. In reality, at issue in Christian formation is life-long learning in the Spirit, and there is no “quick-fix-solution”⁶¹¹ nor a single method for Christian formation.⁶¹² Therefore, this researcher suggests that a longitudinal study would be even more effective for testing the hypothesis in the issue of moralistic practice. This longitudinal investigation would consist of mentoring, interviewing and other possible approaches.⁶¹³ This research project only initiates further research addressing the moralistic issue appearing in the Chinese Christian community.

Finally, since the pneumatic aspect is the decisive factor to the proposed redemptive-historical preaching paradigm, this researcher would like to see how much significance it would make in the hypothesis test. Therefore, he suggests that a comparative test between “with-Spirit-mentioned” and “without-Spirit-mentioned” preaching lessons could be conducted for the next study.⁶¹⁴ This proposal is very challenging because the work of the

⁶¹⁰ Cf. section 1.11.

⁶¹¹ As James Wilhoit reminds us in his book, see J. Wilhoit, *Spiritual Formation as if the Church Mattered: Growing in Christ through Community* (Grand Rapids: Baker Academic, 2008), 51.

⁶¹² See *ibid.*, 23.

⁶¹³ For example, mentoring and interview may serve as a follow-up after each sermon-lesson or after the sermon-lessons series. For the discussion of what mentoring is and its difference from discipleship, see Michael Anthony, “Mentoring,” in *Evangelical Dictionary of Christian Education*, ed. Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 459-460.

⁶¹⁴ In the “ten-sermon-lessons,” this researcher deliberately taught the significance of Holy Spirit in Christian holiness. It would be interesting to see how different the result would be if the researcher does not mention any of the Spirit aspects but only the Christocentric and grace-based aspects.

Holy Spirit may not be determined or discerned simply by this differentiation. The Reformers affirm the paradoxical unity of Word and Spirit, that is, “the Holy Spirit acts and speaks freely but ordinarily binds himself to the Word.”⁶¹⁵ Kenton Anderson rightly states, “God [presumably the Holy Spirit] speaks through his Word...as we faithfully present the Bible.”⁶¹⁶ The word of God and the Spirit cannot be separated in real Christian experience from a biblical point of view. From this perspective, presumably the Holy Spirit will still be working in people’s hearts, even without a mention of his name, as preachers deliver the word of God faithfully. Then why should this preaching paradigm give significance of the Spirit in its sermon-lessons? For this, the researcher will argue that Paul in Galatians stresses and teaches the significance of the Holy Spirit for Christian identity and obedience. Faithful preachers need to follow this pattern of teaching in order to present a sound-biblical view of the gospel message. In other words, a faithful presentation of the word of God is to speak about the significance of the Spirit in the new era of redemptive history (the gospel history, as Graeme Goldsworthy prefers). Also giving significance to the role of Holy Spirit in Christian formation will help believers to fix their eyes on the right source of transformation, namely the Holy Spirit. As the participants indicated in their comments, they appreciated the Spirit and learned to rely on his daily direction and empowerment for holy living (cf. section 4.4).

⁶¹⁵ Donald Bloesch, *Spirituality Old and New: Recovering Authentic Spiritual Life* (Downers Grove: IVP Academic, 2007), 85. Cf. also *idem*, *The Holy Spirit: Works and Gifts* (Downers Grove: IVP Academic, 2000), 57-59.

⁶¹⁶ Kenton C. Anderson, *Choosing to Preach: A Comprehensive Introduction to Sermon Options and Structures* (Grand Rapids: Zondervan, 2006), 36. Darrell Johnson also comments, “Word and Spirit. They are always together. ...There is no doubt that the degree of preacher’s faithfulness to the text plays a role in the effectiveness of the sermon. I realize that the more people are open to the Word and Spirit, the more impact the sermon can have.” Johnson, *The Glory of Preaching: Participating in God’s Transformation of the World* (Downers Grove: IVP Academic, 2009), 31.

Perhaps, the real issue in addressing the moralistic issue is not on the means of preaching but a sound-biblical view of Christian holiness and obedience. As James Wilhoit reminds, “The key to continual and deeper spiritual renewal and revival is the persistent rediscovery of the gospel. All our spiritual problems come from a failure to apply the gospel. This is true for us both as a community and as individuals.”⁶¹⁷ Even so, this researcher will argue that the redemptive-historical preaching that focuses on Christocentric-grace-Spirit aspects will be an appropriate means for addressing the moralistic issue in the Chinese Christian community, because it presents a sound-biblical view of holiness according to the kingdom-gospel of Jesus Christ and focuses on the aspects that particularly help tackle the moralistic issue. Also this redemptive-historical truth presented in a preaching form will have a significant effect on believers in the Chinese Christian community because the preaching ministry is highly regarded in the community.⁶¹⁸

Chinese Christian seminaries stress expository preaching (perhaps more of an emphasis on grammatical-historical interpretation) in training, but in line with Sidney Greidanus, this researcher argues that a more holistic approach to exposition should also pay attention to the scriptural context of redemptive-history (theological). Therefore, he suggests that for the cultural context of Chinese Christian community, seminaries may include the Christocentric-grace-Spirit aspects in their preaching courses so that Chinese preachers and pastors will be well equipped to speak against the tendency towards a works-based living in the community.

⁶¹⁷ James Wilhoit, *Spiritual Formation as if the Church Mattered*, 32.

⁶¹⁸ See section 1.5.

Douglas Webster's observation on preaching well highlights the points of this preaching paradigm. He says, "The Spirit of Christ shapes the congregation through the proclamation of the Word of God. ...Comprehending the fullness of the gospel story is imperative for preaching the Word in the Spirit. ...Spiritual preaching requires hard work and discernment; it requires prayerful, thoughtful attention to God's overarching salvation history, the text itself, and the people to whom one is preaching. ...Good preaching refuses to dumb down the gospel, manipulate emotions, or shrink-wrap the whole counsel of God into a quick snack. Preaching in the Spirit for the sake of Christ and to the glory of the Father is a labour of love that calls for meditation, faithful exposition, and prayer. And all good preachers point people to Christ, not themselves."⁶¹⁹

The redemptive-historical preaching paradigm that stresses Christocentricity, divine grace in the gospel, and the significance of Holy Spirit in Christian life will truly address the tendency to reduce Christian faith to mere moralism in the Chinese Christian community. As some participants testify in their comments, "Praise him [God] in all things, [God or his message] keep[s] remind[ing] myself [that] his grace is for sinners. ...[I] pray for [the] Spirit to speak and remind and correct me;" "I must rely on God not myself for holy living. This is a very helpful reminder to me,"⁶²⁰ "whenever I think about...how priceless his grace is, I am motivated to serve him..."

⁶¹⁹ Douglas Webster, "Preaching," in *Dictionary of Christian Spirituality*, ed. Glen G. Scorgie (Grand Rapids: Zondervan, 2011), 688.

⁶²⁰ This is a translation from Chinese.

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Appendix A

A copy of the description of the course and the outline of the “ten sermon-lessons” in Chinese only.

恩典中成聖：基督救贖與信徒成聖

教師：蔡國平牧師 (Peter Choy)

信徒成聖是聖經中強調的教導(帖前 5:26；彼前 1:15)，但信徒往往不太明白基督教講論的成聖觀是什麼。復活的基督在以馬忤斯路上向門徒顯現，並向他們解說舊約中有關祂的記載(路 24：25-27)。究竟舊約有關主基督的救贖事跡是怎樣被提及？

本課程會按照正統福音派的釋經方法講述幾篇有關基督救贖的新舊約經文，藉以探討信徒過成聖生活的要訣。這些經文會啟發信徒更認識成聖與救贖的連帶關係，並與上帝關係得著改善。

課程的形式：藉講授和討論，進研信徒成聖的要旨。適合初信和資深信徒，人人歡迎。

講員簡介：蔡國平牧師是溫哥華華人宣道會--乃街教會粵語堂的堂牧師，負責帶領粵語堂事工的發展。他現在是西三一大學 ACTS 神學院，教牧學博士候選人。著有《151 初信栽培》(恩福，2010)。

課程大綱：

1. 簡介與認識；“問卷調查” (第一堂)

成聖理論篇：

1. 上帝是一位怎樣的主宰？(聖潔與恩慈的關係)
2. 從歷史救贖角度看「我是誰？」
3. 基督更正教的成聖觀是什麼？

經文反省篇：

1. 導論—基督在舊約中的歷史救贖模式(路 24:13-27)
2. 救贖感恩(書 4:1-24)
3. 誠命在心(申 6:20-25)
4. 仰望上帝(撒下 16:5-14)
5. 上帝在祂的子民中(出 34:1-9) (this class was cancelled due to snow weather)
6. 恩典源頭—大祭司耶穌基督(來 13:8-16)

討論問答篇：

1. 恩典中成聖 (總結) 和 “問卷調查”

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成聖理論篇 1

上帝是一位怎樣的主宰? (聖潔與恩慈的關係)

A 上帝是聖潔的真神 (彼前 1:16 ; 利 11:44;45; 19:2)

1. 聖潔 (Heb, *qāḏōsh*/Grk, *hagios*) 指為耶和華原故分別出來，為上帝所用。
2. 聖潔是耶和華的屬性，有別於古近東的神靈。所以屬祂的子民也要聖潔。
3. 我做幾多可以達標呢？

B 上帝是一位充滿恩慈/恩典的主 (Heb, *hānûn*；和合本：恩典 8x，恩惠 5x)

1. 在舊約中 *hānûn* 一字共出現 13 次，只用來描述上帝的屬性 (出 22:27; 34:6; 代下 30:9; 尼 9:17; 9:31; 詩 86:15; 103:8; 111:4; 112:4; 116:5; 145:8; 珥 2:13; 拿 4:2，*BDB*, p.337)。
2. 什麼是上帝的恩慈/恩典？
 - a. 出 34:6
 - b. 珥 2:13
 - c. 拿 4:2
3. 恩典就是：_____
4. 一位恩惠的家主和恩慈的父(太 20:1-15; 路 15:11-22)
 - a. “咕咕嚶嚶發怨言” ； “…也不合宜嗎？…你就眼紅了嗎？”
 - b. “…就生氣，不肯進去” ； “…我的一切都是你的…”

C 真敬拜/事奉上帝必須對祂的聖潔與恩慈有平行了解

1. 避免兩極端

Hānûn (gracious) 在舊約出現的經文，共 13 次：

因他只有這一件當蓋頭、是他蓋身的衣服、若是沒有、他拿甚麼睡覺呢．他哀求我、我就應允、因為我是有恩惠的。(出 22:27)

耶和華在他面前宣告說、耶和華、耶和華、是有憐憫、有恩典的神、不輕易發怒、並有豐盛的慈愛和誠實。(出 34:6)

你們若轉向耶和華、你們的弟兄和兒女、必在擄掠他們的人面前蒙憐恤、得以歸回這地、因為耶和華你們的神有恩典、施憐憫．你們若轉向他、他必不轉臉不顧你們。(代下 30:9)

不肯順從、也不記念你在他們中間所行的奇事、竟硬著頸項、居心背逆自立首領、要回他們為奴之地。但你是樂意饒恕人、有恩典、有憐憫、不輕易發怒、有豐盛慈愛的 神、並不丟棄他們。(尼 9:17)

然而你大發憐憫、不全然滅絕他們、也不丟棄他們．因為你是有恩典、有憐憫的 神。(尼 9:31)

主阿、你是有憐憫有恩典的 神、不輕易發怒、並有豐盛的慈愛和誠實。(詩 86:15)

