Faithlife

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John Anthony Dunne
Timothy A. Gabrielson
Joel Jupp
Nathan John Moser
Michael Phiri
Gordon T. Smith
Melinda Thompson
Craig Troxel
Mark Ward
Wendy L. Widder

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Διδακτικός

Didaktikos

JOURNAL OF THEOLOGICAL EDUCATION

TEACHING, TRUTH, AND TRANSFORMATION

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Didaktikos
JOURNAL OF THEOLOGICAL EDUCATION

Διδακτικός | *di·dak·ti·kos*
"skillful in teaching" (2 Timothy 2:24)

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Didaktikos is a peer-reviewed journal written by professors, for professors, who teach in biblical, theological, and related disciplines and who help train pastors and other ministry leaders. Published by Faithlife, the maker of Logos Bible Software, *Didaktikos* aims to provide a forum for encouraging and supporting professors in their academic calling and personal ministries.

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Why Teach?

We teach. But why do we want to teach? What is our motivation? When I interview students for admission into the program where I teach, I am often struck by their answer to our question, "What do you hope to do with this degree?" Often their answer is, "I want to teach."

Laying aside the job market and other challenges in education today, it strikes me in a rather odd way that teaching is a powerful call in our culture. It seems at odds with the warnings that echo down the ages.

John Ruskin (1819–1900), the original Slade Professor of Fine Art at Oxford University, once remarked that "no one ever teaches well who wants to teach, or governs well who wants to govern; it is an old saying (Plato's, but I know not if his, first), and as wise as old."[1] This idea does come from Plato,[2] and is echoed in the great teachers of classical culture such as Isocrates.[3] This is to say nothing of similar warnings in our own tradition (Jas 3:1).

As those who already teach, how do we mentor students who want to teach? Especially those students who want to teach who have spent their life primarily in the orbit of the college and seminary? We cannot use Plato's answer—to make teaching and governing so unrewarding that one accepts those roles only out of respect of duty (perhaps with the unwitting exception of contingent faculty). I know anecdotally that many of us in full-time teaching roles do tend to discourage students from aspiring to teach by pointing to the current job market. Yet many of these students still pursue teaching.

Perhaps the answer is hidden in the riddle itself. Just as it is a truism that one should not seek to govern, but to serve, so too perhaps it is true that one should not seek to teach, but to learn. If meaningful service produces humble—yet effective—leaders, then meaningful learning should produce humble—yet effective—teachers.

Welcome to the fourth volume of *Didaktikos*! We've got some great topics on tap this issue—from Kent Eilers' hope that we will lean in to the anticipation of mystery to Gordon Smith's reminder of our calling to be mindful of the ethos of the places in which we teach. We also welcome Tremper Longman to the Sage Advice chair for this volume. All to encourage us to be humble—yet effective—teachers!

DOUGLAS ESTES (PhD, University of Nottingham) is associate professor of New Testament and practical theology at South University. His latest book is an edited volume, *The Tree of Life* (Brill, 2020). Email him at douglas.estes@faithlife.com, or follow him on Twitter, @DouglasEstes.

[1] John Ruskin, *The Crown of Wild Olive* (Boston: Colonial Press, *n.d.*), 40.
[2] E.g., Plato, *Resp.* 347b, 520d.
[3] E.g., Isocrates, *Aerop.* 25.

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ASSISTANT EDITOR, PAGE 30: PEDAGOGY

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PAGE 36: TEACHING TACTICS

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PAGE 8: ADVENTURES IN ADJUNCTING

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PAGE 42: SAGE ADVICE

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PAGE 32: PEDAGOGY

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PAGE 14: AROUND THE WORLD

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PAGE 12: FACULTY LOUNGE

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PAGE 37: ONLINE PEDAGOGY

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PAGE 6: I, PROFESSOR

MARK WARD is an academic editor at Lexham Press and the editor of *Bible Study Magazine*. He has written multiple high school Bible textbooks, including *Biblical Worldview: Creation, Fall, Redemption*. His latest book is *Authorized: The Use and Misuse of the King James Bible* (Lexham Press, 2018).

PAGE 44: GOOD FRUIT

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PAGE 39: CURRENTS IN OLD TESTAMENT STUDIES

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IDEAL IS NOT IDEAL

CRAIG TROXEL | WESTMINSTER SEMINARY CALIFORNIA

"Those who love their dream of a Christian community more than the Christian community itself become destroyers of that Christian community even though their personal intentions may be ever so honest, earnest and sacrificial."
— Dietrich Bonhoeffer, *Life Together*

For some, the words "to dream the impossible dream" conjure the voices of Frank Sinatra, Andy Williams, and Roberta Flack. But others will recall that Richard Kiley (on Broadway) and Peter O'Toole (on film) sang this famous line while playing Don Quixote in the musical *Man of La Mancha.* Few other literary characters are more qualified to sing these words. The song's pulsating idealism captures the zeal of a man who is inspired, but alas, one who is also one step removed from reality. "It's all harmless fun," you say, until you remember that Quixote's mishaps cause innocent bystanders to end up bloodied, bruised, and broken. Idealism has its casualties, both in literature and in life.

Although professors need to inspire their students to dream, there are frightful consequences in store for starry-eyed graduates who are ill-prepared for a world filled to the brim with ice-cold reality. Yes, I agree, we fall short of our calling if we fail to spur and to stir what lies dormant in our students. But should we not also feel equally compelled to arm and to equip them for what lies ahead?

In *Life Together,* Dietrich Bonhoeffer warns of idealists who enter the Christian community with their dreamy expectations of "something more," which they have devised according to their standards. Predictably, when things do not go according to their utopian vision, they stand in judgment of others, declaring the whole thing a failure. The idealist is dangerous to the Christian community, no matter their good intentions. And we must be careful not to cultivate naive romanticists, no matter *our* good intentions.[1]

Christ calls and gathers sinners into his church—those who fail, disappoint, and injure one another. This is why God insists that Christian love is profoundly realistic as it "bears all things" and "endures all things" (1 Cor 13:7). Love is not naive or gullible. It has its eyes open. It knows that life is full of setbacks and will leave us bloodied, bruised, and broken. It deals with one another's faults, rather than pretending that they do not exist. As Bonhoeffer states, these occurrences of mutual failure show us that we are part of a redemptive community in which forbearance and forgiveness are not just welcomed; they are necessary. They remind us that our fellowship with one another is only through Christ's mediation and love. Christian community—whether in a church or in a school—welcomes others with their deficiencies, not despite them.

This is the love we must nurture in our students, our communities, and in ourselves. We know this love. It is the same love that was willing to bear all things with regard to our sin and endure all things required to remove that sin. Idealism did not drive our Lord toward Jerusalem. He knew what awaited him. But neither was it fatalism. It was for the joy set before him *and* the glory set before us.

There is a day coming when the church will be without flaw or disappointment. It is idealistic to expect such a community in this world, just as it is difficult to conceive of that future reality now. Nonetheless the promise is real—for "what is impossible with man is possible with God" (Luke 18:27). D

Scripture quotations are from the English Standard Version.

[1] To be sure, the opposite attitude—cynicism—is equally hazardous, as well as unbiblical: "love ... believes all things, hopes all things" (1 Cor 13:7). But that is beyond the scope here.

CRAIG TROXEL is fascinated with the biblical teaching on the heart and its implications for personal spirituality and pastoral ministry.

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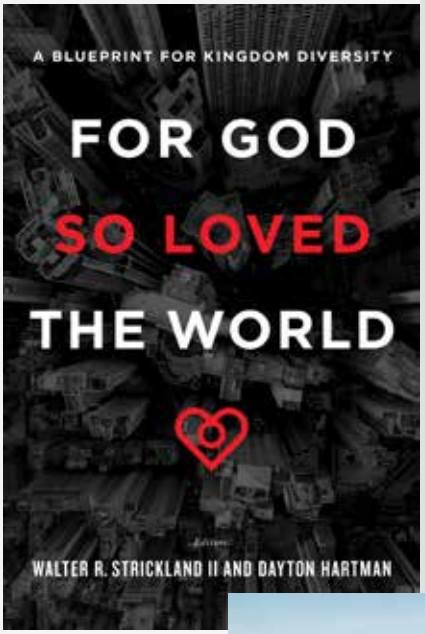

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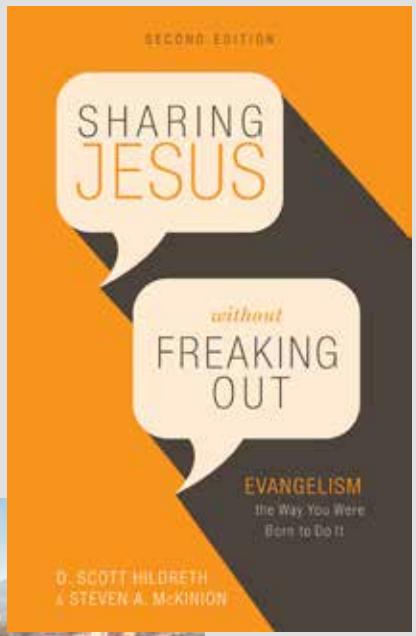

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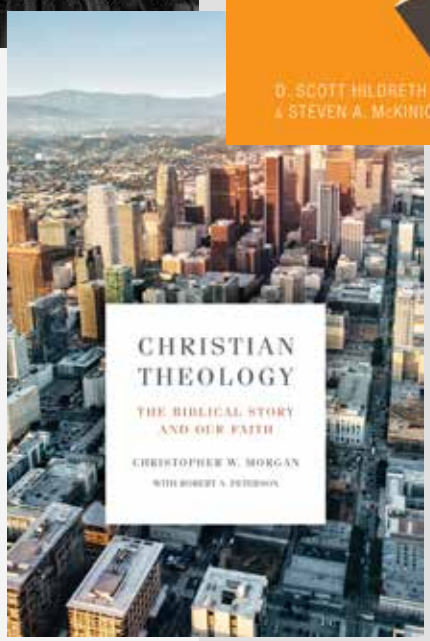

