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Oilthigh na Gàidhealtachd
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the philosophical review covers material which is new for them but which will be helpful for them in writing and researching in biblical studies. Theology and philosophy students may already know the material covered in Bartholomew's review. However, Bartholomew's demonstration of its presuppositional role in biblical studies is a valuable contribution. This book would be of most use to students or academics. It is a book which valuably reminds us of the dangers of an unreflective reliance upon presuppositions in scholarship and the necessity to address the question of God in biblical and theological studies.

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Some Pastors and Teachers: Reflecting a Biblical Vision of What Every Minister is Called to Be. By Sinclair B. Ferguson. Edinburgh, UK: The Banner of Truth Trust, 2017. ISBN: 978-1-84871-789 3. xvi + 802pp. £14.99.

If you are looking to add breadth and depth to your preaching and pastoral ministry then let over fifty years of pastoral wisdom and insight from Sinclair Ferguson help you. This lengthy work by Dr Ferguson comes from a lifetime of previously published articles arranged to 'reflect particularly on being a pastor and teacher, and on doctrines and themes especially relevant to the preaching of the gospel' (p. xi). Ferguson arranges the material thematically and it supplies an assortment of treasures from church history, as well as systematic, biblical and pastoral theology that will help pastors fulfil their ministry calling. In *Some Pastors and Teachers*, Ferguson is no ivory tower theologian but typifies the absolute best of what it means to be a pastor-theologian. He navigates across hundreds of years of history, theology and biography and still ably makes his pastoral theology relevant. For Ferguson, true pastoral theology always ends in God's glory 'for true theology always leads to doxology' (p. 767).

Some Pastors and Teachers (Eph. 4:11) serves as a compendium of themes and tasks for pastoral ministry. There are five major sections (*Pastors and Teachers: Three Johns*, *John Calvin: Pastor-Teacher*, *Puritans: Pastors and Teachers*, *The Pastor and Teaching*, and *The Pastor and Preaching*) consisting of a total of thirty-nine chapters. While Ferguson presents these essays as a unified whole, each ably stands on its own as no chapter is dependent on any other chapter. One will have to invest mental and spiritual equity in this book for it is engaging on many levels. The first eighteen chapters are an accounting of three of Ferguson's heroes: John Calvin, John Owen, and John Murray. Ferguson explores and explains each of these pastor/theologian's theology and passion for preaching and pastoral ministry. In the next thirteen chapters (19–31) Ferguson investigates the

depths of theology. He clearly, ably and fairly places all the issues before us, although the readers may not affirm each of his conclusions. The final eight chapters (32–39) are a mishmash of pastoral theology topics such as *Exegetical Preaching*, *Preaching Christ from the Old Testament Scriptures*, *The Preacher as Theologian*, *Preaching the Atonement*, *Preaching to the Heart*, *Preaching and the Reformed Theological Tradition*, and *A Preacher's Decalogue*. The *Epilogue* serves as a doxology for Reformed theology; its *Biblical teaching*, *Calvinistic singing* and *Christian experience*.

From the title, readers may dive into this volume expecting a fully orbed pastoral theology, only to find its material as much homiletic, and historical and systematic theology, as it is pastoral. Ferguson declares that 'each chapter is an entity of its own' (p. xiv) while simultaneously 'these essays seemed to self-select and rearrange themselves in my mind into a coherent whole' (p. xi), still it reads more like a *Festschrift*, albeit by one author. Editing would have aided the book's movement simply because some of the material is repetitive at times. Still, this minor limitation to reading the book as a whole would make it easier to read individual chapters on their own and it does not affect the book's rich content in any way. Reading it is an exercise, but well worth the pastoral harvest one will reap.

The contributions of this work are too many to list. The scarlet thread of vibrant Christology permeates Sinclair's work and he illustrates this from the ministries of Calvin, Owen, Murray as well as his own doxological Calvinism while God's sovereign grace and glory open the door to 'transformation into the likeness of Christ, and anticipation of being with Christ where he is in order to see him in his glory (John 17:24)' (p. 774). This type of Christology is the key to the minister's growth, 'In Christ's incarnate, crucified, risen, and glorified humanity lies the sanctification I lack myself' (p. 526), as well as the ground and centre of our preaching, 'Know and therefore preach 'Jesus Christ and him crucified' (1 Cor. 2:2)' (p. 755).

The reclamation of pastor as theologian may be the most urgent word that ministers hear from Sinclair. He rightly concludes the notion that 'theology is for the academy and ministry is for the church' stands patently false — 'You cannot be pastor without simultaneously being a theologian' (p. 686). While he does argue for sound homiletics (pp. 651–658), preaching is more about the life of Christ overflowing in the minister in an instinctual way, 'Preaching biblically has become their native language' (p. 672). Sinclair's call to repentance for ministerial professionalism, flash and flair should get the attention of every man of God, 'Time was when four words brought out goose-bumps on the necks of the congregation — "Let Us Worship God"' (p. 612). To be sure, the experience and sagacity expressed in *A Preacher's Decalogue* (pp. 753–764) is alone, worth the

minister's investment. Ferguson will stretch you, call you out, thoroughly inform and equip you and do it all for the glory of God.

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The Earliest Commentary on the Prophecy of Habakkuk. By Timothy H. Lim. (The Oxford Commentary on the Dead Sea Scrolls). Oxford: OUP, 2020. ISBN: 978-0-19-871411-8. xii + 182pp. £65.

The Oxford Commentary on the Dead Sea Scrolls is a new commentary series, and Timothy Lim's volume is the first published within it. The series will provide a set of commentaries on the most intact scrolls, aiming to provide scholarship of the highest level which is accessible to 'non-specialists'. This book will surely be considered a reference work for anyone working on the Peshar Habakkuk from Qumran (1QpHab). In addition to people with specialist interest in the Dead Sea Scrolls, this work will be of value to readers with some working knowledge of Hebrew, who want to know more about the interpretive methods employed in the Sectarian community of Qumran around the time of Jesus.

The book is laid out in the manner we would expect from a commentary series. It begins with an introduction covering various details about Peshar Habakkuk before moving on to the translation and commentary. The introduction includes some technical sections on the physicality of the scroll (e.g. 'Physical Dimensions and Skin Preparation' and 'Script and Palaeography'), as well as sections discussing the historical setting of the work and various themes running through it (e.g. 'Grammatical Forms and Historical Contexts' and 'A Wicked Priest of the Temple').

The translation and commentary is set out in structural sections. In each section, the Hebrew text is presented, followed by Lim's translation. After this are extensive textual notes followed by a 'comment' section. In the notes, Lim comments on a wide variety of relevant topics such as word variation from the Masoretic Text to comments on the substance of the commentary and the method of interpretation employed. The comment section is generally quite short and contains comments on features including the substance of the Peshar Habakkuk, the author's interpretive methods, and historical referents for the comments made.

One feature that will be of particular interest to NT backgrounds are Lim's comments on the methods of interpretation employed. He notes that the community that produced the Peshar Habakkuk appears to treat Scripture as containing a multiplicity of meanings: 'Scripture, for them, is... polysemic, as the triple interpretation of the one verse of Hab. 1:5 illustrates clearly' (p. 53). He also demonstrates that the community appeared to accept textual variants on an equal level. For example, at Col. 11, line 9