耶和華有憐憫、有恩典、不輕易發怒、且有豐盛的慈愛。(詩 103:8)

他行了奇事、使人記念．耶和華有恩惠、有憐憫。(詩 111:4)

正直人在黑暗中、有光向他發現．他有恩惠、有憐憫、有公義。(詩 112:4)

耶和華有恩惠、有公義．我們的 神以憐憫為懷。(詩 116:5)

耶和華有恩惠、有憐憫、不輕易發怒、大有慈愛。(詩 145:8)

你們要撕裂心腸、不撕裂衣服．歸向耶和華你們的神．因為他有恩典、有憐憫、不輕易發怒、有豐盛的慈愛、並且後悔不降所說的災。(珥 2:13)

就禱告耶和華說、耶和華阿、我在本國的時候、豈不是這樣說麼．我知道你是有恩典、有憐憫的 神、不輕易發怒、有豐盛的慈愛、並且後悔不降所說的災．所以我急速逃往他施去。(拿 4:2)

討論：

1. 你覺得 “浪子比喻裡的大兒子和葡萄園比喻中的先雇工人的發怒和埋怨” 合理嗎？為什麼他們會有如此的表現？
2. 如果你是那父親和家主，你會否如此同樣對待那小兒和後雇的工人？為什麼？

功課：

1. 細心慢讀 *hānûn* 的經文(請輕聲朗讀)，用禱告的心領會經文的情意。
2. 讀完這些經文，你對上帝的愛有何體會和認識？

3. 你的體會對你過成聖生活有何啟發？

成聖理論篇 2

從歷史救贖角度看「我是誰」(以弗所書 2:11-18 的註解)

1. 以弗所書簡介：

- 按傳統的看法，以弗所書是使徒保羅的作品。當保羅為福音的原故被囚時，他在獄中寫了四卷書信。其一就是以弗所書。如是，書信的寫作年份大約是主後 62 年左右，寫作地點可能是羅馬。
- 以弗所書強調主基督所成就的：1) 主基督超越一切，為萬有之首；2) 使外邦和猶太人合而為一；3) 信徒的言行反映靈裡合一的真理。(Fee, *How to Read the Bible Book by Book*, p.347)
- 以弗所教會主要是外邦信徒組成。

2. 經文段落：

- 全書結構可分為二段：福音所成就的一教義篇 (1-3 章)；福音裡的新人—信徒倫理篇 (4-6 章)。
- 2:1-21 是一段落，其中的強調點是上帝的完全恩典和慈愛 (Marshall, *New Testament Theology*, p.383)。
- 段落結構：
 1. 2:1-3 描述信徒的過往；
 2. 2:4-7 因上帝的恩慈，祂使我們與基督耶穌一同復活，一同坐在天上；
 3. 2:8-10 得救本乎恩，也因著信；不是出於行為，免得自誇。

A 主拆毀了隔膜的牆，將猶太和外邦人合而為一 (弗 2：11-18)

1. 當記得！從前你是「外邦人」和「沒受割禮的人」(2: 11)
2. 當記得！那時你是：(2: 12)
 - a. 與基督沒關係；

- b. 不是上帝的子民；
- c. 在上帝應許的約上是局外人；
- d. 活着沒有盼望和上帝。

3. 當驚喜！因着基督的血、身體、和十字架，現在你與上帝和人和好了 (2:13-18)

- a. 基督已拆毀仇牆，創造了一個新人類；
- b. 基督使你進入上帝面前；
- c. “得以進到” (*prosagōgē*, 2:18; 3:12; 羅 5:2) — 它的同義動詞 (*prosagō*) 指在舊約中敬拜者帶供物進入主的殿朝拜 (參 LXX 利 1:2, 3, 10; 3:1, 3, 7, ...)。(Dennis Johnson, *Him We Proclaim*, p. 356)

4. 信徒是上帝家裏的人，與聖徒同國，主的聖殿，聖靈的居所 (2:19-22)

So What?

B 經文的下文：

1. 不一樣的言行生活 (弗 4:17-5:20)

- a. 不像外邦人 (4:17)
- b. 脫去舊人，穿上新人 (4:22-23)
- c. 蒙愛的兒女 (5:1-2)
- d. 光明的子女 (5:8-9)
- e. Grk, *peripatēō* (弗 2:2,10; 4:1,17; 5:2, 8, 15) 指 “To walk → to live/conduct” ；和合本譯成 “行事/行事為人”

2. 與屬靈惡魔爭戰 (弗 6:10-20)

- a. 信徒的終極敵人是空中的惡魔 (6:12)
- b. 最重要的是... (6:10,18)

C 討論/功課

功課：

4. 讀 歌羅西書 1:15-23 後，回答以下問題。
5. 為何保羅描述信徒為「都成了聖潔，沒有瑕疵，無可責備…」？這是真的嗎？歌羅西信徒真是無可責備嗎？

可參考的譯本：

「但現在 神藉着他愛子肉體身軀的死，使你們與他自己和好，為要把你們呈獻在他面前，是聖潔、沒有瑕疵、無可指摘的；」(新漢語譯本)

「如今上帝（希臘文作『他』字）已在基督（希臘文作『他』字）血肉之身體上，藉著他的死，使你們跟自己完全復和了，好把你們引到自己面前，聖別純潔、無瑕無疵、無可指責。」(呂振中)

「但現今 神在愛子的肉身上，藉著他的死，使你們與 神和好了，為要把你們這些聖潔、無瑕疵、無可指摘的人，呈獻在他面前。」(新譯本)

“But now he has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation.” (TNIV)

“Yet now he has reconciled you to himself through the death of Christ in his physical body. As a result, he has brought you into his own presence, and you are holy and blameless as you stand before him without a single fault.” (NLT 2nd)

成聖理論篇 3

基督更正教的成聖觀

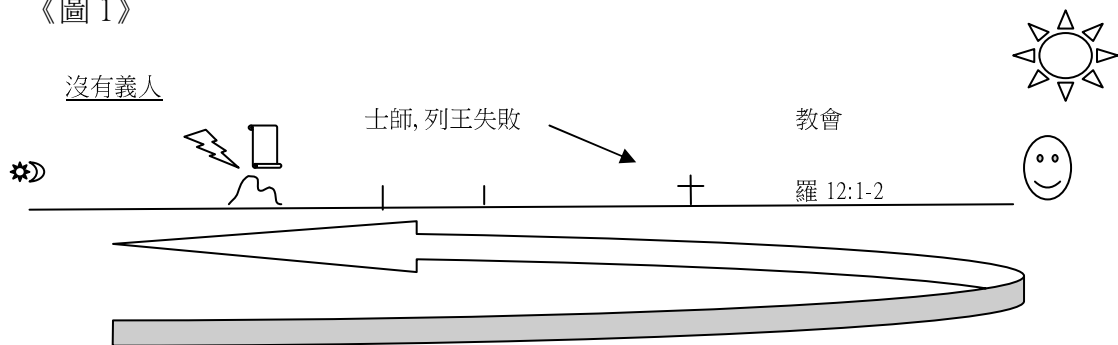
A 基督更正教 (本課以改革宗為主) 怎樣看「成聖」？

追求成聖 (sanctification) 的最終目標是指：**信徒活出基督的形象**(image of Christ)，不是指道德達致完美，成為聖人；

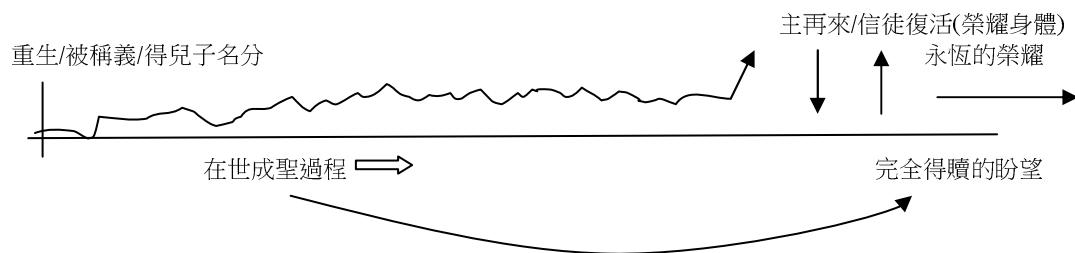
- Daniel Migliore 描述成聖為，“If justification by grace through faith is the foundation of the Christian life, sanctification is the process of growth in Christian love.” (*Faith Seeking Understanding*, p.177)

成聖是活出稱義和重生的生命，是人稱義重生後**必須經歷**的過程，是救恩三部曲(簡單而論—稱義、成聖、和榮耀得贖/justification, sanctification and glorification) 之一。因此稱義和成聖是不能分割的救贖工作；

《圖 1》



《圖 2》



成聖是信徒新生命轉化的過程 (transformation/ spiritual formation/ spirituality)，但信徒在世生活是不能達成完全成聖的生命。當主再來時必使信徒完全成聖；

成聖是上帝的**恩典** (在基督裡已作成 [林前 1:2; 6:11]，聖靈每天做更新的工作)，不是人的作為。雖然如此，人也不能抹煞他/她過聖潔生活的責任 (順從聖靈而生活)；

- 成聖是上帝的作為 (帖前 5:23; 來 13:20-21)
- 成聖也是人的責任 (來 12:14)
- 怎樣解釋：「做成你們得救的工夫」(腓 2:12)。它應被譯作為「好好培植上帝已賜予給你們的救恩」/ “keep on cultivating the salvation God has given you.” (Anthony Hoekema, *Five Views on Sanctification*, p.71)

基督已勝過罪的權勢，因此成聖生活不是虛談或假想 (林前 15:55-57)。

B 「成聖」與善行

- 信徒盡聖潔子民的本份和責任，是應該的，不藉得誇耀 (路 17:7-10)；
- 須認識人的不足和軟弱，要信靠仰望上帝的恩典和慈愛 (路 18:9-14)。

C 「成聖」與律法 (根據 Anthony Hoekema 的見解, “The Reformed Perspective” in *Five Views on Sanctification*.)

- 信徒不在律法之下 (羅 6:14)：指不需要守律法而得救恩；
- 但因上帝恩惠的拯救，信徒愛上帝，願意全心順服遵守祂的誡命 (約 15:10)，成全律法的精義—愛神愛人 (羅 13:8-10)。

D 信徒成聖的兩大敵人

律法主義/道德主義 (法利賽人)：

- 聖經的提醒 (西 2:20-23)

放縱主義 (諾斯底主義)。

- 聖經的提醒 (帖前 4:3-8)

E 「成聖」與屬靈操練

1. 屬靈操練是美好的，也有聖經的根據 (提前 4:7)。但人不能將它化作「行為主義」，靠自己操練成聖，藉以向神向人誇口；屬靈操練的目的是更好準備自己讓聖靈作更新的功夫，讓上帝在信徒身上施予恩典，達成成聖的目標—活出基督的形象—盡心盡性盡力愛上帝和愛人如己；
2. 傅士德靈修大師的提醒：

“When we despair of gaining inner transformation through human powers of will and determination, we are open to a wonderful new realization: inner righteousness is a gift from God to be graciously received. The needed change within us is God’s work, not ours...”

God has given us the Disciplines of spiritual life as a means of receiving his grace. The Disciplines allow us to place ourselves before God so that he can transform us...

We must always remember that the path (Disciplines) does not produce the change; it only places us where the change can occur (God’s work). This is the path of disciplined grace...

As we enter the inner world of the Spiritual Disciplines, there will always be the danger of turning them into laws.”