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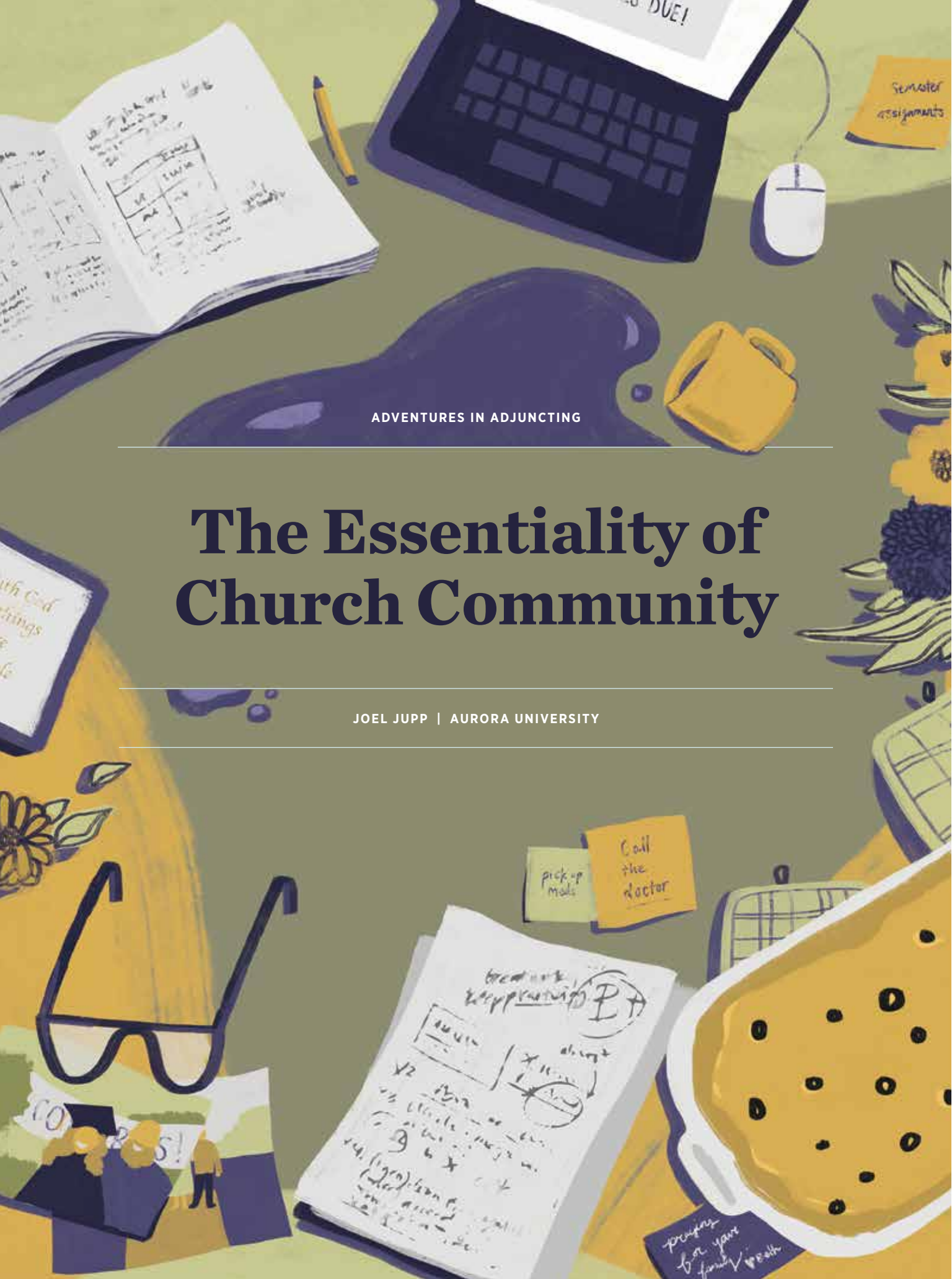


ADVENTURES IN ADJUNCTING

The Essentiality of Church Community

JOEL JUPP | AURORA UNIVERSITY

Adjunct instruction presents countless challenges beyond the classroom. In fact, the classroom may even provide solace from the complications of everyday life. Adjuncts often work other jobs, care for family, commute long distances, learn new online systems, and so on. Most of those efforts have little to do with the classroom itself.

As adjuncts know well, many of these challenges involve disconnection. For example, you might be hired a week before classes begin (as I have been several times). No one has seen you face to face, and no one will recognize you on campus. No one will know when you come to campus or leave, and no one knows where your office is. The feeling can be extremely isolating, especially when life outside the classroom is difficult.

Many colleges continue to make efforts to overcome these challenges. In fact, one Christian college where I have taught has a staff person dedicated to supporting adjunct instructors. The idea is laudable and needed, but these efforts often fall short. One semester before classes began, I received a call and was told that the college cares about adjunct instructors, but then I never heard from the college again. The only "personal" emails I received were reminders about submitting my syllabus and grades.

I have been aware of this problem for about seven years—particularly at school gatherings, such as award ceremonies that honored my full-time colleagues but did not recognize the milestones of adjuncts. Yet the sense of disconnection became especially poignant over the past year, after my wife was diagnosed with advanced ovarian cancer. I told my students, and they sent encouraging notes, shared personal stories with me, and prayed for my wife. When I had to miss classes for her surgery, I told some supervisors, yet others had no idea. (After all, unless someone asks how you're doing, "my wife has cancer" is not something you tend

to say in a work email.) In my experience, I found comfort knowing that my students were behind me, yet I also felt hurt that my Christian colleagues generally had no idea.

So what is the solution? It is tricky in the current milieu. After all, colleges know of the problem and want to address it. Even still, with so much turnover and so many full-time employees, colleges continue to struggle in this regard. Administrators care, but practical solutions can be difficult to identify and implement.

It is in the church where we function in a body and fulfill a unique role, as determined by God himself.

Of course, colleges should not *cease* efforts of trying to build community with adjuncts. There are many ways of working toward this, such as including adjuncts in prayer mailings and sending adjuncts personalized video messages. However, we must also face reality. Without any kind of labor union in place, it is unlikely that adjunct disconnection will end anytime soon, and it is more likely that such disconnection will increase as colleges hire more adjuncts.

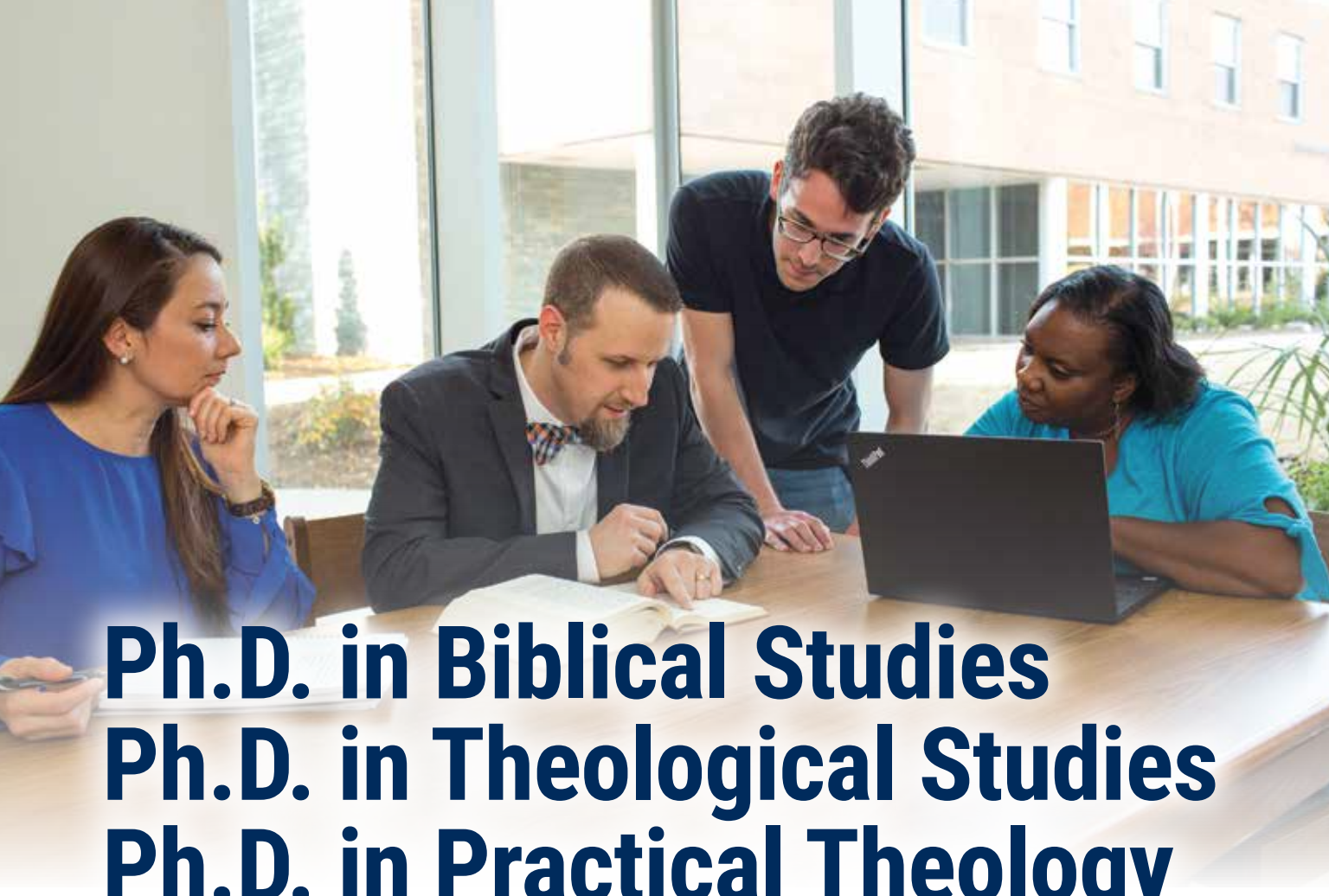
I would argue that, like in other employment situations, we cannot depend on a work institution for too much. Instead, for deep personal connections, adjuncts must look where all people (regardless of profession) should look: the church.

After all, it is in the church where we function in a body and fulfill a unique role, as determined by God himself. In a local church, we are known—not only by a pastor, but by fellow members. We are welcomed and incorporated not by our job performance or accomplishments, but by our identity in Christ. As a result, our position is secure and our tenure confirmed, not by our good works or even our research, but because of the Lord himself.

In my situation, the church fulfilled what no employer ever could. Women visited my wife while I would teach classes. Church families cooked meals on my teaching days. Young adults spent time with my son after church. Elders checked on our physical and spiritual health every week. The list goes on and on and on...

So yes, like any employer, our Christian colleges and universities will sometimes fall short. While our educational institutions will strive to improve over time, we cannot afford to wait for community, so we should seek more connection in our local church. Ultimately, in the church, we find purpose, hope, and the community we so desperately need. D

JOEL JUPP'S interests include online Christian community (the focus of his dissertation), the history of religious thought, creative communication, and business ethics.



