

with influential modern-day scholars adds to his treatment of the text, making for a well-rounded theological commentary that does not wince at taking a position (though graciously) on the issues.

Longman avoids discussing the four views on Revelation (futurist, preterist, historicist, idealist) and mostly avoids discussing options for interpreting the 1000 years of Revelation 20, though he is clearly amillennial (p. 278). However, even if readers do not share Longman's view on the Millennium, they will not be distracted by it because he does not attempt to convince. He successfully keeps the focus on the intertext and does so without getting sidetracked into polemical interpretations of contested theological positions. This is not to say he does not begin with certain presuppositions—he does (pp. 16–19). Yet, they do not dominate his reading or his commentary on the intertext.

Longman's book is not the first intertextually focused reading of Revelation. Others include Robby Waddell's *The Spirit of the Book of Revelation* (Deo, 2006), Steve Moyise's *The Old Testament in the Book of Revelation* (T&T Clark, 2014), and David Johnson's *Pneumatic Discernment in the Apocalypse* (CPT, 2018). However, Longman's work is unique in that it considers the everyday reader and draws out practical applications for pastors, lay persons, and even curious readers who have no experience in the study of theology. Longman has accomplished an easy-to-read commentary that gives easy reference to OT echoes, allusions, and backgrounds for a refreshing reading of Revelation (which clergy might find quite timely after all the Apocalyptic mistreatment that took place during the pandemic and continues even today).

I highly recommend the book to lay persons and graduate students alike. I would also expect post-graduate students studying apocalyptic to engage this commentary as it is an important contribution for intertextuality in the book of Revelation. If there is one great take away from this commentary, it is the suggestion that theological conversation surrounding the final book of our canon is far from over. Faithful interpretations that focus on Christ and integrate (even depend on) the OT are being supplied by commentators who not only care about academics but also the state and well-being of the Church, the people of God.

Chris Palmer
Franklin, TN

Theology for Ministry: How Doctrine Affects Pastoral Life and Practice. Edited by William R. Edwards, John C. A. Ferguson, and Chad Van Dixhoorn. Phillipsburg, NJ: P&R, 2022. xxviii+682 pp., \$39.99, hardcover.

Often there is a very real disconnect between orthodoxy and orthopraxy. Since pastors speak for God, ministry must be informed by

theology (p. xix). Pastoral practice often lacks theological substance, and conversely, pastors may fail to express doctrinal relevance and its implications beyond clear declarations of truth (p. xix). This *Festschrift* honoring pastor-theologian Sinclair Ferguson is a rich compendium of essays demonstrating the relationship between theology and practice. The book's intent is:

Not merely expositional and theological but devotional and practical, concrete rather than abstract (pp. xix-xx)...[It] aims to encourage a thriving ministry through examining the biblical-theological framework that must inform our ministry in a way that addresses both the pastor and his work. This book presents a theology for ministry—and ministers. (p. xxii)

In over 600 pages from a pantheon of Reformed scholars (Ryken, Duncan, Beeke, Horton, *et al.*), the editors are not seeking to reinvent the pastoral-ministry wheel, they are simply on a quest to:

Recover the rich biblical-theological framework for ministry found in Scripture that is grounded in the triune God and his decrees, the person and work of Christ, and the application of all the benefits and blessings that come to us through the Spirit in our union with Christ, together with the various associated doctrines traditionally included in the theological encyclopedia. (p. xxii)

Each chapter concludes with a list of key terms (which eventually comprise a helpful ten-page glossary at the end of the volume), discussion questions, and recommended reading. Twenty-six weighty chapters are well worth the investment, but three call for a closer look.

Chapter 4, “Creation: The Essential Setting for Proclaiming Christ” (Ian Hamilton) builds on the premise that we are created to uniquely relate to/with God and His creation. Therefore, all preaching and pastoral ministry are founded on these truths (p. 51). It is essential that one see pastoral ministry as being deeply rooted in Genesis 1–3. Attempting to do ministry in a broken and rebellious world without expounding the fundamental truths of the first chapters of Genesis would be akin to explaining Hebrews without referencing the OT (p. 68).

“The Work of Christ: Remembering the Forgetfulness of God in Pastoral Ministry” (chap 9, David Gibson) reminds us that God forgetting our sins because of Christ's work is the focal point of pastoral ministry (p. 151). Pastoral ministry (1) remembers our crushing problem (Heb 10:11–14)—Christ came to save his people from their sins, (2) pursues a vital contrast (Heb 10:5–14)—it is because Christ is the mediator (Prophet, Priest, and King) that He brings salvation, and (3) rejoices in a perfect relationship (Heb 10:15–18)—the central task of pastoral ministry

is to rejoice in Jesus' perfect relationship with God and to read our own relationship with God and our ministries in light of this (pp. 151–67).

Craig Troxel brings an enlightening discussion in "Communion of the Saints: Sharing the Spirit-Endowed Riches of Christ's Gifts and Graces" (chap 22). He looks at the difference between the modern emphasis of building community and what Christians have confessed for almost two millennia: I believe "in...the communion of saints" (p. 426). Troxel correctly asserts that mere "community building" is not within the reach of the "communion of saints," but the church is built and sustained by Christ its head and indwelt by the Spirit (p. 440). If Christ is not the church's head, source of life, and focus of mission, then the built community is simply man-made (p. 445).