(Richard Foster, *Celebration of Discipline*, pp.6-10)

3. 讀經禱告(靈修) 的動機要正確 (愛)，**不是靠它贏取**上帝的喜悅和祝福。

F 信徒刻怎樣做去配合聖靈的工作？

1. 常浸淫於上帝的道/聖經中 (約 17:17)，讓聖靈更新生命；
2. 常禱告表達對上帝的信靠 (可 14:38)；
3. 常常記念主的拯救和赦免，懷著向上帝感恩的心。如此必激發人愛主的心 (路 7:47)；
 - a. Jerry Bridge: “continue to hear the gospel everyday of our Christian lives. Only a continuous reminder of the gospel of God’s grace through Christ will keep us falling into “good-day and bad-day” thinking, wherein we think our daily relationship with God is based on how good we’ve been.” (*Discipline of Grace*, p.21) (羅7-8)
4. 記著：愛是順服遵守上帝誡命的至終動機 (林後 5:14-17)；

依靠上帝過成聖生活的特徵 (上帝的恩典和慈愛是焦點)	依靠自己過成聖生活的特徵 (我的義行是焦點)
心想：我需要上帝的憐憫和饒恕	心想：我要努力，或許我可以做到
注重行義的動機(質)：回應上帝救贖的愛和恩	注重行為的外表(量)：我做了多少 《問題：我永遠都做不足夠》
為上帝的寬恕而常感恩和高興	因做不到而常自責和活在罪疚感中
愛體諒和饒恕別人	愛批評和判斷別人所做的
我不是聖人，但上帝的恩典和慈愛是足夠的	我要成聖人，靠善行贏取主的喜悅和祝福

分組討論：

1. 在今天華人信徒中，你有否發現有吹鼓「律法/道德主義」的生活（普遍的現象）？何以見得？請分享。「律法/道德主義」生活的流弊是什麼？你認同嗎？
2. 請分享你覺得禱告在成聖生活的重要性。試舉一些例子。
3. 分享一件你向上帝感恩的事。這件感恩的事有否激發你更愛神呢？
4. 在小組內一起細心讀 西敏信條 的「論成聖」。閱讀後，請分享最抓住你心的一項教導。
5. 在信條中的第三條道：「…也因此聖徒能在恩典中長進，…」。這句是什麼意思？

****如時間不容許，第四和第五條可在家中做****

經文反省篇 1

導論—基督在舊約中的歷史救贖模式

A 路加 24:13-27,44

“摩西和眾先知” 指什麼？(v.27 & 44)

- 見 “基督更正教和猶太人舊約經卷的排列” (頁 3)

基督教怎樣理解 “凡經上指著基督的話” ？

- *ESV Study Bible* (Crossway, 2008) 對以上的註解是: “Jesus explained to them how not only the explicit prophecies about the Messiah but also the *historical patterns of God’s activity* again and again throughout the OT looked forward to Jesus himself.” (Emphasis added. *ESV Study Bible*, p. 2013)
- 預言的統計(prophecy—in a sense of prediction): 有關彌賽亞的預言: 舊約只佔少於 2%的比數; 有關新年代 (New Covenant age) 只佔少於 5%; 有關將來發生的事只佔少於 1%。(Fee & Stuart, *How to Read the Bible for All Its Worth* [1982], p.150)
- “預表” (*typos*: pattern/type/example)
 - i. 新約用 “*typos*” 一字明顯指出舊約的人物和事件反映基督的歷史拯救工作或有關末世的教導。
 1. 羅 5:14--亞當/基督 (*typos*--和合本: “預像”; 新漢語、新譯本: “預表”; ESV: “type”; TNIV: “pattern”)。
 2. 林前 10:6-- 以色列/教會 (*typos*--和合本: “鑒戒”; 新漢語、新譯本: “鑒戒”; ESV & TNIV: “example”)

B 預表 (Typology—有學者喜愛用 “analogy”)

預表是研究經文與經文(通常指新約應用舊約中)的人物、事件和體系的互相關係 (correspondence), 這些關連**通常**是影射基督和上帝的拯救工作。(例如: 新出埃及, 太 1:21; 路 9:31)

預表的基本假設: 上帝在歷史的啟示/拯救工作是一致性。上帝在 A 事件的事跡和作為會同樣反映在 新約 B 事件上。因為上帝的屬性是永恆不改變的。

“*Typology* is the study of types and historical and theological correspondences between them; the *basic* typology is God’ s consistent activity in the history of his chosen people.” (Author’ s emphasis, Baker in Beale, ed., *The Right Doctrine from the Wrong Texts?*, p.328)。

- 預表更簡單的定義是聖經的歷史人、事、和物的互相比較；
“...typology is concerned with comparative historical events, persons, and institutions recorded in the Bible.” (Bruce Waltke, *An Old Testament Theology*, p.136)

預表的另一認信是：上帝是整本聖經背後作者，因此讀者嘗試發掘經文背後的救贖意義 (如果集中在歷史拯救的課題上—Redemptive historical focus)。有別於「歷史文法釋經」—強調歷史文法發掘聖經作者的原意。雖然如此，好的預表解經也是十分尊重「歷史文法釋經」(見 Dennis Johnson, *Him We Proclaim*, pp.272-331.)。

“To be responsible to the Bible’ s divine Author and credible to our hearers, our identification of typological similarities (as well as contrasts between type and antitype) must be warranted by evidence in the text of Scripture, not merely the product of our own hyperactive imaginations. Literary or linguistic correspondences, as well as thematic resonance and broader contextual factors, are important evidence demonstrating a divinely intended connection between Old Testament persons, events, or institutions and an aspect of New Testament fulfillment, which is centered in Christ and encompasses his church.” (Dennis Johnson, *Him We Proclaim*, p.214.)。

1. 嚴格地說，預表解經不是釋經 (exegesis)，而是從歷史角度 (history perspective) 理解聖經人物、事件和體系的相同關係。(見 *Three Views on the New Testament Use of the Old Testament*, p.18; Baker in Beale, ed., *The Right Doctrine from the Wrong Texts?*, p.327.)

為何華人教會在“預表”上很少教導和提及，甚至有反對的聲音？

- 預表是一個爭論性的解經問題—它的解經方法有討論之處，學者各持不同見解。
- 華人教會**可能**太注重/強調經文的字面意義而忽略其他解經進路。
- 誤解預表為主觀性的靈意解經。事實上有些人的預表用法是十分主觀的，與靈意相差。這也做成教會對預表的誤解。

2. 此課程的「經文反省篇」會採用歷史救贖預表角度 (redemptive-historical approach to typology) 看舊約三篇反省經文。藉以啟發同學過一個恩典中成聖的生活。

基督更正教舊約經卷的排列

律法書 (摩西五經)	歷史書 (十二)	詩歌智慧書 (五)	大先知書 (五)	小先知書 (十二)
<ul style="list-style-type: none"> ● 創世記 ● 出埃及 ● 利未記 ● 民數記 ● 申命記 	<ul style="list-style-type: none"> ● 約書亞記 ● 士師記 ● 路得記 ● 撒母耳記 上 ● 撒母耳記 下 ● 列王記 上 ● 列王記 下 ● 歷代志上 ● 歷代志下 ● 以斯拉記 ● 尼希米記 ● 以斯帖記 	<ul style="list-style-type: none"> ● 約伯記 ● 詩篇 ● 箴言 ● 傳道書 ● 雅歌 	<ul style="list-style-type: none"> ● 以賽亞書 ● 耶利米書 ● 耶利米哀歌 ● 以西結書 ● 但以理書 	<ul style="list-style-type: none"> ● 何西亞書 ● 約珥書 ● 阿摩司書 ● 俄巴底亞書 ● 約拿書 ● 彌迦書 ● 那鴻書 ● 哈巴谷書 ● 西番雅書 ● 哈該書 ● 撒迦利亞書 ● 瑪拉基書

猶太人舊約經卷的排列

律法書(5) (Torah)	先知書(8) (Nevi' im)	聖卷(11) (Kethuvim)
<ul style="list-style-type: none"> ● 創世記 ● 出埃及 ● 利未記 ● 民數記 ● 申命記 	<p>前先知</p> <ul style="list-style-type: none"> ● 約書亞記 ● 士師記 ● 撒母耳記 (上/下) ● 列王記 (上/下) <p>後先知</p> <ul style="list-style-type: none"> ● 以賽亞書 ● 耶利米書 ● 以西結書 ● 十二先知 → 何西亞書 → 約珥書 → 阿摩司書 → 俄巴底亞書 → 約拿書 → 彌迦書 → 那鴻書 → 哈巴谷書 → 西番雅書 → 哈該書 → 撒迦利亞書 → 瑪拉基書 	<p>智慧</p> <ul style="list-style-type: none"> ● 詩篇 ● 箴言 ● 約伯記 <p>五卷 (Megilloh)</p> <ul style="list-style-type: none"> ● 雅歌(Passover) ● 路得記(Harvest) ● 耶利米哀(J. Destruction) ● 傳道書(Tabernacles) ● 以斯帖記(Purim) <p>其他</p> <ul style="list-style-type: none"> ● 但以理書 ● 以斯拉/尼希米記 ● 歷代志(上/下)

經文反省篇 2

經文反省--甲

歷史敘述經文：約書亞記 4：1-24 (根據 Dennis E. Johnson, *Him We Proclaim* 的演繹而修改)

題：《救贖感恩》

A. 歷史背景：

摩西離世後，約書亞受上帝的吩咐帶領第二代以色列民進入應許之迦南地；

經過四十年曠野的飄流，現在新一代的以色列民已踏進約旦河。這是他們歷史的新里程碑。

B. 經文要點：

像過紅海，上帝使約旦河下流的水斷絕 (3 或 4 月)，立起成壘 (3:13)。使以色列民可以過約旦河，踏進迦南地；

上帝的約櫃行進河，河水立即下流斷絕 (3:15, 18)；

以色列民立石為記號一使 a. 以色列民永遠敬畏耶和華 (提醒我們上帝的信實、慈愛和大能)，b. 全地的人得知道耶和華的大能 (4: 24)；

立石在約旦河中和吉甲 (4:9, 20)⁶²¹。

C. 信息大綱 (4:1-24)：

1. 絕對值得記念的事件

a. 這事件是第三件以色列世代要記念的事。

- 第一：出埃及—守逾越節 (出 12:25-27; 13:14-16)
- 第二：給予律法與誡命 (申 6:20-24)
- 第三：立十二石頭為記號 (書 4:21-24)

b. 藉以教導世代以色列人有關上帝的拯救和信實(4:24)

⁶²¹ 多數人認為約書亞立石在兩處地點。但可能經文指的只有一處地點。見 Tyndale OT commentaries—Joshua 的討論。TNIV & NIV 也反映出一處地點的譯法，但請留意 TNIV & NIV 的註腳。在希伯來文兩個譯法都是可能的。

- c. 今日的浸禮、聖餐、和主日崇拜的意義何在？
2. 人常忘記專注仰望上帝的拯救
 - a. 因着面對的敵人，人容易忘記專注仰望上帝的拯救 (4:12-13)
 - b. 因着前面的成功或成就，人容易忘記仰望上帝 (申 8:10-14, 17)
 3. 生活的動力
 - a. 石頭是從約旦河中，抬約櫃的祭司腳下取的。在這刻以色列人才近距離看見那充滿血點洗禮下的約櫃：要影射上帝的赦罪/基督的代贖。就是這約櫃帶領着以色列人行走曠野四十多年，現在它又帶領全民進入安息中。
 - b. 石頭見證着：惟獨上帝的**恩慈和拯救**是子民生活的盼望，祂/基督必帥領我們進入永恆的安息中。