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TEACHING, SCHOLARSHIP, AND INSTITUTIONAL MINDFULNESS

GORDON T. SMITH | AMBROSE UNIVERSITY

Many independent scholars make valuable contributions to their fields of research. But the vast majority of us do our teaching and our scholarship within academic institutions. We are on the faculty of a university or a seminary; we are invested in a shared venture we're accomplishing *together*. Sure, some faculty function essentially as independent scholars; they are coincidentally part of this particular seminary or university. They're focused on their own research and teaching, and, as long as no one interferes with their work, they are content. The association is merely one of convenience—a place to meet with their students, with access to a good library—while the university or seminary derives prestige from association with this particular scholar.

But there is a better way. Surely we flourish and our schools are stronger when the relationship between scholar and school is dynamic rather than merely pragmatic. This generative synergy requires *institutional mindfulness,* meaning at least three things.

First, our shared mission is always kept in mind. We ask: what does it mean to be this center of teaching and learning in this place and at this time? We have a shared sense of calling; we are each contributing to something bigger than ourselves. We think not merely in terms of our own careers or responsibilities, but the capacity that we have, together, to accomplish something of extraordinary value—building on what we have inherited from those who have come before us and passing on this vision to those who come behind us. This means our teaching is for the school's mission. We are teaching this course, this discipline, in this location and in light of the mission of this academic institution.

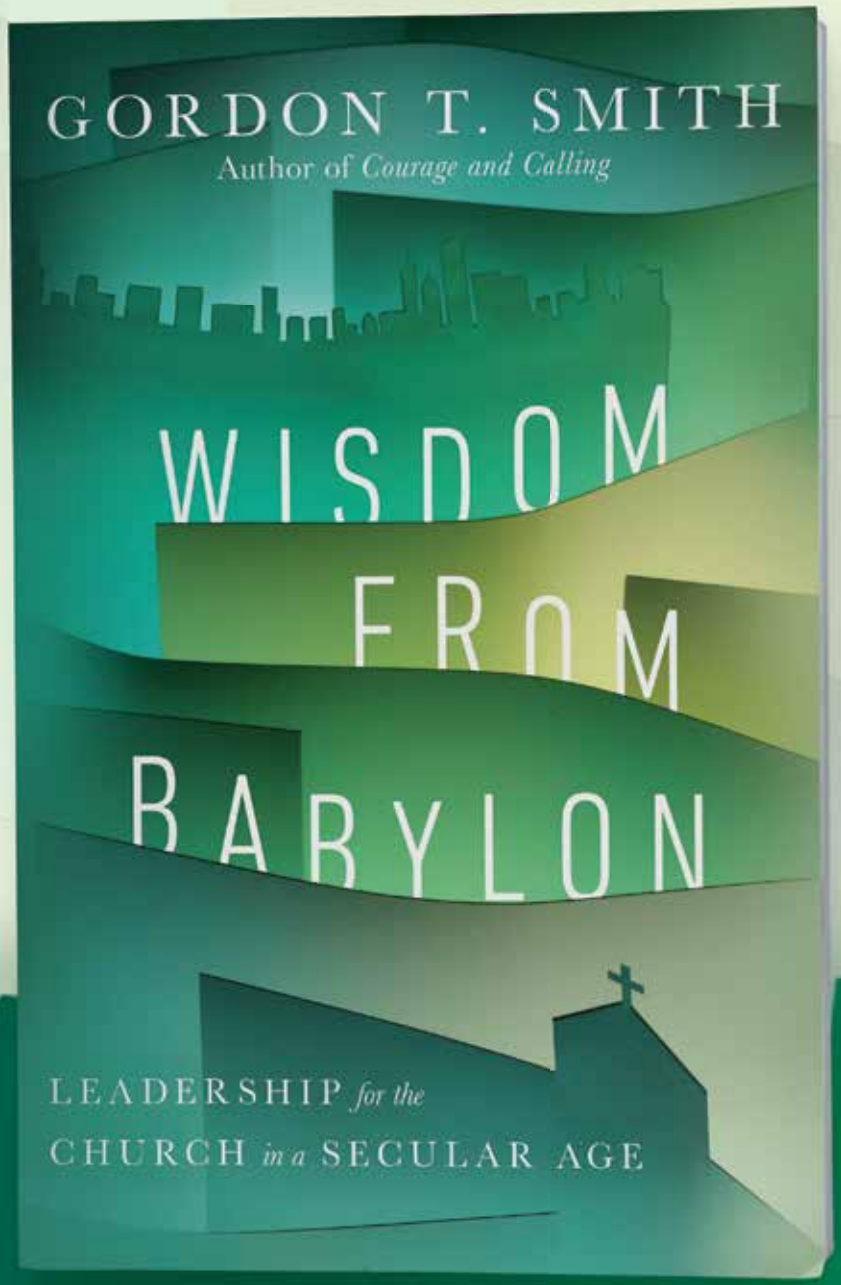
Second, we contribute time and energy to good governance. In most academic institutions this means "shared governance" with a board of trustees, an executive team, and the faculty each having a distinct role in tending to the well-being of the school. Those who think institutionally understand this and know where they fit within the governance model, and they participate accordingly: respecting the work of others, engaging the deliberative process so that with due diligence policies are adopted, recommendations forwarded to the appropriate office, and appointments made. They work through committees and know where a particular committee fits within the governance structure as a whole.

And third, we appreciate that institutional culture is perhaps hard to describe but nevertheless matters a great deal. We value working here and, for this reason, we contribute to the ethos, the tenor, the joy, and the resilient hopefulness that marks what it means to be this seminary, this university. There is an underlying human character that fuels our work and sustains our capacity to be resilient and adaptive in times of stress and change. And we all contribute to the culture; we are all part of tending to the ways in which we act and speak in a way that rejects toxicity and fuels mutual appreciation and affection, rejects cynicism and fosters a hopeful realism, and, perhaps most of all, cultivates a shared joy in working together in this place and at this time.

We teach; we do our research. But we do so with an intentional attentiveness to the academic institutions of which we are a part. D

GORDON T. SMITH is in the final stages of a publication on the person and ministry of the Holy Spirit (*Come Holy Spirit Come,* forthcoming from IVP).

CULTIVATING DISTINCTLY
CHRISTIAN LEADERSHIP



What does it mean to provide leadership for the church in an increasingly secular context?

In cultures fraught with fear and division, experienced leader Gordon Smith calls for Christian leaders who can effect change from the margins, promote unity and maturity among Christians, and provide a nonanxious presence grounded in the presence of Christ.

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BALANCING CHARACTER-MINISTERIAL AND ACADEMIC-INTELLECTUAL FORMATION

MICHAEL PHIRI | EVANGELICAL BIBLE COLLEGE OF MALAWI

Malawi is a landlocked country in southern Africa with about eighteen million people. The country is called the "warm heart of Africa" because of the kindness of its people. Statistically, Malawi is predominantly Christian, with Islam coming second. The gospel was introduced in the mid-nineteenth century by David Livingstone and other missionaries.

Malawi experiences an enduring influence of traditional cultures and religions. This leads to syncretism, combining Christian teachings and traditional religious beliefs even where the two are incompatible. Basic tenets of the syncretistic approach embraced by African theologians, like Bolaji Idowu in the 1960s, are prevalent in the lives of many Christians in Malawi.

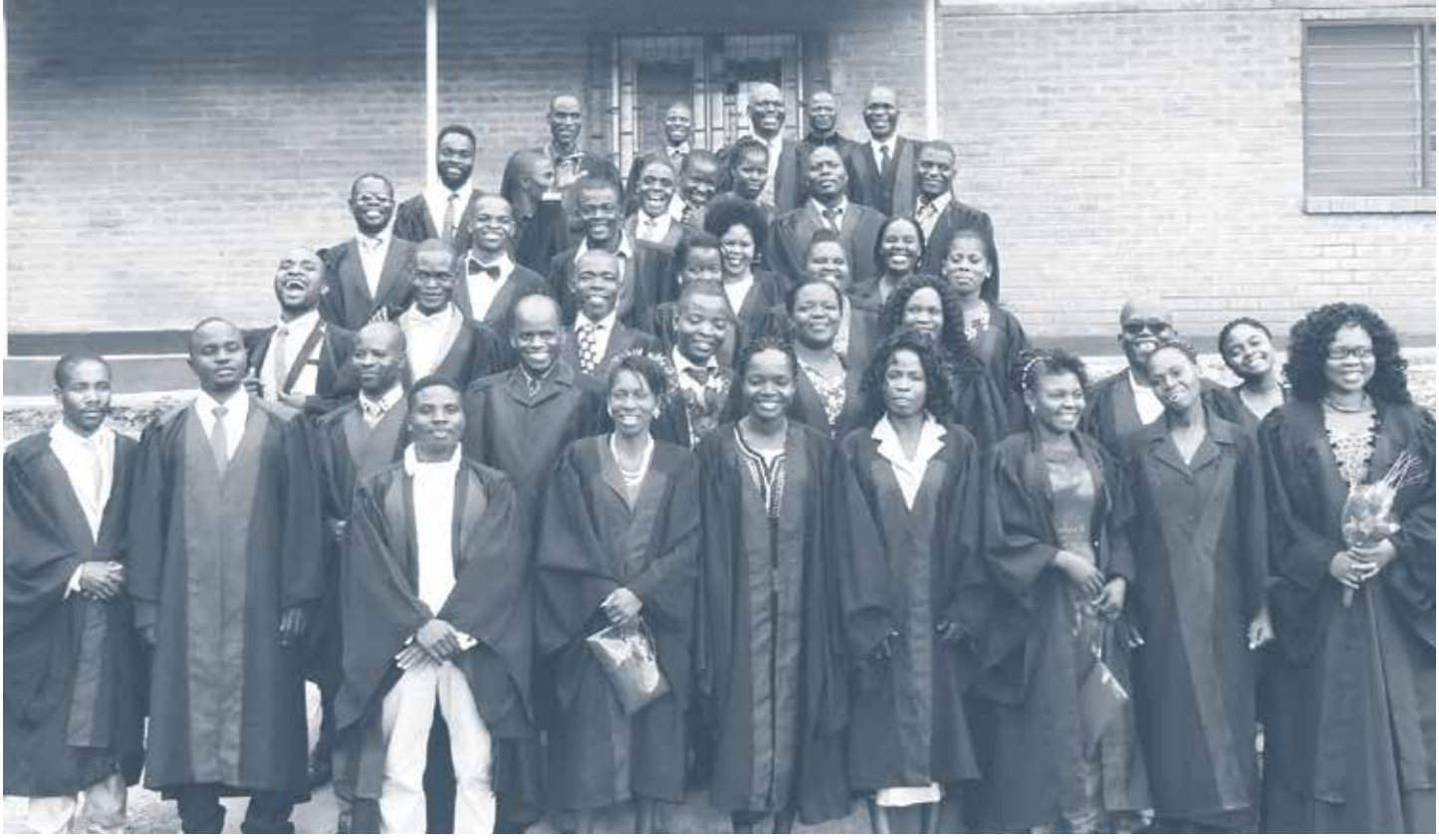
For the past decade, the nation has witnessed the growth of secular humanism as a distinct movement. The Association for Secular Humanism was formed to advance the secular humanist agenda in Malawi, under the inspiration of the New Atheists (Richard Dawkins, Christopher Hitchens, Sam Harris, and Daniel Dennett). The agenda is spreading especially among the intelligentsia, bringing to the fore the need for sound apologetics.