A couple positives are worth noting. First, each author reminds us of the real and vital link between theology and preaching. Preachers are reminded from *The Trinity* that he is the one who calls us to preach, inviting lost humanity to be reconciled to him by experiencing eternal life. Because of him we labor, study, pray and earnestly preach (p. 33). *Justification* reminds us that the gospel originates with God and is to be preached and applied to all, including the preacher (p. 228). It is in this whole discussion that preachers will find it is through the regular exposition of the Scriptures that doctrine is best preached. "The teaching of Scripture is contrary to the world and the human heart...the whole Word applied breaks down the old ways because the whole [counsel] of God's Word is gospel" (pp. 231–32). Then we find within the doctrine of *Perseverance* a much-needed encouragement because preaching calls for personal and sacrificial giving on the preacher's part—the faithful man of God who rises to the pulpit to proclaim God's riches "does so as one who 'spend[s] and [is] spent' for the task (2 Cor 12:15)" (p. 312).

Second is the emphasis on right theology leading to right pastoral ministry. Scripture perfectly speaks to the challenges of pastoral ministry despite our creatureliness and fallenness. In ministering to others (while grasping the significance of his calling), what preacher has not felt his own finiteness (pp. 12–13)? The contributors relate several doctrines to pastoral ministry: for instance, the *Person of Christ* where glory only came after the cross. Since we are united "with/in Him," this must be our strength in suffering, even in the ministry (2 Cor 4:16–18; Phil 3:10–12) (p. 145). Philip Ryken masterfully relates *Union with Christ* with pastoral ministry. Historically, gospel proclamation has often met with suffering (as with Christ)—since we are in union with Him, suffering is an integral part of pastoral ministry (p. 178). This type of ministry entails all sorts of hardship, difficulty, discouragement, even the possibility of death (p. 180). As Christ experienced humiliation and exaltation, pastoral ministry in general and the minister's calling specifically entail both a theology of the cross and a theology of glory (p. 188).

For evangelicals in general and Baptists in particular, it may seem a bit much to refer to creeds, confessions, and catechisms (as important as

they may be) as much as some essayists do (but they are Reformed and decidedly Presbyterian). One cannot imagine reading SBC authors, only for them to constantly refer to the BF&M 2000 unless that was the topic. At times it seems ideas are presented as Reformed when really there is a broader audience in view. For instance, “Reformed theology is covenant theology, and therefore Reformed piety is covenantal piety” (p. 124–27). Then five reflections are offered with which no conservative evangelical would disagree—i.e., Reformed *this or that*, may simply be Christian *this or that*. Still, these minor limitations do not affect the book’s rich content in any way.

This book does an exceptional job of bringing theology and practice together. It will ably serve the pulpit and the academy. If theology for ministry is to be a reality, then may our ministries be based on those great theological truths of the sacred Scriptures. Ours is to take God’s Word and apply, “While others shelve the Scriptures to become entertainers of goats rather than feeders of sheep, we must declare with William Still, ‘Let goats entertain goats, and let them do it out in goat land’” (p. 9)! If you are looking for a good base for further direction, go to the classic, Richard Baxter, *The Reformed Pastor: Updated and Abridged* by Tim Cooper (Crossway, 2021). For more insight along these lines see Mark Dever and Paul Alexander, *How to Build a Healthy Church: A Practical Guide for Deliberate Leadership*, 2nd edition (Crossway, 2021).

Tony A. Rogers
Southside Baptist Church, Bowie, TX

Luke-Acts in Modern Interpretation. Edited by Stanley E. Porter and Ron C. Fay. Milestones in New Testament Scholarship. Grand Rapids: Kregel Academic, 2021. 398 pp., \$31.99, hardcover.

In *Luke-Acts in Modern Interpretation* (Kregel Academic, 2021), Stanley E. Porter (Ph.D., University of Sheffield) and Ron C. Fay (Ph.D., Trinity Evangelical Divinity School) continue their collaborative efforts in the Milestones in New Testament Scholarship series, which began in 2018 with *The Gospel of John in Modern Interpretation*. Porter is the author of many works ranging from *Verbal Aspect in the Greek of the New Testament with Reference to Tense and Mood* (Peter Lang, 1989) to *When Paul Met Jesus: How an Idea Got Lost in History* (Cambridge University Press, 2016). Fay is the author of *Father, Son, and Spirit in Romans 8: The Roman Reception of Paul’s Trinitarian Theology*, the first volume of the Studies in Jewish and Christian Literature series (Fontes, 2020), and “The Narrative Function of the Temple in Luke-Acts,” *Trinity Journal* 27 (2006): 255–70.

The goal for the series is to “open historical vistas normally closed to nonexperts” (p. 10) in a review of the general state of scholarship that

License and Permissible Use Notice

These materials are provided to you by the American Theological Library Association, operating as Atla, in accordance with the terms of Atla's agreements with the copyright holder or authorized distributor of the materials, as applicable. In some cases, Atla may be the copyright holder of these materials.

You may download, print, and share these materials for your individual use as may be permitted by the applicable agreements among the copyright holder, distributors, licensors, licensees, and users of these materials (including, for example, any agreements entered into by the institution or other organization from which you obtained these materials) and in accordance with the fair use principles of United States and international copyright and other applicable laws. You may not, for example, copy or email these materials to multiple web sites or publicly post, distribute for commercial purposes, modify, or create derivative works of these materials without the copyright holder's express prior written permission.

Please contact the copyright holder if you would like to request permission to use these materials, or any part of these materials, in any manner or for any use not permitted by the agreements described above or the fair use provisions of United States and international copyright and other applicable laws. For information regarding the identity of the copyright holder, refer to the copyright information in these materials, if available, or contact Atla using the Contact Us link at www.atla.com.

Except as otherwise specified, Copyright © 2023 Atla.