歷史救贖真理 (Redemptive-historical truth)：

人性的墮落 (Fallen Condition focus)	人是軟弱，容易忘記上帝的恩惠；人性對上帝的反叛是強的。不要過份自信！
福音信息	惟獨主耶穌基督是我們的依靠，人需要上帝的赦免、基督的代贖、和聖靈的引領和幫忙。
救贖預表	基督耶穌是新約書亞，祂必帥領我們進入永恆安息中。(來 4:8-11)
成聖要點	常記念主拯救的恩，天天仰望祂的恩慈。

D. 默想：

1. 靜心默思基督拯救的愛。心裡向祂說出感恩的禱告。

經文反省篇 3

經文反省—乙

律法書經文：申命記 6：20-25 (根據 Dennis E. Johnson, *Him We Proclaim* 的演繹而修改)

題：《誠命在心》

A. 歷史背景：

- 以色列在曠野四十年的飄流已到尾聲；舊一代的人已死去，新一代的要預備進入應許之地--迦南地；
- 申命記是神人摩西向新一代以色列人的講道，提醒教導他們要記念上帝的恩情和專一遵守上帝的約，使他們得著存活。

B. 經文上文要點：

- 重申十誡 (5:1-5…)；
- 要遵守神的誠命，敬畏上帝耶和華 (6:1-2)；
- 重點：要聽 “*shema*”，上帝是獨一的，要全心、全性、全力愛祂 (6:4-5)；
- 要將誠命教導兒女，自己也要謹慎遵守 (6:7-10)；
- 在迦南地生活時，要事奉上帝，不可事奉別神，因耶和華是忌邪的真神 (6:10-19)；
- 結語：教導兒女敬畏耶和華的(6:20-25)。

C. 信息大綱 (申 6:20-25)：

1. 上帝的誠命提醒：當我們為奴時，上帝施予恩典，拯救了我們，使我們得著自由 (6:21-22)
 - a. 拯救是主的恩召 (申 7:7-10)。
2. 上帝的誠命提醒：當我們無家可歸、作客旅時，祂恩典地賜我們家園。(2:23)
 - a. 家園是主的恩賜，不是基於人的義 (申 9:4-6)。

3. 上帝的誠命指：主上帝必賜我們足夠恩典去回應祂的恩惠。(6:24-25)

- a. 敬畏和專一愛上帝是我們回應主的恩情 (申 10:12-13)；
- b. 罪人不能全心愛聖潔的上帝，所以需要行「心中的割禮」(申 10:16; 耶 9:25-26)；
 1. 這割禮全是上帝的作為—聖靈的重生 (申 30:6；結 11:18-20; 36:26-27)
- c. 「心中割禮」在基督裡已作成 (西 2:11-13; 羅 2:28-29)。

歷史救贖真理 (Redemptive-historical truth)：

人性的墮落 (Fallen Condition focus)	屬血氣的人怎可能全心去愛上帝？古時以色列人的軟弱常是我們屬靈景況的寫照；以色列的過去的經歷是現今教會的鑒戒 - <i>typos</i> (林前 10:6)。
福音信息	上帝已賜給我們一顆肉心/聖靈，祂必幫助我們。(約壹 2:27)
救贖預表	心中的割禮預表：聖靈的重生/印記(弗 1:13)，和基督裡的洗禮 (彼前 3:21)
成聖要點	在基督裏，我們需要順從聖靈的引導去愛上帝，過成聖生活，結出靈果。(加 5:16-18)

E. 更正教改革宗怎樣看律法與成聖 (根據 Anthony Hoekema, *Five Views on Sanctification*)

- 信徒不需守律法得著上帝的救恩；
- 另一方面，信徒在救恩下，應需樂意行律法內記載的**真理/精義**，以此回應上帝的救贖恩典和愛；
- 信徒應守十誡，因它是基督律法的精髓；
- 順從聖靈而行等同活出律法的精髓—愛 (羅 13:8-10)。

F. 反省與討論：

1. 怎樣是順服聖靈而行？我該怎樣做去配合聖靈在日常生活的指引？「順從聖靈等同活出律法的精髓」你同意這觀點嗎？為什麼？
2. 今天信徒有能力去愛上帝，行祂所喜悅的事嗎？為什麼？
3. 耶穌說：「我實在告訴你們、就是到天地都廢去了、律法的一點一畫也不能廢去、都要成全。」(太 5:18) 這是什麼意思

經文反省篇 4

經文反省一丙

歷史敘述經文：撒下 16：5-14 (根據 Dennis E. Johnson, *Him We Proclaim* 的演繹而修改)

題：《仰望上帝》

A. 歷史背景：

- 大衛王的兒子押沙龍叛變，王要逃離耶路撒冷。
- 這事變是出於主耶和華對大衛犯下姦淫和流無辜人血的審判 (拔示巴與烏利亞的事件，撒下 11：1 - 12：12)。

B. 經文的背景和要點：

- 押沙龍用心計，收買人心，準備謀反叛變 (15:1-12)。
- 大衛王逃難離城 (15:13-35)。
- 洗巴欺騙大衛 (16: 1-4)
- 描述大衛逃難受辱的經過 (16:5-14)。

C. 信息大綱 (撒下 16：5-14)：

示每(掃羅的親戚)不義地咒罵他的王，神的受膏者。

- ◆ 示每咒罵神的受膏者是反叛上帝權威的行為 (出 22:28 vs 撒下 24:6; 徒 23:5)；
- ◆ 示每扭曲事實毀謗神的受膏者 (撒下 29-30；撒下 1:1-16)；
- ◆ 人常反叛上帝設立的領袖 (摩西、主基督)。

亞比篩(王的勇士和親戚)用錯誤方法衛護他的王。

- ◆ 武力是不正確的方法衛護神的受膏者 (路 9:51-56；王上 2:44-46)；
- ◆ 人常用了錯誤的方法衛護福音真理。

大衛王被指控的事件中有真也有假。

- ◆ 假：大衛沒有流掃羅的血 (撒下 31:4)；

- ◆ 真：有流無辜人的血(更差！)；
- ◆ 大衛承認上帝的公義，等候上帝施憐憫(16:12)。

歷史救贖真理 (Redemptive-historical truth)：

人性的墮落 (Fallen Condition focus)	人總有失敗跌倒的時刻，像彼得一樣。(可 14:27-31;66-72)
福音信息	當認罪悔改，上帝必赦免。(約壹 1:9)
救贖預表	大衛王是聖經中常影射/預表將來的永恆君王，耶穌基督(撒下 7:12-16；23:1-7)。大衛的人生歷程可影射主基督的事跡片段(至少在某程度上)。主基督像大衛不公義地被人毀謗、指控。在不公義的指控下，主基督像大衛一樣默默無聲地仰望公義的上帝。(彼前 2:23)
成聖要點	當上帝管教我們，不要灰心喪志。管教是為我們得益處的。(來 12:7-11)

D. 反省與討論：

4. 信徒的一生總有起有跌(例如：犯了罪，追求世俗)，也有失敗和成功的經驗。當你落在犯罪、跌倒、失敗時，大衛的事跡怎樣啟發你去面對這痛苦的景況？

經文反省篇 5

經文反省一丁

從希伯來書看大祭司耶穌基督

題：《恩典源頭一大祭司耶穌基督》

A. 希伯來書的背景 (參考 *ESV Study Bible*, 《新漢語譯本》的希伯來書簡介)：

1. 無名作者，但十分熟識舊約聖經和摩西律法。
2. 書卷強調耶穌基督遠勝天使，摩西，舊的聖約，地上帳幕，亞倫祭司等級。因此，因迫害想返回猶太教的人應持守這信仰。
3. 可能寫作於主後 70 年之前，聖殿被毀前。
4. 希伯來書的大分段：
 - 耶穌基督超越天使 (1:1-2:18)，耶穌基督遠勝摩西的制度 (3:1-10:18)，倫理勸勉 (10:19-12:29)，結語 (13:1-25)。 *ESV Study Bible* ；
 - **或** 基督超越天使 (1:1-2:18)，基督超越摩西 (3:1-4:13)，基督是天上的大祭司 (4:14-6:20)，基督與地上的祭司比較 (7:1-28)，基督更美的新約 (8:1-10:18)，信心誠心堅守指望 (10:19-12:29)，勸勉、問候 (13:1-25)。 **《新漢語譯本》**

B. 主耶穌是體恤人的永遠大祭司，祂獻的祭是永恆和完美的

1. 主基督是上帝的榮光，並洗淨人的罪 (來 1:3，參考啟 1:12-19)；祂比天使更尊貴，更崇高 (1:4)
2. 主是救恩的創始者/元帥 (author, TNIV, 2:10)，祂使人成聖 (來 2:11)，敗壞死的權勢 (2:14)，釋放為奴的 (slavery, TNIV, 2:15)，為民獻上贖罪祭 (和合:挽回祭) 的慈愛忠信 (和合:慈悲忠信) 大祭司 (2:17)，並祂能搭救被試探的人 (2:18)；
3. 因有這位大祭司，信徒可以坦然無懼地 (confidence, TNIV; come boldly, NLT) 來到施恩寶座前，得憐憫 (mercy, TNIV)，尋見恩惠 (grace, TNIV)，作適時的幫助 (來 4:15-16)；
4. 基督是按麥基洗德的類別/體系/等次為永遠的大祭司 (來 5:8-10; 6:20; 7:15-16)，因此祂可拯救人到底—completely/forever (7:24-25)。主是聖潔，完全，榮耀的大祭司 (7:26-8:1)；

5. 基督成了永遠的拯救 (eternal redemption, TNIV)，洗淨良心，使人去事奉永生的上帝 (來 9:12-14)；
6. 主基督使那些成聖人永遠完全了—a perfect forever (來 10:10 & 14)；

歷史救贖真理 (Redemptive-historical truth)：

人性的墮落 (Fallen Condition focus)	因著環境和各種原因，人容易離開基督的真道。
福音信息	天上有一位永遠為大祭司的耶穌基督為我們代求，祂可以拯救我們到底 (來 7:25)。「所以我們只管坦然無懼的、來到施恩的寶座前、為要得憐恤、蒙恩惠作隨時的幫助。」 (來 4:16)
救贖預表	麥基洗德預表著耶穌基督為永遠的大祭司，與亞倫等級的地上祭司大大不同。(來 5:8) 祂獻的祭是永恆和完美的。
成聖要點	必須信靠耶穌基督所作成的完全拯救。 <ul style="list-style-type: none"> • 「耶穌基督、昨日、今日、一直到永遠是一樣的。你們不要被那諸般怪異的教訓勾引了去，因為人心靠恩得堅固纔是好的，並不是靠飲食，那在飲食上專心的、從來沒有得著益處。」(來 13:9) • 「你們存心不可貪愛錢財，要以自己所有的為足，因為主曾說、『我總不撇下你、也不丟棄你。』所以我們可以放膽說、『主是幫助我的、我必不懼怕，人能把我怎麼樣呢。』」(來 13:5-6) • 「我們既有這許多的見證人，如同雲彩圍著我們，就當放下各樣的重擔、脫去容易纏累我們的罪、存心忍耐、奔那擺在我們前頭的路程、仰望為我們信心創始成終的耶穌，〔或作仰望 那將真道創始成終的耶穌〕」(來 12:1-3)