Missiologists have likened the church in Africa to a wide but shallow river, and that description is true of Malawi. Many Christians here are not rooted in the word and are swayed about by counterfeit gospels and traditional religious beliefs. The situation calls for vibrant discipleship, which in turn necessitates mature Christians who can properly disciple others.

DUAL APPROACH TO THEOLOGICAL FORMATION

The Evangelical Bible College of Malawi (EBCoM) is an interdenominational theological training institution founded in 1964 by five bodies: the Evangelical Church of Malawi, Zambezi Evangelical Church, Africa Evangelical Church, Zambezi Mission, and the Society for International Ministries. It is situated in the Blantyre district in the southern region of Malawi. EBCoM believes in dual formation: character-ministerial and academic-intellectual.

The need for balance is appreciated in the context where most denominational institutions focus



Graduates of Evangelical Bible College of Malawi

solely on character-ministerial formation and most universities focus solely on academic-intellectual formation. There is need for mature evangelical Christians in the universities. Some of the lecturers in theology departments at Mzuzu University and the University of Malawi are EBCoM graduates, and the development is good for the advancement of evangelical theology in the universities.

Character-ministerial formation — Various initiatives are pursued with regard to character-ministerial formation. They include, among others, counseling groups, a Scripture-reading program, and practical ministry assignments. Local ministers and churches contribute to the practical and character formation of our students. Theological training then becomes a shared exercise between EBCoM staff and serving ministers outside the college. Character features highly as a graduation requirement, and mentoring is a priority.

Academic-intellectual formation — EBCoM trains at certificate, diploma, and degree levels. In 2019, a Bachelor of Christian Ministries program was introduced with the objective of equipping Christians in the education sector at the national level. All programs have a practical vocational orientation, fostering transformational engagement with the ongoing needs of the church and society based on critical analysis of biblical principles and theological issues.

Good theology should equip people to relate God's enduring truths to contemporary ecclesiastical and societal matters, as the German theologian Wolfgang Huber said: "Good theology connects that which is enduringly important with what is currently urgent." In that sense, theological colleges, faculties, and departments should serve as think tanks providing theological direction to churches and nations. EBCoM contributes to such endeavors through offering transformational and well-balanced theological training.

THE NEED FOR WELL-FORMED MINISTERS

Christianity in Malawi is challenged both externally and internally. Chief among the external challenges is the rise of Islam, which is gaining more converts through the giving of alms. Muslims also are gaining ground in the public square through charity works and fighting for their place in national affairs. Muslims and Christians have generally coexisted harmoniously in Malawi, but there have been sporadic conflicts over the years. For instance, in some parts of the country, there were clashes early this year over the wearing of the hijab by Muslims in Christian-founded schools.

Another external challenge to the church and Christian ministry is secular humanism, with its scientism and naturalism. The situation calls for

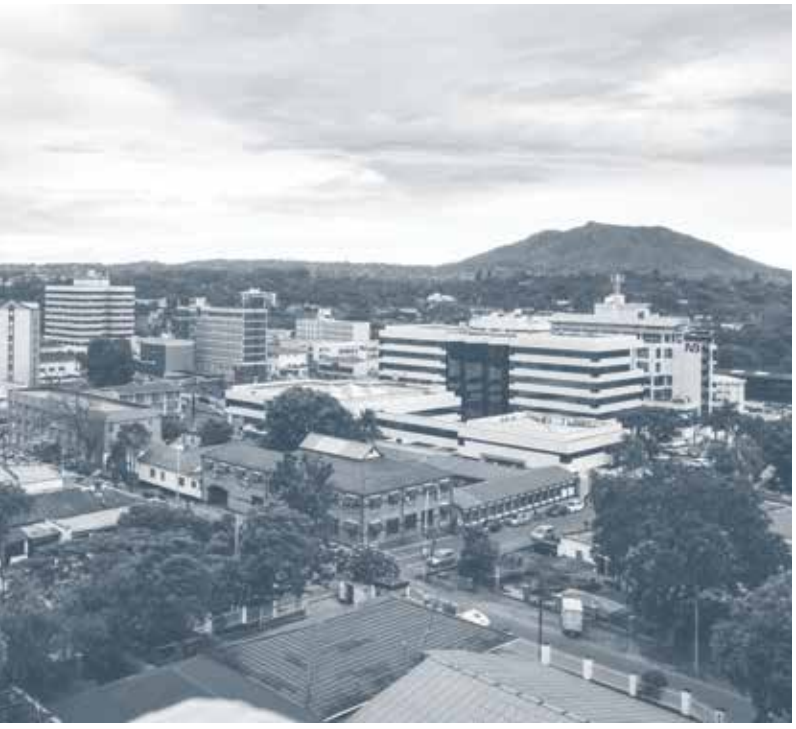
vibrant children's and youth ministries, so that our young people are rooted in Christian faith before they join higher education institutions. EBCoM takes these external challenges seriously and introduced subjects such as Christian education, Islam, missions, and African traditional religions. The goal is to produce graduates who can lead churches to develop robust evangelization and stand firm in the wake of secular philosophies. Ministers of the word should guide churches to avoid the extremes of syncretism on one hand and avoid presenting Christianity as an imported religion on the other. Contextualization of the Christian message is of paramount importance.

Internal challenges principally include nominalism and politicking. These internal challenges are manifested through embezzlement of church funds, recourse to traditional religious practices in times of suffering, and unjust governance structures and systems in some churches. The internal challenge of nominalism is accentuated by the fact that much injustice and exploitation in the public square is committed by professing Christians in a country that is predominantly Christian according to statistics.

Addressing these challenges requires men and women who are mature in the faith, well-versed in the Scriptures, passionate about partnering with God in his mission to the world, and capable of practicing the good theology mentioned above. EBCoM organizes theological training in the four primary domains of biblical, systematic, historical, and applied theology. Although these domains are equally important, biblical theology occupies a central place in the curriculum. In the college's curricular and extracurricular aspects, the domain of biblical theology influences all others, thereby giving all theological training a sure biblical base. Strong biblical foundations are essential, for instance, in national debates about moral dilemmas such as abortion, prostitution, homosexuality, and church-state relations. This is especially relevant due to the emptiness of approaching morality from mere philosophical and cultural perspectives.

Good theology should equip people to relate God's enduring truths to contemporary matters.

Evidence abounds of theological training institutions in some parts of the world that lost spiritual



and ministerial fervor when programs were diversified. Measures should be put in place to ensure that diversification does not compromise theological formation. Among other measures, there should be a substantial amount of theology components in any new program and vibrant communal life for students of all programs. The hope is that the dual approach to theological formation around the world would help produce ministers who are up to the theological/missional task. Creative measures also should be identified to apply the principles of the dual approach to non-theological disciplines like education. D

MICHAEL PHIRI'S research interests include African Christian theologies and themes in the Dietrich Bonhoeffer corpus.

From left: Evangelical Bible College of Malawi's curriculum review committee; southern Malawi's Blantyre district, where the school is located

INTERVIEW

Teaching, Truth, and Transformation

A Conversation with Karen H. Jobes

From the church to the academy, teaching and mentoring students has always been the first priority for Karen Jobes, Gerald F. Hawthorne Professor Emerita of New Testament Greek and Exegesis at Wheaton College. But a close second would be her engagement with the biblical text.

Jobes served for many years on the NIV translation team and is a specialist on the Septuagint. She has written a number of commentaries, including the award-winning volume 1, 2, 3 John *in the Zondervan Exegetical Commentary on the New Testament series (Zondervan, 2014), not to mention numerous other books and articles. Her passion for theological education led her to serve as one of the first board members of* Didaktikos.

How does the biblical text provide transformation for the student? The answer to this and other questions of theological pedagogy arose during Jobes' recent conversation with Didaktikos *editor Douglas Estes.*

ESTES: With such a distinguished teaching record, what does teaching well mean to you?

JOBES: Well, thank you for thinking I have a distinguished teaching record, that's kind of you. My call to academic teaching came after several years of teaching adult Christian education in my church.

To me, teaching well in the academic setting means not only expert mastery of the content. It certainly means that, but to provide a transformative experience for students. I think of academic teaching as an aspect of Christian discipleship. To me, teaching well means that you're being effective not only in providing the knowledge and the content of biblical studies and theology, but that there's some element of transformation going on in the lives of your students.

ESTES: When it comes to the academic teaching of Scripture, the development of your students is somewhat out of your control. How do you build lessons? How do you engage students with an eye to spiritual transformation?

JOBES: Well, I think partly it's modeling that for students, but sometimes I will explain to them

how particular passages of Scripture or particular applications of Scripture have functioned in my own life as I've developed over my, well, more than forty-five years now of following the Lord. It's true that we can't make it happen, and in the academic context we often can't even measure it as happening, but part of that just is letting our own lives be available in appropriate ways to our students and modeling how Scripture shapes us as professors—or has shaped us as professors in the past.

This is not just an academic exercise, and so it's not just a matter of understanding Greek syntax and parsing, but it's a matter of how we live out Scripture, as well. Scripture is never really learned, I think, until it's applied in our own lives as disciples.

ESTES: How has your personal ministry influenced your work as a professor?

JOBES: Well, God gave the Bible to the church, not to the scholar. Also, because my love for Scripture grew out of teaching in my local church, I was teaching adult education in my local church before I even thought of going to seminary. It's been important in my life—and I think probably in every academic's life who's teaching biblical studies or theology—to be a fully functioning member of a local church. That connection between the church and the academy happens through the lives of professors who are involved in each.

Throughout the more than forty years of adult church membership I've had, I have done a lot of biblical teaching in adult Christian education, but I've also done everything from washing communion cups to painting the nursery to leading small fellowship groups.

Participation in worship in the local church has kept me grounded and centered, I think. It's also provided insight into what issues and concerns people in the church at large face. I could bring that insight back into my classes. When we're talking about application or understanding how to live out Scripture, we have to be in a local body to really make that connection. It's that, I think, that makes the classroom time more than a cerebral academic experience.

ESTES: Is there an instance in your teaching career that really spoke to you about what it means to teach well, or an event that occurred in class that shaped your ideas?

JOBES: Well, there are things I've learned spiritually from the commentaries I've written. My commentary on 1 Peter—I think the big idea I took away from that is Peter's teaching that it's better to suffer than to sin. That's a principle I've been able to use many times in my own life, as well as in the classroom—getting students to feel their responsibility to respond to Scripture, particularly people who are training for ministry or for an academic career in biblical studies or theology.

Again, it's really that we don't objectivize Scripture and study it as an object, but that we engage it. And the deeper our knowledge of Scripture and the original language—and the historical context and how God has worked in history—the deeper I understand those things rather than letting them alienate me from Christian faith, it has drawn me deeper into Christian faith and made me feel more responsible to engage Scripture in my own life and encourage my students to do that, as well.

ESTES: How would you respond to somebody like Francis Watson, who would want the focus to be on the text as an object? (See the interview with Watson in the April 2020 issue of *Didaktikos*.)

JOBES: Well, I certainly agree with him that the focus has to be on the text, because that is what God's word is to us. I can see how, in a secular environment, objectivizing the text and treating it as just another ancient document would be one way to approach Scripture.

For me, personally, and in the calling of God in my own life, the approach has been to focus on the text and to hear God's word to us—understanding its ancient historical context and literary genres and all of the academic things we need to handle, but to do that not as a way of distancing ourselves from God but as a way of hearing God's voice more clearly.

ESTES: Given the challenges of higher education today, how should a professor fit their personal ministry into their teaching duties? Or should they? Can they?

JOBES: I've been retired now for five years, and so I'm speaking from a position of hindsight. I probably would speak differently if I were in the middle of the academic semester. Personal ministry can take many forms. It does take many forms throughout different seasons of life. I don't think it's so much what one does, but that one does *something* in the local church. For that, it takes a recognition of the importance of participating in the church and a commitment to be involved even in very small ways.

The schools I have been tenured at require church membership of their faculty. I think that was a good thing. Now, it meant different things in different seasons of life and from person to person. Even in times when a sustained personal ministry in the church was impossible, and in my case to fit into my workload, I would try to find one-off events I could help with or ways to support my church's ministries, even if I weren't spearheading them. When I did teach adult Christian education, I tried to teach on topics I was currently writing on, and I found that very, very helpful for those of us who are not only doing classroom teaching but trying to publish—to focus on the same topic in our writing as in our teaching.

I've discovered that trying to express an idea for people in the church has helped me understand the topic and be able to write in more academic settings. I think that professors, despite the busyness, have to think of ways they can participate in and contribute to the life of the local church.

ESTES: Why should faculty invest time in research?

JOBES: Let me limit my comments to biblical studies and theology. If we want to understand the Bible, we need the research in biblical scholarship to be sure that we're not severing the Bible from its origins and from the original context into which God spoke.

To take an extreme example, what if we just stopped teaching Greek and everybody just read whatever translation they wanted, and in a generation or two there was no one who could read Greek and go back to the original text? That would be a catastrophe, I think. Even scholarship that focuses on Greek philology and understanding ancient Greek literature and genres—that kind of scholarship and research helps us to be better Bible readers, to be better Bible translators. I think that research is essential. It's critical for our calling as biblical and theological professors.

ESTES: Then how should we use our research in the classroom?

JOBES: Well, that's the kind of thing a lot of schools are trying to do—getting students involved in a professor's research programs. I suppose there are lots of ways that can happen. I've always tried to be studying and researching and writing on things I can also teach on in the classroom, so that students can see the life of the mind, the life of a scholar that goes beyond their usual world of social media and Twitter and things like that—to demonstrate and to model the value of spending a long time studying and researching. Part of it is teaching them to love God with our minds and what that might mean. I think that's one way that research can be brought into the classroom.

ESTES: If a younger professor wanted advice on publishing because you publish a lot, what would be the top suggestion you'd give them?

JOBES: Try to publish in what you teach. If I was teaching a course in the General Epistles, then I would try to take that teaching experience and write in that topic of the General Epistles; I wouldn't try to write in the Old Testament or in the Gospels. Consolidating my teaching and my writing around the same areas of canon has been very helpful to me.

ESTES: Along those lines, if you knew a newly minted PhD who had acquired a full-time job somewhere, what would be the best advice you could give them about their teaching career?

JOBES: Spend time mentoring students. A professor's career is very seasonal. You have the first five years, when you can barely keep your head above water and you're scrambling to create content. Your classes come up incessantly, and it's very hard to get your footing. Once you have a repertoire of

Trying to express an idea for people in the church **has helped me be able understand the topic and write in more academic settings.**

classes and class notes, and maybe once you've published your dissertation, you move beyond that into a new season of your career.

As I look back, I think I've done a lot of different kinds of things. I've taught, I've published, I've had a lot of speaking engagements, I've worked on the NIV translation committee. I've done a lot of these things. As I look back from this viewpoint, perhaps the most gratifying thing I have done is to mentor my students, not just to teach them. You can't do this with every student. But certain students will be drawn to a professor, and you can spend time both in and out of the classroom trying to mentor them, not only to be disciples of Jesus, but to nurture the calling God has given in their lives.

One of the most exciting things for me to see is my former students who are now PhDs in Bible and theology and are now professors themselves—to realize that I had some very small part in that, but it was one of the most worthwhile things I did with my time and energy, to become involved with them and to shepherd them through the process of developing into what God was calling them to.

ESTES: We find the academy today in a situation where fewer tenure-track positions occur. You have army-of-adjunct models, you have online programs—so how does a professor mentor a student in this rapidly changing environment?

JOBES: That's a really good question, Douglas. The academic life has changed tremendously from when I started, and I don't know how I would do it in this scenario you described. I am concerned that maybe the direction that's mostly driven by financial concerns in seminaries and graduate schools is not going to produce the kind of relationships and the kind of people the church needs. I hope that I'm wrong on that, but I don't see exclusively online work as being a real improvement over the classroom situation.

Now, that may be because I've never participated in that kind of teaching experience. I know there's a lot of good stuff that happens online, and the technology can be a big advantage over the classroom scenario. But I'm not the person to ask how to make that happen, because I've never had to do it.

ESTES: In a way, that brings the issue of mentoring back to the difference between how we address the object and the person. In some ways technology and online education offer the opportunity for greater

knowledge-engagement, perhaps, but the ability to mentor is more difficult.

JOBES: Almost impossible. When I mentored students, it would mean getting together on campus with them for a cup of coffee, and maybe they were having a particularly discouraging time in their lives where they had not met their own expectations in a particular academic task or something. In that moment, I wasn't giving them knowledge; I was giving them encouragement. I was just coming alongside them, just being with them and having a cup of coffee and saying, "It'll be OK. You'll get through this." I suppose you can do that online, but it's hard for me to imagine that the interpersonal connection that makes mentoring work can be done effectively online.

ESTES: Once a year I teach a pastoral leadership class. In person, you develop a relationship early on, so that when they give you a softball answer, you're able to push them a bit. But when you try to do it online, you don't know them as well. There's not as strong of a connection. Students recoil much more rapidly than in person.

JOBES: Sure, when you're in person, there's facial expressions, there's tone of voice. There's all of these other cues that tell a student that we're really on their side, that we're rooting for them—and to just get that on a screen, particularly when we have to say something they don't want to hear, anybody would recoil. I think that's where online education is really going to impact the kind of people we produce with that kind of education.

ESTES: Right, we haven't figured out the best answers for how we mentor students online. It's a brand new world. It's something, though, that younger faculty have to wrestle with.

JOBES: Yes, if they want to mentor. Even in the standard classroom environment on campus, not all faculty have that desire or commitment to mentoring and to being with students. To do that online is going to require a lot of motivation and a lot of commitment.

ESTES: In a seminary context, should it be expected that most faculty mentor students?

JOBES: Yes, I think so. Although the extent of the mentoring and the form of the mentoring might be very different from mentoring undergrads, for instance. Even mentoring in a seminary, you might have older people who've got a lot of work experience, a lot of social IQ. That kind of mentoring might be very different from mentoring the person who comes in straight from their bachelor's degree and needs to be socialized into a professional life.

Part of my expectation when I was a student was that faculty members were going to help me and were going to be on my side and be encouraging me and providing what I needed to do to succeed in this educational journey. Now, that expectation may be disappointed at times, but I think all faculty members have some responsibility to their students that goes beyond the transfer of knowledge, that there's an interpersonal responsibility to somehow provide what that student needs at that point in their lives that will help them to succeed academically.

ESTES: From your vantage point, what is the big thing that faculty need to watch that's coming on the horizon of theological education?

JOBES: Well, again, let me just speak from the perspective of biblical studies and theology. Two things come to mind. One is the idea that our culture is losing the idea of truth—that we all get to define our own truth, and there are alternative facts and things like that. This milieu our society is moving in, I think, makes it very hard—and not only for biblical and theological professors, but maybe for others, as well.

That said, some of the academic disciplines actually are themselves moving in that direction and encouraging that kind of thing. We can't assume that students are looking for truth in education. They may simply be looking for what will support their preexisting assumptions about life and God and theology. I think that's going to change the whole ethos on campuses and in seminaries when we don't agree on truth and that there is truth to be found.

Secondly, I think we need to continually watch our own relationship with the Lord. It's very easy to get caught up in a professionalism where we categorize or where our own spiritual conditions are overlooked or diminished. It's very easy to get caught up in our privileged status as biblical scholars or theologians and forget important things like prayer and confession and repentance, because those aren't things we get tested on. We go through our academic programs. We don't have to take prelims or comps and those things.

It's a danger if academic biblical and theological education isn't energized by our own personal spirituality. Again, in our society it's becoming very easy to lose sight of that even on Christian campuses.

All faculty members have some responsibility to their students that goes beyond the transfer of knowledge.

Our academic teaching has to be *energized by our own personal spirituality.*

ESTES: Certainly, it seems the case that students are increasingly bringing their own truth, their own presupposition, into the classroom and expecting that we honor that. Is that a fair statement?

JOBES: I suppose to some extent we all bring our preexisting expectations in, but it's the idea that there's no truth out there to learn or to see that most concerns me.

ESTES: It seems like if you rewind to fifty years ago, or maybe one hundred years ago, then making arguments about facts, arguably, was easier. But if we go further back—to the first-century world, for instance—did those folks believe there was definitive truth? Can we look back in the past and see where other generations wrestled with a similar issue?