恩典中成聖--重點溫習

為什麼要成聖？

1. 上帝是聖潔的, 祂要求我們過分別為聖的生活 (彼前 1:16)
2. 在福音的召命下
 - 蒙基督拯救, 是新造的人, 要活出光明子女身分 (以弗所書)
 - 「稱義」是要「成聖」(活出基督的形象)
 - 成聖是要盡心盡性盡力去愛上帝和順服祂的旨意
 - 成聖是信徒一生的功課,
 - 完全達到成聖是將來

怎樣做可使我成聖？

1. 人性軟弱, 怎能全心全意愛完美聖潔上帝
 - 不是靠自己努力修行或善行, 而靠上帝在基督裡的恩典/恩惠 (詩 116:5; 145:8)
 - 上帝知道人不能, 所以已為我們行了心中割禮--聖靈重生在耶穌基督內已成全, 藉聖靈更新信徒生命 (全是恩典, 上帝的工作), 信徒的責任是學習順從聖靈的指引
 - 常常記念主恩, 向祂感恩 (約書亞立石為記)
 - 在掙扎試煉中, 要信靠仰望上帝的慈愛和恩惠 (象大偉)
 - 避免兩極端: 放縱主義/道德主義

恩典是向不值得的人施予恩惠, 不問回報 (路 15:11-22; 太 20:1-15)

「恩典中成聖」指信徒的成聖全是上帝福音恩典下的工作, 在基督裡已作成, 是聖靈天天的更新, 不是靠人力, 免得人自誇

Appendix B

Questionnaire for Pre-lessons

Instruction(指引): This questionnaire contains three parts designed to study the correlation between the understanding of the redemptive truth in Christ and Christian holy living. Items will reflect what you believe, feel, and do in connection with your faith in God, or your understanding of God. There are no “right or wrong” answers. Just answer what is currently true for you. (這問卷共有三部分，其調查資料將會用作研究基督救贖與聖潔生活的關係。問卷問題會反映你個人在信仰上的信念、感受、和實踐。問題的答案是沒有對與錯，因此請盡量表達屬於自己的答案。)

Please note (注意):

- Respondent of this questionnaire has the right to withdraw at any stage or not to complete particular items in this questionnaire. (你有權利在任何時刻選擇退出這調查，或選擇不回答其中一些問題。)
- Data will be collected anonymously and names will not be linked with any information. The data will be used only for the requirements for Peter Choy's Doctor of Ministry degree through ACTS Seminaries in Langley. (調查資料只供蔡國平教牧學博士論文的研究之用。資料的回收過程或內容絕不顯示出你個人的身份。)

I) General information(個人資料): Please check the appropriate category.

Years in Christ(信主年日):

☐ 0-5

☐ 6-10

☐ More than (多個) 10

Gender(性別):

☐ Male (男)

☐ Female (女)

Education(教育):

☐ High School(中學)

☐ College & University(學院)

☐ Postgraduate (研究院)

Age(年齡):

☐ 18-25

☐ 26-35

☐ 36-49

☐ 50-60

☐ 60 and above (以上)

II) Open-ended Questions(回答題): *Please answer the following questions at your best.*

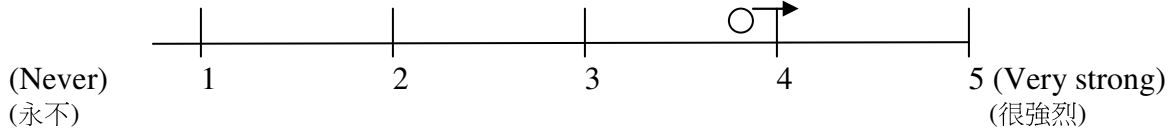
1. What is holy living? What are the reasons for you to live a holy life? Please describe.
(什麼是成聖生活？什麼理由使你追求成聖的生活？請描述。)

2. Do you think that you deserve blessings from God? Why? Please describe.
(你覺得你值得神祝福你嗎？為何？請描述。)

3. How would you describe the love of God to you? Please describe.
(你會怎樣形容神對你的愛？請描述。)

III) Descriptive Questions(形容題): Please mark the appropriate answer that is true for you on the scale. (請將你的答案劃在合適的程度表上)

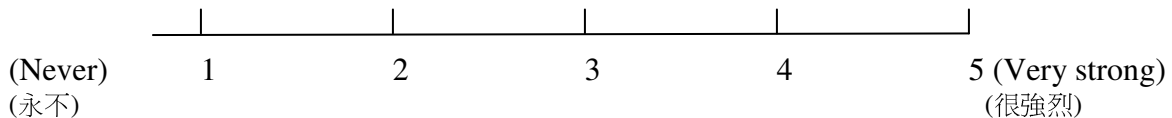
Example (例子), the arrow indicates the direction tends to go (箭頭表示答案的傾向)



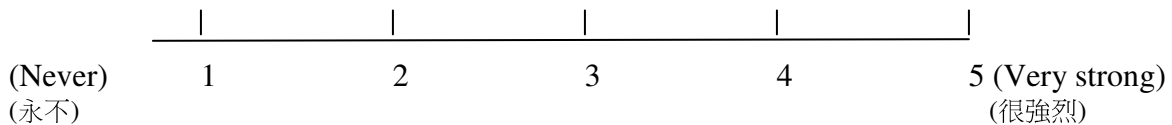
1. How do you describe your relationship with God?

(你怎樣形容你和神的關係？請回答以下 a 至 e，描述你的感想和反應。)

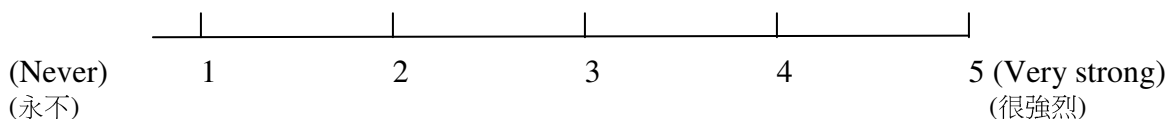
a. I often feel a sense of guilt or shame because of my misbehaviours against God.
(因虧欠和違背神，所以我常感到有罪疚或羞恥感。)



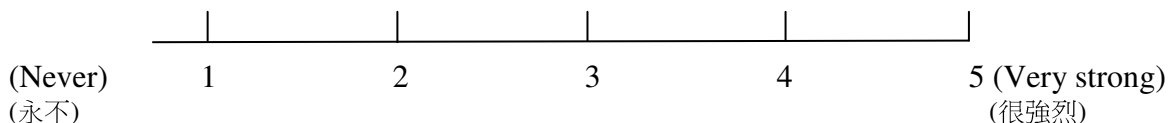
b. I am not sure if God would bless me because of my rebellion and failure.
(因我的叛逆、犯錯或屬靈的失敗，我不清楚神會不會祝福我這樣的人。)



c. I feel, God is far away from me and I am not interested in any spiritual activity at all.
(我感到神與我有距離，感到自己屬靈枯乾、生命缺味、和提不起勁走屬靈的路。)

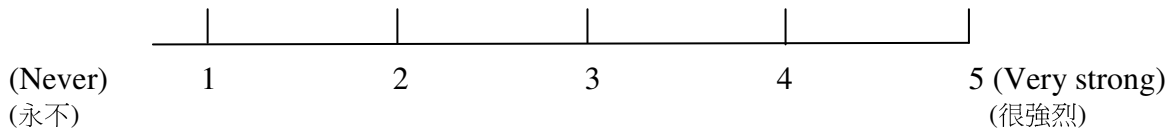


d. I think, I need to work harder for my spiritual life in order that I may improve my relationship with God. (我想：我需要更努力讀聖經和事奉神，並好好操練自己以致我和神的關係能得以改善。)



e. I do not want to discuss the issue (my relationship with God) because of my unpleasant experience in the past.

(因著過往的不愉快經歷，我現在不願意提起討論「我和神的關係如何」。)

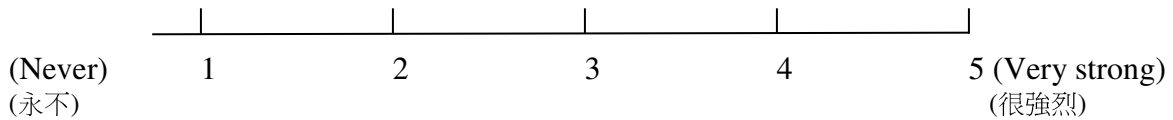


2. What is your conviction of spiritual growth?

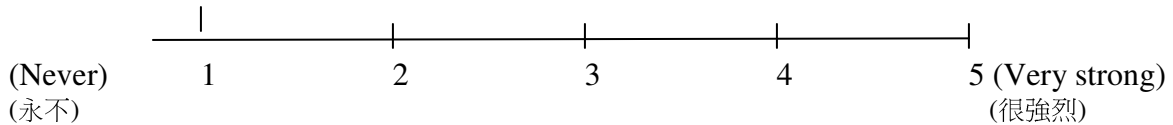
(你對屬靈成長的信念是什麼？請回答以下 a 至 c，表達你的想法。)

a. I believe that I would be a good Christian if I want to.

(只要我有決心做一個好基督徒，我一定可以做好神想我做的。)

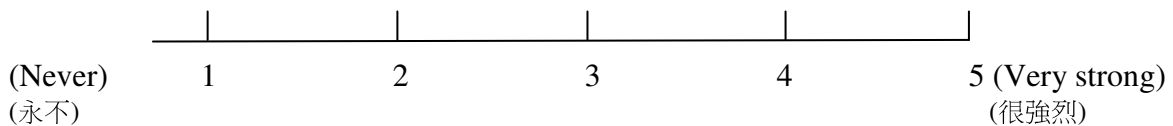


b. I believe that I would do better and earn God's favor if I work harder for my spiritual growth. (只要我努力追求，我會達到屬靈的成長，並贏得神的喜悅。)



c. I don't need God's discipline because I am willing to obey his commands.

(因我願意順服和遵守主的道，所以我不需要神鞭策我的生命。)



Thank you for your voluntary participation in the Course.
(多謝你的參與)

Questionnaire for Post-lessons

Instruction(指引): This questionnaire contains three parts designed to study the correlation between the understanding of the redemptive truth in Christ and Christian holy living. Items will reflect what you believe, feel, and do in connection with your faith in God, or your understanding of God. There are no “right or wrong” answers. Just answer what is currently true for you. (這問卷共有三部分，其調查資料將會用作研究基督救贖與聖潔生活的關係。問卷問題會反映你個人在信仰上的信念、感受、和實踐。問題的答案是沒有對與錯，因此請盡量表達屬於自己的答案。)

Please note (注意):

- Respondent of this questionnaire has the right to withdraw at any stage or not to complete particular items in this questionnaire. (你有權利在任何時刻選擇退出這調查，或選擇不回答其中一些問題。)
- Data will be collected anonymously and names will not be linked with any information. The data will be used only for the requirements for Peter Choy's Doctor of Ministry degree through ACTS Seminaries in Langley. (調查資料只供蔡國平教牧學博士論文的研究之用。資料的回收過程或內容絕不顯示出你個人的身份。)

I) General information(個人資料): Please check the appropriate category.