JOBES: That's a great question, and I really don't know how to answer. I've never studied that. I would think the whole area of epistemology is something that we need to teach. How do we know what we know, and why is that important? That maybe falls more into philosophy than theology or biblical studies. I would guess that you're right, and that every generation has to wrestle with some idea of what truth is and how we find it. It seems to me that, in my lifetime, there has been a real paradigm shift that makes it increasingly difficult to talk to people about moral truths, about spiritual truth.

ESTES: It's just something I think about, and it's not my area either. I suspect there have been other generations that wrestled with this. We'll have to do it ourselves. It's invaluable, I think, as followers of Jesus to do that. Did you ever have a moment in a classroom when you presented something that is truth—I mean, a truth that wasn't really debatable—and a student just didn't accept it?

JOBES: That didn't happen so much in the settings where I taught, but it certainly happens if I go out and try to talk to my neighbors or to people who are not Christian. In evangelism and apologetics, I think that certainly happens all the time. Again, it's this idea that, "Well, you can't possibly know the truth about God, so what I think about God is as good as what you think." It all boils down to who has the loudest voice. I've never really had that kind of challenge in the Christian campuses where I've taught, perhaps because my students might have started out often with the same beliefs and presuppositions that I have.

ESTES: OK, that's fair. It is an interesting contrast, though. On the one hand, you have students at a Christian college not challenging the concept of truth; on the other hand, you go to your neighbor and they just discount it.

We're almost out of time. Is there anything more you would like to say to all your colleagues about theological education?

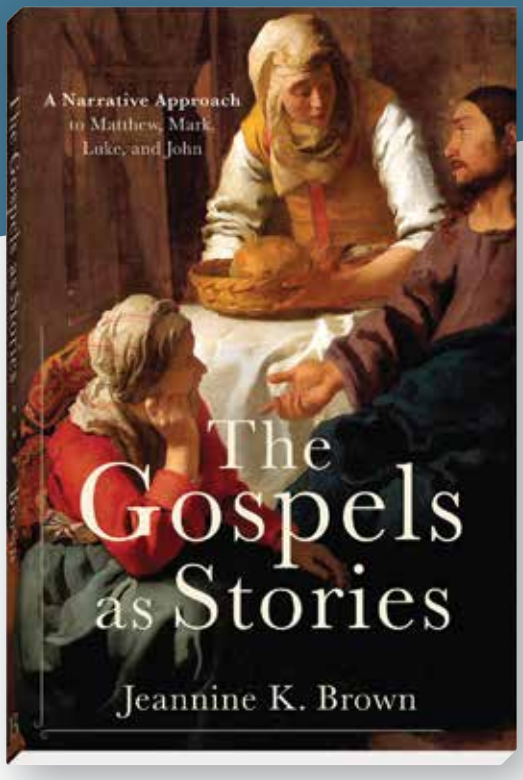
JOBES: I guess it would come back to the idea of remembering what we're all about. As followers of Jesus and as teachers of the word of God and theology, where we're trying to seek some definition of truth about God, we have to not lose sight of who we are. That begins with our own personal relationship with the Lord. It's not easy to be a follower of Jesus throughout all seasons of life, over decades of time.

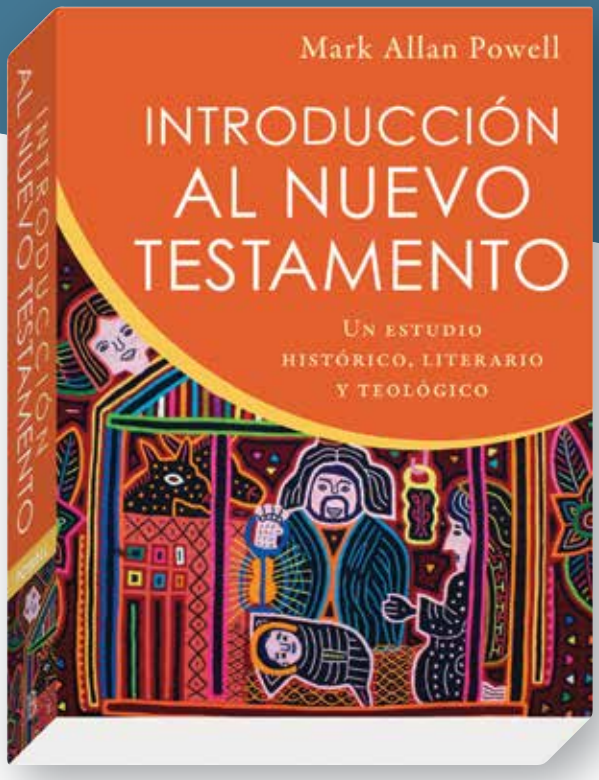
I think it's easy when we handle the word of God every day and talk about God and theology classes every day. I'm not sure that makes it easier to be a follower sometimes. That may distract us from a deepening personal relationship. Our academic teaching has to be energized by our own personal spirituality. I would say a vital and robust Christian faith is probably the most important qualification for teaching and mentoring students in Bible and theology. I'm saying that specifically from a Christian perspective; I know if I were teaching in a university setting, I would probably have a somewhat different thought.

But when I imagine the people who are reading the journal, I think we would probably all agree we can't make disciples if we're not disciples ourselves. To keep that in the center of our thinking—remembering who we are, whose we are, and what it's all about, why we're doing what we're doing—is something I hope our Christian campuses, seminaries, and theological education never forget. D

ESSENTIAL RESOURCES

for the College & Seminary Classroom





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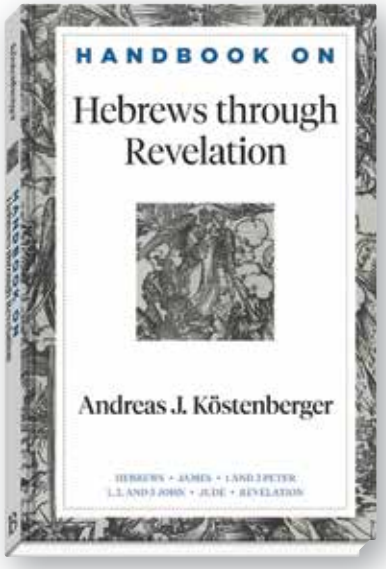

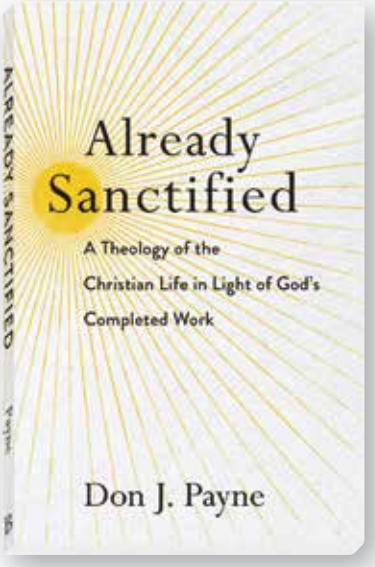

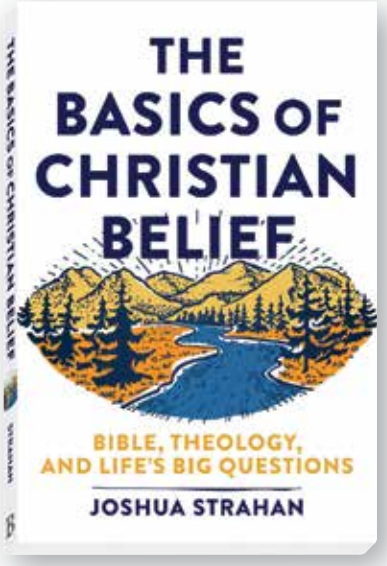

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1 CORINTHIANS 7:37
1 CORINTHIANS 9:18

Encountering Mystery in the Classroom

KENT EILERS | HUNTINGTON UNIVERSITY

When teaching theology, mystery is unavoidable and—perhaps less obviously—it's essential.

The threshold of mystery is ever present, for theology concerns the Living God who ever remains beyond our total comprehension. God alone, the apostle Paul writes, "is immortal and dwells in inapproachable light" (1 Tim 6:16). We can, indeed, know God truly (by his grace, yes!), but we will never know the triune God *comprehensively*. Hilary of Poitiers says it beautifully: "Let your imagination range to what you may suppose is God's utmost limit and you will find him present there. ... Gird up your intellect to comprehend him as a whole; He eludes you."[1]

That's why mystery is *essential* for teaching and learning in theology: its presence confirms that our attention still rests on the Living God, and not on some lesser thing of our making. We shouldn't avoid theological mysteries or tamp down their tensions, but revel in them.

Yet, some theology students are not so sure.

FEAR AND INACTIVITY

Two negative responses to mystery are common—most often among theology students just starting out—but we shouldn't be surprised if they persist well into graduate school and beyond.

Some recoil from mystery. Meeting the boundaries of their comprehension causes discomfort, uncertainty, and even fear. Their control over what they know slips, and without a clear sense for what mystery signals, the classroom feels more like a place of threat than a place of exploration and growth. Others, at the first sign of hard work, throw up their hands and gleefully cry "Mystery!" They perceive the limits of their comprehension as a pious excuse for inactivity, so they push back from the table and suppose they're finished with that bit of difficult study.

Both kinds of students need three things from us. First, they need to know what theological mystery *actually* entails—maybe for the first time or the hundredth. Second, they need a way forward. Third, they need us to model it.

TEACH WHAT MYSTERY ENTAILS

Theological mystery entails all that *transcends* our comprehension as it concerns God. It is not a puzzle to solve but "an *unclassifiable superabundance* that transcends but does not invalidate rational exploration," Boyer and Hall write, and they use the apt word "dimensional" to describe it.[2] Even as we know God really and truly, vast reaches of God's life remain that our theology will never fully plumb. That is theological mystery.

Students are quick to catch onto this when given the simple analogy of a person living in a two-dimensional world confronted with a three-

dimensional object, like a cylinder.[3] The cylinder stands before her, but a circle is all the 2-D person grasps of it. Even as she sees the circle truly, the *more* of the cylinder always remains.

This understanding goes a long way toward quelling the uncertainties of the fearful student. She need not fear her limitations, for God invites her to know him, really and truly, and the *more* which lies beyond her indicates God's grandeur and transcendence. Likewise, the student who perceived mystery as an excuse for inactivity is jolted back to work. What can be known of God—the "circle" we perceive in our 2-D world—awaits our diligent and cheerful study.

These gains are largely attitudinal, and the benefits are significant, but we can offer students still more.

OFFER A WAY FORWARD

With our help, encounters with mystery can become *gateways* for invigorating our students' investment in theology. Two practices will help them.

First, teach students to *recognize* mystery. Recognition could take the form of a weekly journaling activity in which they record instances when their theological comprehension ran up against its dimensional limits that week (such as while studying the Trinity or the incarnation, perhaps). We can facilitate a similar practice around in-class dialogue or in discussion groups online. Inevitably, in these situations a student will be surprised that what seemed mysterious to someone else felt entirely unremarkable to them. Both practices increase student awareness that thresholds of astonishment surround them in theology, but they are apt to miss them.

Second, teach students to *celebrate* mystery. Karl Barth said the basic requirement of a theologian, even a poor one, is their capacity for amazement.[4] Journaling can again be profitable, but even more effective is teaching students that theological mystery is an occasion for prayer. We might show them how to compose a collect prayer centered on their encounter with mystery and then invite them to pray it in class. Or, we might teach them to utilize the form of the Ignatian examen as a means for springing from mystery into dialogue with God. When a theology student's Christian life connects with her classroom study, it can be a transformative moment.

With our help, encounters with mystery can become gateways for invigorating our students' investment in theology.

MODEL IT

I would like to write about the use of poetry, fiction, visual art, and icons to help students engage theological mystery, but I will offer here a more simple practice: *lean in*.

Whatever our medium of teaching and learning, in person or remote (I do both), when a student puzzles over something in theology, they should see us lean in. Let them see our anticipation. They may have stumbled (or been led?) to the edge of mystery, but they may not perceive that just beyond where they now stand, God could become bigger and more interesting and more amazing than they ever imagined. *How* we steward that moment is important.

"Leaning in" can involve our physical posture, shifting into something that communicates anticipation, but when teaching remotely it can also entail how we ask follow up questions, how we affirm our students' progress, how we make suggestions for their next steps.

Whatever its form, *leaning in* fosters student engagement with mystery and thus serves the health of our classroom, reminding all of us that we're still dealing with the Endless and Eternal God of the gospel. D

[1] Hilary of Poitiers, *On the Trinity*, A Select Library of Nicene and Post-Nicene Fathers of the Christian Church 2/9, ed. Philip Schaff and Henry Wallace, trans. E. W. Watson and L. Pullan (Grand Rapids: William B. Eerdmans, 1963), 2.6.

[2] Steven D. Boyer and Christopher A. Hall, *The Mystery of God: Theology for Knowing the Unknowable* (Grand Rapids: Baker Academic, 2012), 11 (italics original).

[3] Boyer and Hall, *Mystery,* 134–35.

[4] Karl Barth, *Evangelical Theology: An Introduction* (Grand Rapids: Eerdmans, 1979), 64.

KENT EILERS is presently coauthoring a constructive account of Christian sanctification.

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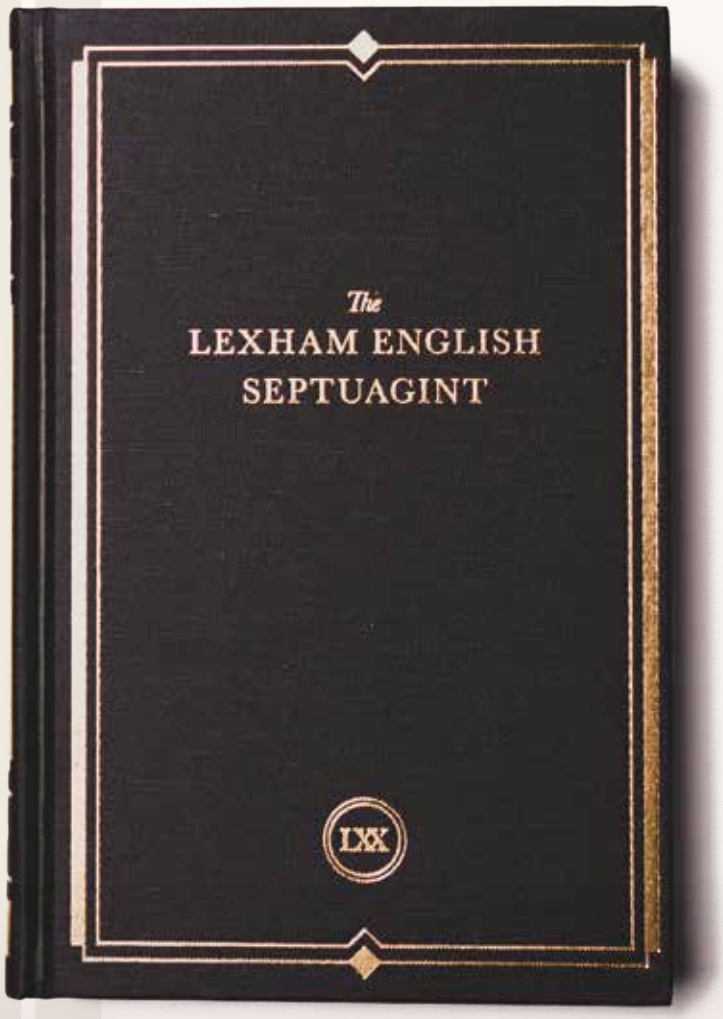

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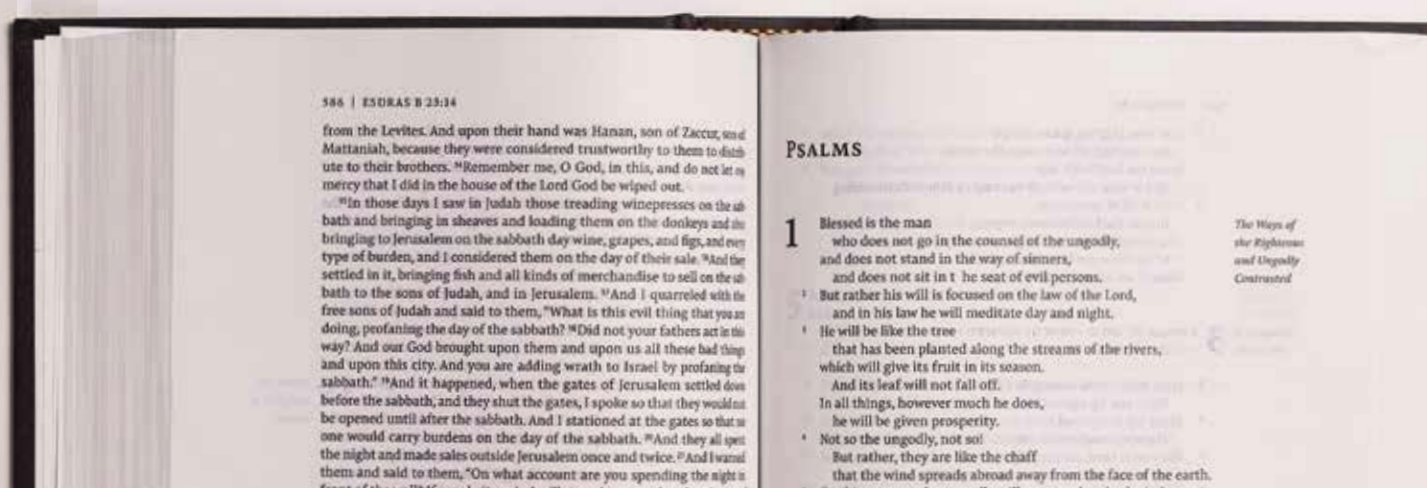

NOTICE WHAT ISN'T THERE

Using the Film Independence Day *to Explain* Ipsissima Vox, *Mirror-reading, and Relevance Theory*

JOHN ANTHONY DUNNE | BETHEL SEMINARY

In my New Testament Survey course, I make use of a short video clip from the blockbuster film *Independence Day,*[1] which helps me to explain three important concepts throughout the semester. The clip is the famous presidential speech delivered by President Thomas J. Whitmore (played by Bill Pullman). The clip is just shy of three minutes long, but its utility is found in what is and is not stated within the speech itself. The film is about an end-of-the-world alien invasion scenario, and yet "aliens" are not mentioned once in the speech, though the context of the film makes the point of the speech quite clear.

I introduce this clip initially during my lectures on the Gospels. I break the students up into two broad groups: "speech writers" and "journalists." The former group is concerned with listening carefully to the content of the speech and attempting to reproduce the speech (without taking notes) as best as they can. The latter group is concerned with describing what happens during the course of the clip. After viewing the clip and leaving some time for students to write up what they need to, we then listen to each of the "speech writers" and the "journalists" in turn. The "speech writers" recite their versions of the speeches as I keep track on the white board of key phrases that are reproduced verbatim and those that are clearly summaries or rewordings. Then we listen to the "journalists," and I make an itemized list of the various things that each student notices, highlights, etc. At the end, I point out aspects of the speech/scene that no one mentioned.

This exercise allows me to point out how we are all selective in our reportings of what we see, and how we reorganize and reword what we hear. This helps students think through how the four Gospels

Bill Pullman delivers a defiant presidential address in *Independence Day* (© 20th Century Fox)

are similar in content yet also clearly distinct from each other. It also allows me to explain the distinction between what scholars call the *ipsissima verba* ("very words") and the *ipsissima vox* ("very voice") of Jesus. Given that we do not have Aramaic transcripts of Jesus' sermons and teachings, we do not have the *verba*, and yet we have just seen through this exercise how we can summarize the wording of a speech, rearrange portions of it, communicate the gist of it in different words, etc., and still be faithful to the *vox*.

Part of why this speech in particular is so helpful for this exercise is because students who know the film are typically prone to mention "aliens" in their summaries, even though there is nothing verbal or visual in the clip to warrant using the term explicitly. Yet "we all know what he's really talking about," and so it is warranted to make reference to "aliens" in our summaries.[2]

Having done this exercise early in the semester, I am able to utilize it later to make additional points

about critical methodologies. When discussing Paul's letters, I remind students of this exercise on two occasions: when introducing *mirror-reading* and *relevance theory*.

Mirror-reading is the process of using a text "as a mirror" to reflect a plausible polemical situation in the background that may have given rise to the explicit problems being addressed in a text. The clip from *Independence Day* is helpful here because, as with Paul's letters, we are only getting one side of the conversation. Without context we might not realize that it is actually *aliens* who have provoked the situation and the content of the speech (so the exercise reminds us of both the necessity of mirror-reading as well as its limitations).

With relevance theory, we are looking at how any communication involves degrees of shared knowledge. When there are higher degrees of shared knowledge, there are more gaps in the communication because participants are aware of the assumed details. Certain things that are relevant within a given event/artifact of communication might not be explicitly stated. Once again, we see this point perfectly displayed in the lack of reference to "aliens" in the president's speech from *Independence Day*, and this gets us thinking about what might be elided from Paul's correspondence with a given church.