Years in Christ (信主年日):

☐ 0-5 ☐ 6-10 ☐ More than (多個) 10

Gender (性別):

☐ Male (男) ☐ Female (女)

Education (教育):

☐ High School (中學) ☐ College & University (學院)
☐ Postgraduate (研究院)

Age (年齡):

☐ 18-25 ☐ 26-35 ☐ 36-49 ☐ 50-60 ☐ 60 and above (以上)

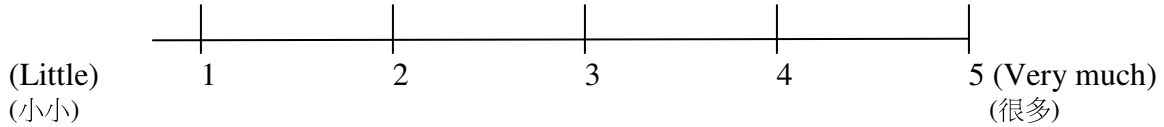
Your attendance (你的出席率) :

☐ 1-4 lessons (堂) ☐ 5-7 lessons (堂) ☐ 8-10 lessons (堂)

II) Open-ended Questions(回答題): Please answer the following questions at your best..

1. How much does this course help you to know the grace & love of God in salvation?

(這課程能幫助您認識神的拯救恩典和慈愛有多少。請在下面填上合適的數目。)



2. How does understanding of the redemptive grace of God in Christ motivate you to love and serve God? Please describe and give an example.

(認識神在基督裡的救贖恩典後，怎樣推動您去愛和事奉祂呢？請描述，並給予一個例子。)

3. How does understanding of redemptive grace of God in Christ motivate you to live a holy life for God? Please describe.

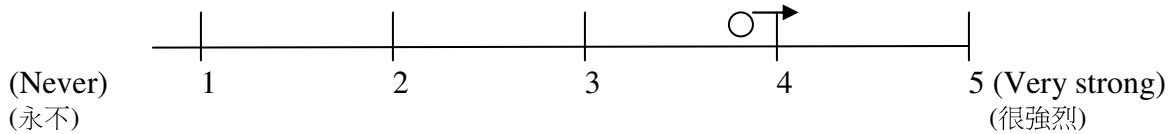
(認識神在基督裡的救贖恩典後？怎樣推動您去過成聖的生活呢？請描述。)

4. How would you describe the love of God to you? Please describe.

(你會怎樣形容神對你的愛？請描述。)

III) Descriptive Questions(形容題): Please mark the appropriate answer that is true for you on the scale. (請將你的答案劃在合適的程度表上)

Example (例子), the arrow indicates the direction tends to go (箭頭表示答案的傾向)

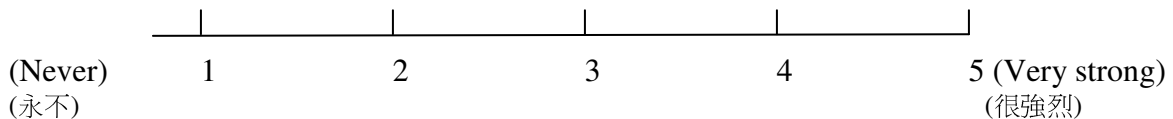


1. How do you describe your relationship with God?

(你怎樣形容你和神的關係？請回答以下 a 至 e，描述你的感想和反應。)

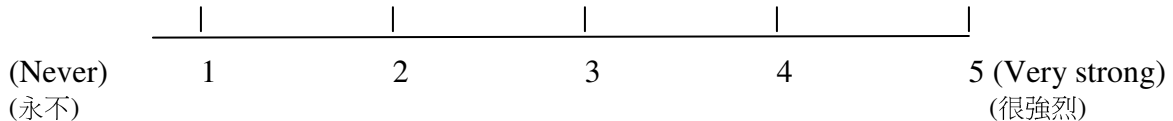
b. I often feel a sense of guilt or shame because of my misbehaviours against God.

(因虧欠和違背神，所以我常感到有罪疚或羞恥感。)



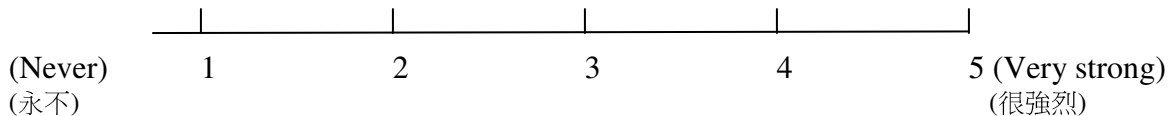
b. I am not sure if God would bless me because of my rebellion and failure.

(因我的叛逆、犯錯或屬靈的失敗，我不清楚神會不會祝福我這樣的人。)

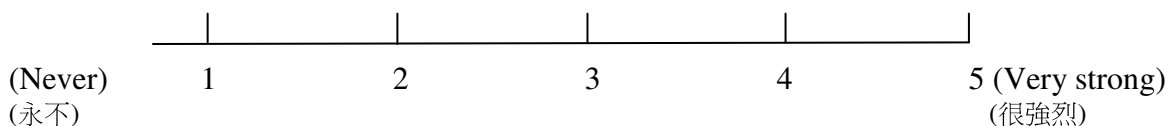


c. I feel, God is far away from me and I am not interested in any spiritual activity at all.

(我感到神與我有距離，感到自己屬靈枯乾、生命缺味、和提不起勁走屬靈的路。)

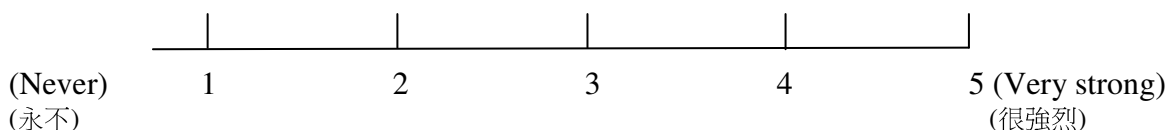


d. I think, I need to work harder for my spiritual life in order that I may improve my relationship with God. (我想：我需要更努力讀聖經和事奉神，並好好操練自己以致我和神的關係能得以改善。)



e. I do not want to discuss the issue (my relationship with God) because of my unpleasant experience in the past.

(因著過往的不愉快經歷，我現在不願意提起討論「我和神的關係如何」。)

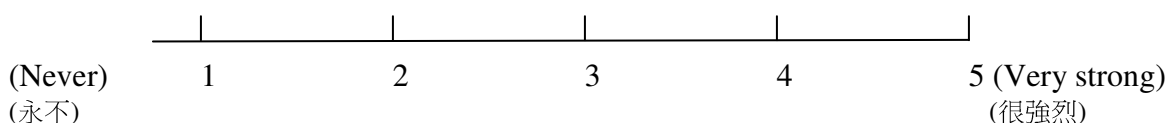


2. What is your conviction of spiritual growth?

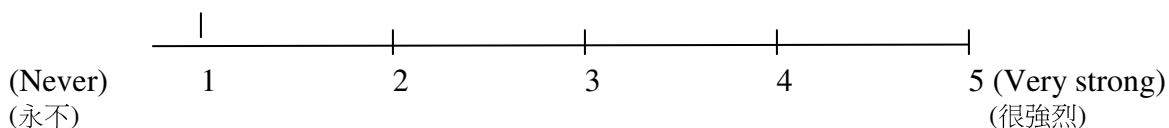
(你對屬靈成長的信念是什麼？請回答以下 a 至 c，表達你的想法。)

a. I believe that I would be a good Christian if I want to.

(只要我有決心做一個好基督徒，我一定可以做好神想我做的。)

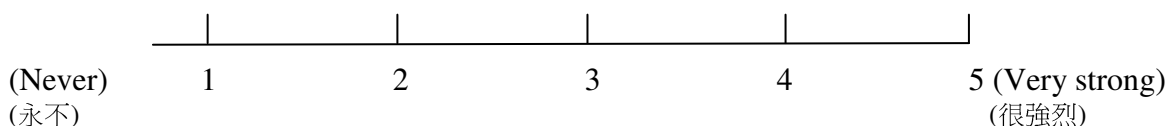


b. I believe that I would do better and earn God's favor if I work harder for my spiritual growth. (只要我努力追求，我會達到屬靈的成長，並贏得神的喜悅。)



c. I don't need God's discipline because I am willing to obey his commands.

(因我願意順服和遵守主的道，所以我不需要神鞭策我的生命。)



Thank you for your voluntary participation in the Course.

(多謝你的參與)

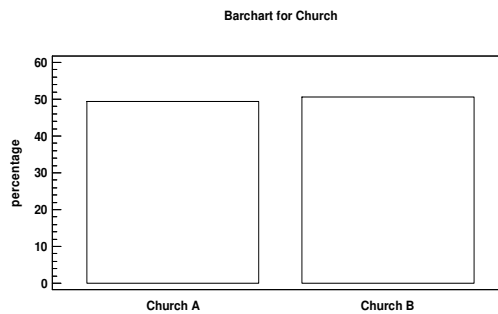
Appendix C

The statistical analysis for the test.

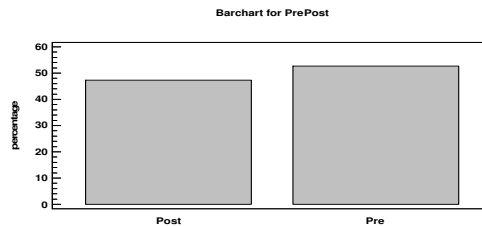
The following data was provided by Dr. Eugene Li, the statistics instructor at Langara College, Vancouver.

1. The followings are the analyses of each question by its own term.

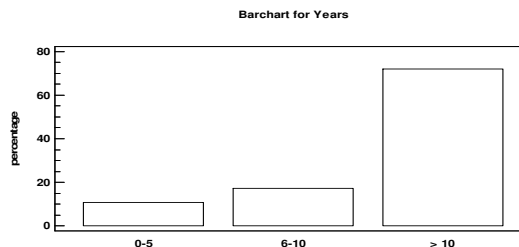
Church: The sampled number of congregants from two churches are very close to 50-50. Church A = Congregation B in Burnaby; Church B = Congregation A in Richmond.



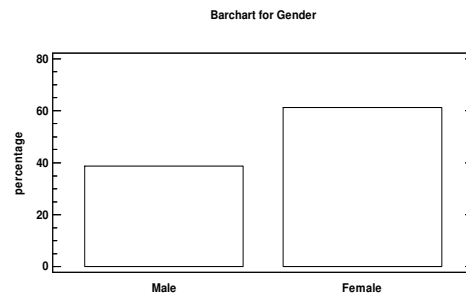
Amount participated: The percentage of participation of post-training is slightly (5%) lower than that of the pre-training.



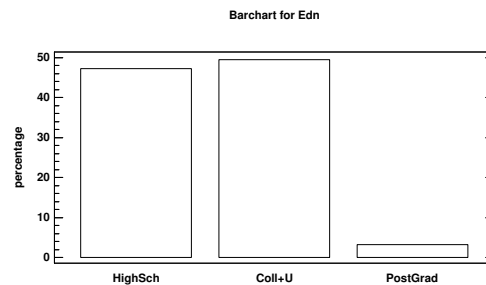
Years: Most participants have believed Christ for more than 10 years.



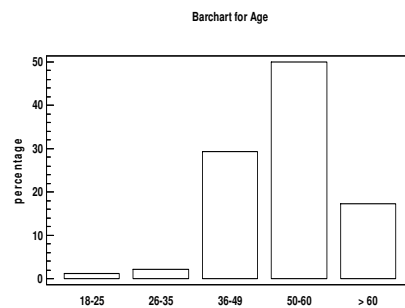
Gender: There are 19% more females than males in this study.



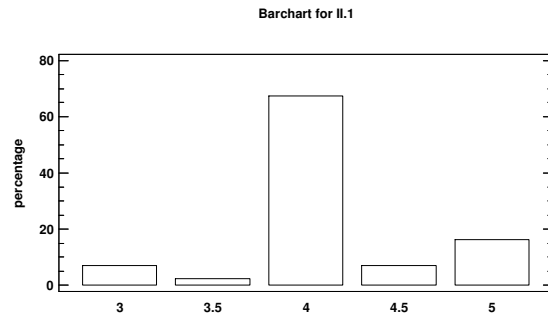
Education: Percentage with high school education is roughly same as those with college or university education, but percentage with postgraduate education is a lot lower.



Age: 50-60 years of age occupies half of the sample.

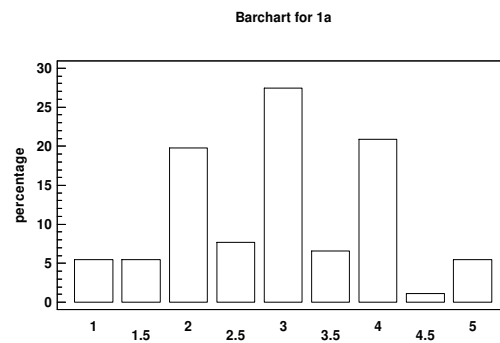


Question II.1 in the post-questionnaire: The choice of “4” stands out and occupies around 67% of responses.

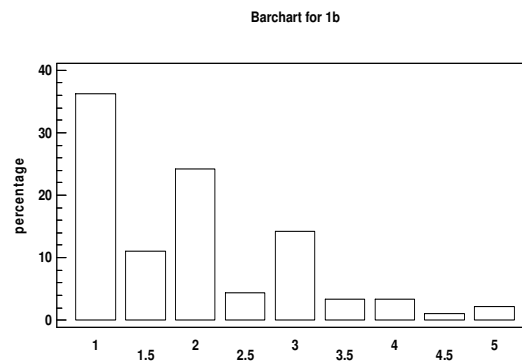


For the descriptive Questions (in section III)

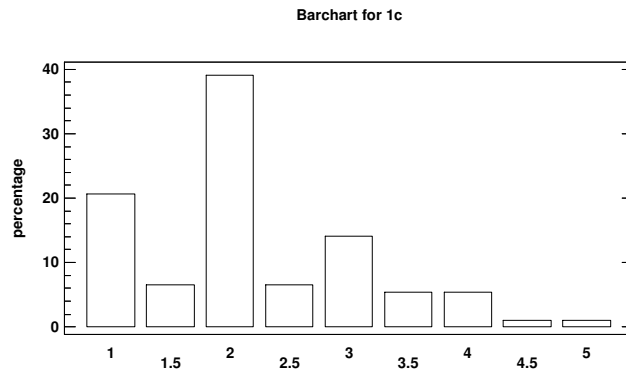
Question 1a: the data spread evenly out from the middle of 3 and is close to a normal distribution. There is the same percentage for 2 and lower as compared to 4 and higher. It doesn't lean toward either side.



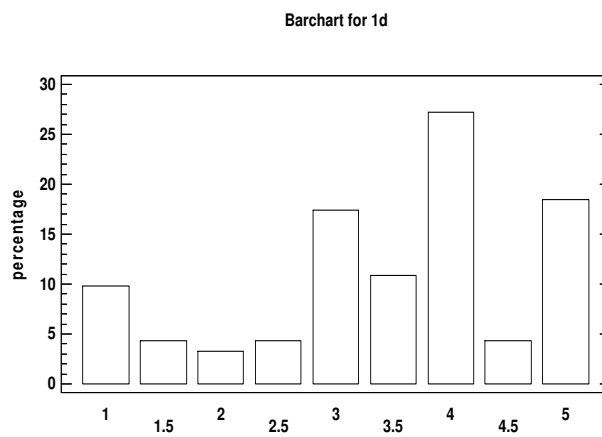
Question 1b: 2 and under occupy around 70% of responses.



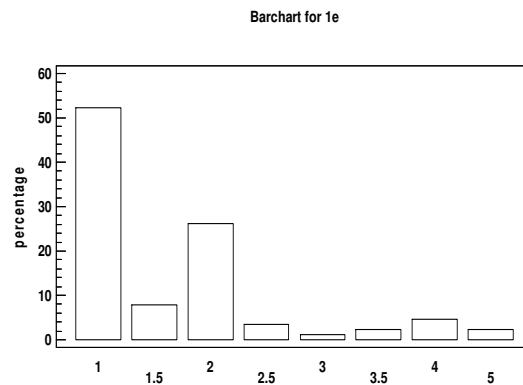
Question 1c: 2 and lower occupy around 60% of responses.



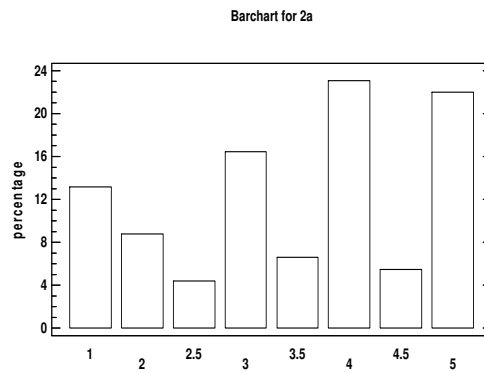
Question 1d: 4, 4.5, and 5 occupies a total responses of 50%.



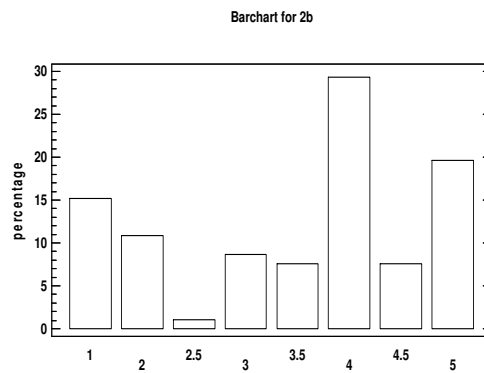
Question 1e: 2 and lower occupy almost 80%.



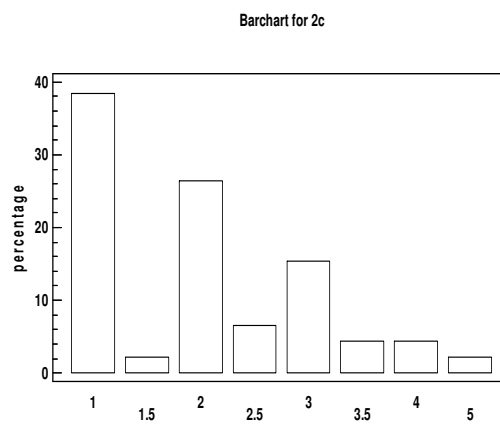
Question 2a: 4, 4.5, and 5 occupy a little bit more than 50% (50.6%), but 1 and 2 also occupy around 22%.



Question 2b: 4, 4.5, and 5 occupy 56.5% but 1 and 2 also occupy around 26%.

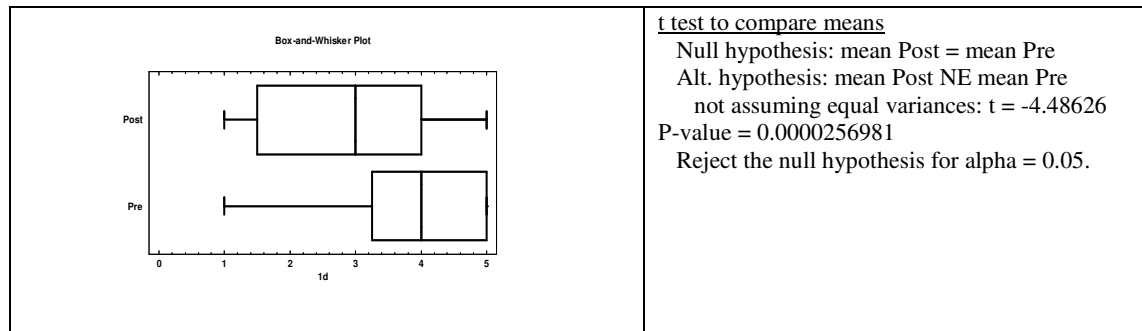


Question 2c: 2 and lower occupy almost 60% while 4 and higher occupy roughly 11%.



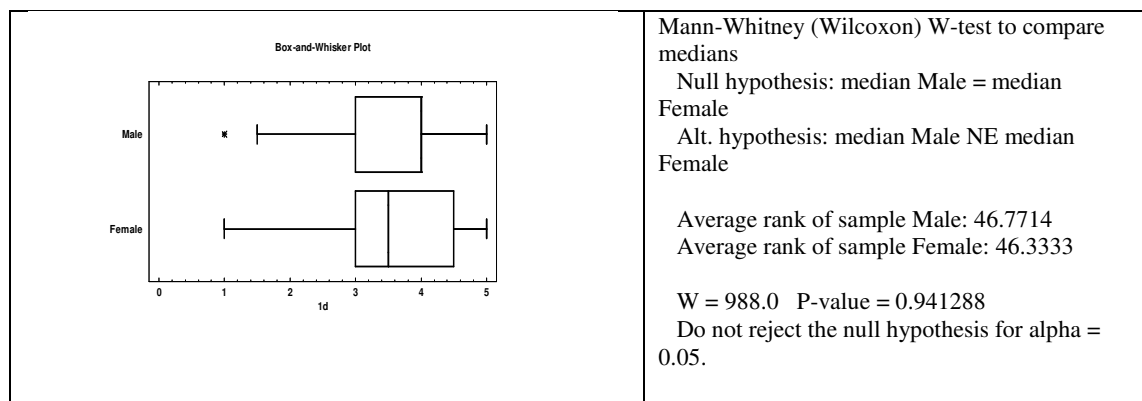
2. The following are the analyses of Question 1d, 2a, and 2b, in terms of Pre/Post training, of gender, of education, of age, and of years-in-Christ. A total of eleven analyses are shown.

1d in terms of Pre/Post training:



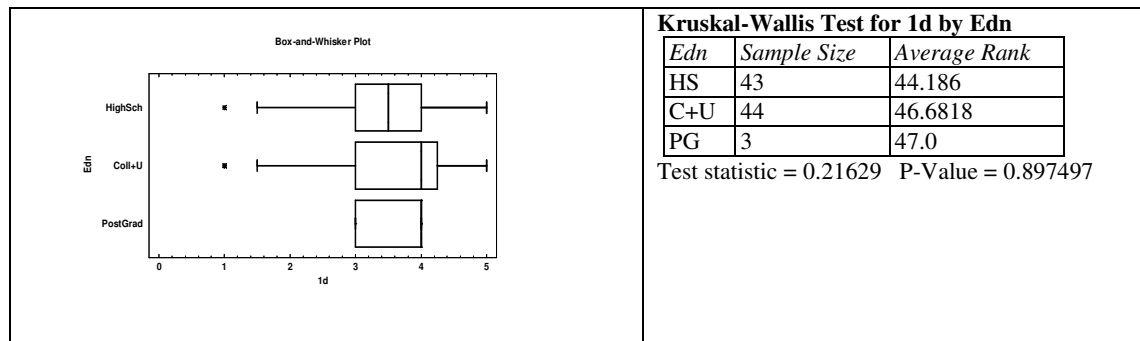
From the boxplots, there are no outliers, so t-test can be used. The p-value is very very small, hence we have enough evidence to conclude that the average score of 1d of pre-training is different than that of post-training. There is a line saying “not assuming equal variances”, what does it mean? In short, when doing t-test, there are two options, equal and unequal variances, and the statistician chose unequal as can be seen from the boxplots.

1d in terms of gender:



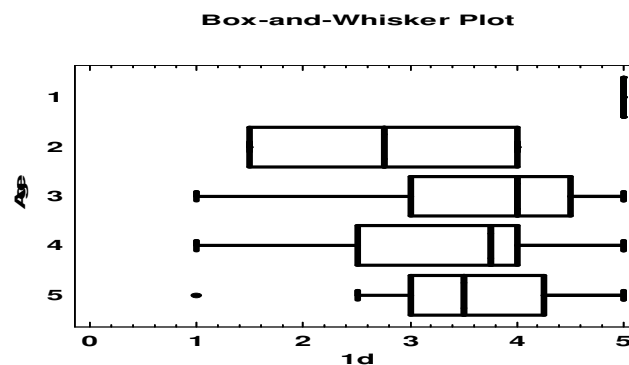
As there is an outlier shown in one of the boxplots, t-test shouldn't be used. Hence Wilcoxon Rank Sum test (the W-test in the box above) was used to test the median of the score of 1d rather than mean of the score. As the p-value is so big, we don't have enough evidence to conclude that the medians of the score of 1d show a difference between two genders.

1d in terms of education:



ANOVA can't be used because the normality requirement of score of 1d for each education level isn't fulfilled and unequal variances. Hence, Kruskal Wallis test was used. With the given p-value, which is big, we don't have enough evidence to prove that the score of 1d shows that any one of the three education levels is different than the other two levels.

1d in terms of age:



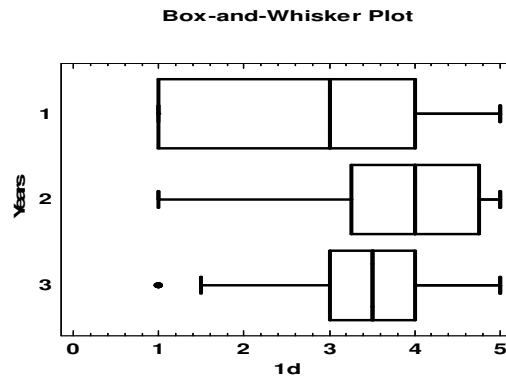
Kruskal-Wallis Test for 1d by Age

Age	Sample Size	Average Rank
1	1	83.0
2	2	34.75
3	26	49.7115
4	46	43.8152
5	16	45.3438

Test statistic = 3.27505 P-Value = 0.512894

Using the p-value, any value greater than 0.05, which is 0.51 in this case, we'll conclude that we don't have enough evidence to conclude the scores in Q1d show a difference among different range of Age.

1d in terms of years-in-Christ:



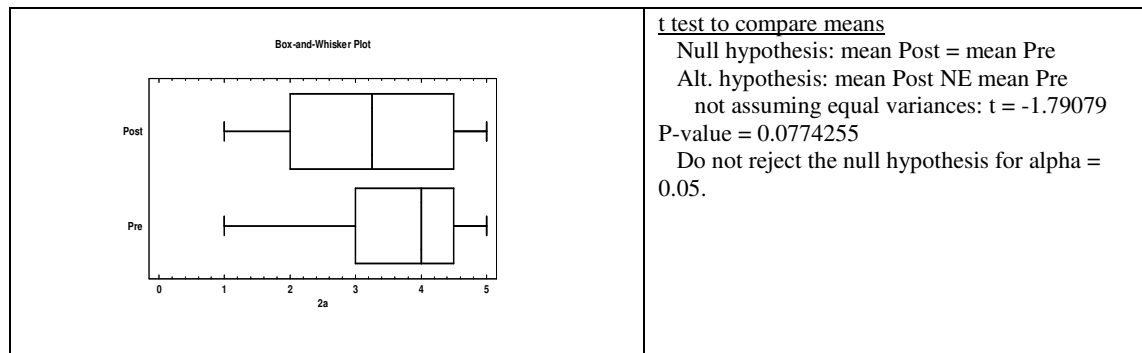
Kruskal-Wallis Test for 1d by Years

Years	Sample Size	Average Rank
1	10	38.65
2	16	52.75
3	66	46.1742

Test statistic = 1.81233 P-Value = 0.40407

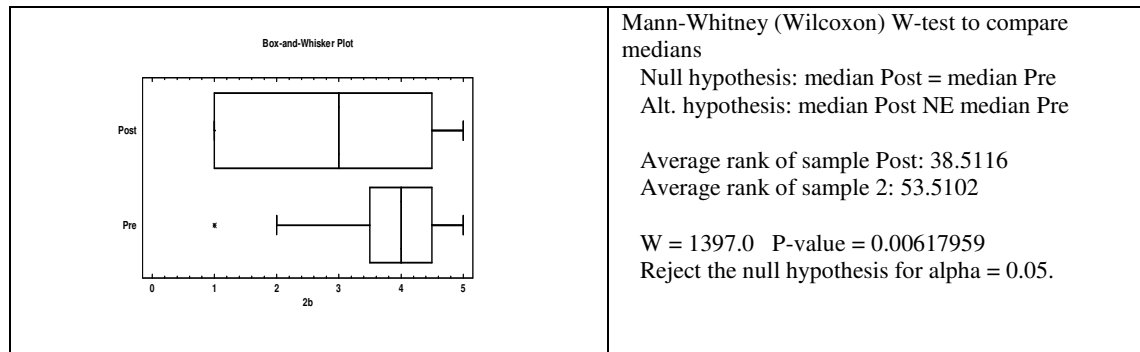
Using the p-value, which is 0.40 in this case, we'll conclude that we don't have enough evidence to conclude the scores in Q1d show a difference among different range of Years-in-Christ.

2a in terms of Pre/Post training:



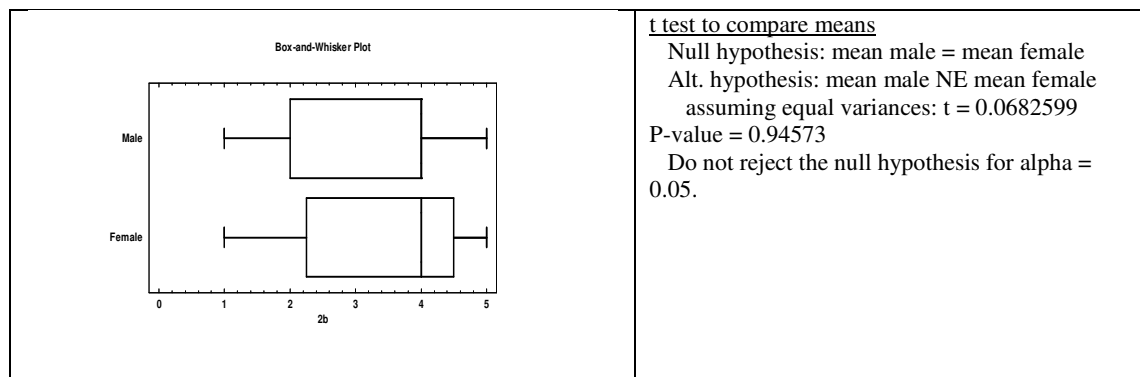
From the boxplots, there are no outliers, so t-test can be used. For this case, the p-value is not too big nor too small. Since a 5% level of significance was decided upon, which is smaller than this calculated p-value of 7.7%, we don't have enough evidence to conclude that the average score of 2a shows pre-training as different from post-training.

2b in terms of Pre/Post training:



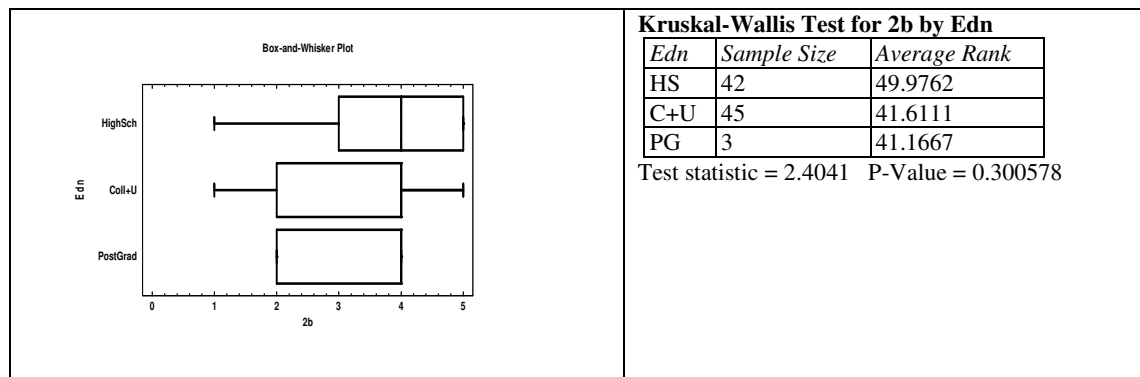
As there is an outlier shown in one of the boxplots, t-test shouldn't be used. Hence Wilcoxon Rank Sum test (the W-test in the box above) was used to test the median of the score of 2b rather than mean of the score. As the p-value is so small, we have enough evidence to conclude that the median of the score of 2b showed a difference between pre-training and post-training.

2b in terms of gender:



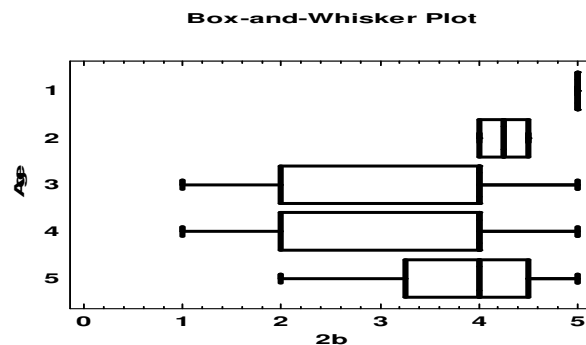
From the boxplots, there are no outliers, t-test can be used. The p-value is big in this case, hence we don't have enough evidence to conclude that the average score of 2b showed male as different than that of female. This time the statistician chose equal variances as it can be seen from the boxplots.

2b in terms of education:



ANOVA can't be used because the normality requirement of the score of 2a for each education level isn't fulfilled and unequal variances. Hence, Kruskal Wallis test was used. With the given p-value, which is big, we don't have enough evidence to prove the score of 2b showed that any one of the three education levels was different than the other two levels.

2b in terms of age:



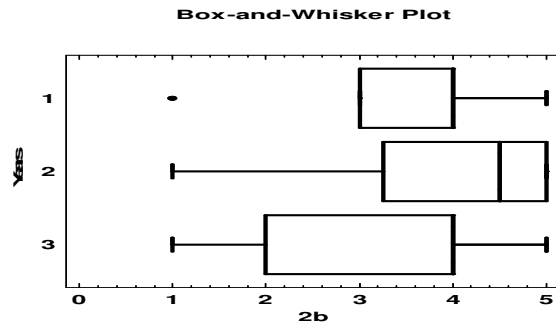
Kruskal-Wallis Test for 2b by Age

Age	Sample Size	Average Rank
1	1	83.5
2	2	62.5
3	27	44.8333
4	46	43.5217
5	16	53.5625

Test statistic = 4.61489 P-Value = 0.329141

Using the p-value, which is 0.33 in this case, we'll conclude that we don't have enough evidence to conclude from scores in Q2b that there was a difference among different range of Age.

2b in terms of years-in-Christ:



Kruskal-Wallis Test for 2b by Years

Years	Sample Size	Average Rank
1	10	43.5
2	16	59.2188
3	66	43.8712

Test statistic = 4.57442 P-Value = 0.101549

Using the p-value, which is 0.10 in this case, we'll conclude that we don't have enough evidence to conclude from scores in Q2b that there was a difference among different range of Years-in-Christ.