The lack of reference to "aliens" in the president's speech gets us thinking about what might be elided from Paul's correspondence with a given church.

The presidential speech from *Independence Day* is often regarded as one of the best speeches in film history (anecdotally, at least). The timing is pivotal to the story, the delivery is powerful, and the content is inspiring. And from a pedagogical perspective, I would affirm that it is also particularly useful. D

[1] 20th Century Fox, 1996. For your consideration, here is a link to the clip: tinyurl.com/zkjbpac.

[2] Plus, it's quite humorous to see the responses of students who have never seen the film when they hear other students mention "aliens"!

JOHN ANTHONY DUNNE'S current research includes a biblical theology of alcohol and theological engagement with pop-cultural representations of faith, hope, and love.

THE HIPHIL: THAT CAUSATIVE ה

A Poem for Students Learning the Hiphil *Verb Stem*

NATHAN JOHN MOSER | SEMINARIO EVANGÉLICO UNIDO DE TEOLOGÍA

This essay offers an entertaining pedagogical example of how to maximize the fun and minimize the drudgery for students learning the biblical Hebrew verbal system. Instructors are encouraged to use each stanza as an introduction to key grammatical concepts pertaining to the *Hiphil* stem and, perhaps, inspire students to write their own grammatical poems.

1

THE MORPHOLOGY OF THE HIPHIL PERFECT[1]

"The distinguishing characteristics of the Hiphil are prefix ה and a distinctive vocalization pattern."[2]

Mr. *Hiphil* was an active sort, a distinguished verb was הִ
(9,483 times in the MT).
But when confused for a question mark (הֶ, הֵ, הַ) he'd make this plea:
"I do not interrogate!" That he'd often state.
Then הִ would tuck his perfect prefix vowel back into his
consonantal cape. (הִ◌ְ)

The shape of the vowels seemed to form the *perfect* face.
They made quite an impression!
Especially when vocalic suffixes ended the succession!
Two tiny eyes with a *šᵉwâ* for a nose! ◌ִ◌ְ◌ְ
And behold! Out of the last vowel, an ear arose! ◌ִ◌ְ◌ְ (הִכְתִּיב)
But consonantal suffix endings! Now, what about that?!
Good friends, making sure the second stem consonant got its *pataḥ* (◌ַ)
on the back! (הִכְתַּבְתָּ)

2

THE SEMANTICS OF THE HIPHIL: CAUSATIVE

"The Hiphil mostly indicates the causative sense of verbs occurring in the Qal."[3]

With such striking good looks for all to contemplate,
I asked Mr. *Hiphil* if הִ could do anything great.
To which הִ responded after a thoughtful pause:
"Why of course! Don't you know I'm almost always the *cause!*
I can cause more than one (הֶרְאָה אֹתִי אֱלֹהִים גַּם אֶת־זַרְעֶךָ Gen 48:11)
to see (הֶרְאָה Gen 48:11), come (הֵבִיא Gen 4:4), or die (הֲמִית Judg 16:30).[4]
I've even been known to raise eagles up high (יַגְבִּיהַּ Job 39:27)."

"I cause people to hear (וְהִשְׁמִיעַ Isa 30:30)—that's really my thing!
And I can cause walls to crumble (הִשְׁפִּיל Isa 25:12) in an apocalyptic fling."
"Regrettably, I can make a deplorable man a king (הִמְלִיךְ 1 Sam 15:35).
But I'd rather spend my time making lonely hearts sing (אַרְנֵּן Job 29:13)!"
I drifted to sleep as *Hiphil* rambled on at great length,
Until הִ woke me, saying: "I'll cause you to renew your strength
(יַחֲלִיפוּ Isa 40:31)."

3

THE SEMANTICS OF THE HIPHIL: FACTITIVE

"Hiphil forms can express active ideas from verbs that are stative in Qal."[5]

"How, Mr. *Hiphil*, can you do both this and that?"
"Simple," ה told me as a matter of *fact*.
"I turn *states* into transitive verbs and leave their ideas intact!"
"State of drought (יָבֵשׁ Isa 15:6) in the nation?
I'll dry up vegetation (אוֹבִישׁ Isa 42:15)![6]
Fatty liver (שָׁמַנְתָּ Deut 32:15) from too much glucose?
I'll build up your cardiac adipose (הַשְׁמֵן Isa 6:10)!"

4

THE SEMANTICS OF THE HIPHIL: DENOMINATIVE AND DECLARATIVE

The subject of the Hiphil verbs sometimes "declares someone else to be in a certain condition or state of being."[7]

"Nouns are also the grounds for conversions I do.
It's a little trick that works with adjectives too!
Ever seen a priest lubricate his ear (אָזֶן Lev 14:28)?
What's the use if he fails to hear (וְהַאֲזִינִי Isa 1:2)?!"
Notice folks taking cover during the storm and rain (וּמִמְּטָר Isa 4:6)?
That's because I make hell-fire rain (יַמְטֵר Ps 11:6) on the insane!"

"When I see the wicked (הָרָשָׁע Deut 25:1), my condemnation is bold (וְהִרְשִׁיעוּ Deut 25:1).
But as for the righteous (הַצַּדִּיק Deut 25:1), I declare them (וְהִצְדִּיקוּ Deut 25:1) pure gold."[8]
You see, as a *Hiphil*, I'm prone to use my senses,
I like to observe (וַיַּכִּירֶהָ Gen 37:33), touch (יְמִישׁוּן Ps 115:7),
and smell (יְרִיחֻן Ps 115:6) in all sorts of tenses."[9]

5

THE MORPHOLOGY OF IRREGULAR HIPHIL VERBS

"Irregular or weak verbs are verbs that deviate in their conjugations from the pattern of the regular or strong verb."[10]

"So now that you've heard a bit about me,
It's time to meet my odd family!
(*Hōšîḇ, Hêṭîḇ, Higgîd, Hăqîmōtî,* and *Hēḇî'*)
I've an irregular cousin or three.
Their looks deviate from my *perfect* prefix ה.
But, fear not! They're easy to spot on the way,
Keep your chin up and look for the letter ה!"

***Hōšîḇ* (Original I-ו)**[11]

"[הוֹשִׁיב, a I-waw original] retained the 'original' I-waw as a וֹ indicator."[12]

"My scary I-ו nephew, *Hōšîḇ* (הַהֹשִׁיב Ezra 10:14),
who makes the living like the dead to dwell (הוֹשִׁיבֵנִי Lam 3:6),
Changes our family's ה prefix as if casting a spell!
Though some say he's *original* (I-ו), I think he's a malicious brat!
Making וֹ vowel indicators pop up just like that (לְהוֹשִׁיבִי Ps 113:8)!"

***Hêṭîḇ* (Original I-י)**

"In the imperfect and participle [like יֵיטִיב, a I-yod original] the usual preformative ◌ִ becomes a ◌ֵ."[13]

"But my I-י uncle *Hêṭîḇ* (הֵיטֵיב) acts even stranger!
He's kind (הֵיטֵיב Gen 12:16), but he'll put your parsing in danger!
Is it not an odd *imperfect*ion to carry two *yod*[s] (יֵיטֵיב Num 10:32) around?
While making your vowel *ṣērê* sit flat on the ground?"

***Higgîd* (נ-I)**

The נ on I-נ verbs "assimilates into the following consonant by means of dagesh forte."[14]

"Have you seen my I-נ cousin, the mysterious *Higgîd* (הִגִּיד 2 Sam 15:31)?
I was first to announce (הִגִּידָה Isa 45:21), that he's a rare breed!
When told he was nude (הִגִּיד Gen 3:11), he said "That's not good,"
Clothed his נ with a *dagesh* and his face with a hood."

***Hăqîmōtî* (II-ו/י)**

"Waw and yod have fallen out of the written form in certain cases, while in other cases they function as vowel indicators."[15]

"Those II-ו/י nephews of mine, like *Hăqîmōtî,* (הֲקִימֹתִי 1 Sam 15:13)
bring so much shame (מֵבִישׁ Prov 29:15).
When there's a second- (הֲבִישׁוֹתָ Ps 44:8) or first-person (הֲקִימֹתִי 1 Sam 15:13)
suffix, they play a nasty game.
Reducing their vowels, yes, that is their flaw!
Changing them from a הֵ (*hē*) to a הֱ (*hĕ*) or a הֲ (*hă*)."

***Hēḇî'* (II-י)**

Hiphil "imperfect is clearly distinguished from the [Qal] in II-Waw verbs [שִׂים], but not from the II Yod [קוּם]."[16]

"Notice the rarely seen II-י *Yāśîm* (יָשֻׂם Gen 30:42)? Is she even related?
She looks just like a *Qal*! It could be debated!
Her brother *Hēḇî'* (הֵבִיא Gen 4:4) is, without doubt, the most able!
He never forgets to bring gifts from his stable (הֵבִיא Gen 4:4).
Amazing what this fellow remembers to bring (תָּבִיא Gen 6:19)!
Except for his own middle letter (בּוֹא)! Surely, *he* could do better."

6

THE MORPHOLOGY OF THE HIPHIL IMPERFECT

"Prefix ה syncopates in the imperfect and in the participle when other prefixes [like מ] are added, leaving only the vocalization pattern to identify the form as a Hiphil."[17]

"Now, I shouldn't mock my own family.
Generally, they look quite a lot like me!
I'm known to be quite *imperfect* myself,
Especially when I put my perfect prefix הִ back on the shelf!"

"My ה falls away; a *pataḥ* prefix comes to stay (נַ, אַ, תַּ, יַ)!
And the vowels on my face change in a small tiny way:
My first *perfect* eyeball is now an *imperfect* slash (יִ ◌ִ ◌ֵ) (יַקְטֵיר Lev 4:26).
When נָה is added, *ṣērê* comes like a flash!" (יִ◌ → ◌ֵ // יַפְקִידוּ → תַּפְקֵדְנָה).
While my endings are cute (יִ◌, וּ, נָה), the accent is simply not attracted.
So it stays at home next door; marked for life and unextracted
(תַּפְקִידִי, יַפְקִידוּ, תַּפְקֵדְנָה)."[18]

7

THE HIPHIL PARTICIPLE AND JUSSIVE

As I thought about *Hiphil's* morphological ripples,
I asked him to explain the prefix on his participles.
"Oh yes," said he, "that's easy for me!
I remember to be fruitful like "Ma" (מַ // מַפְרֶךָּ Gen 48:4)
and not a grumpy old הִ."

"And while you're still listening, please let me just add,
Those shortened *yiqtol* 'jussives' aren't really that bad.
It's a vocalic shift from *yaqṭîl* (יַקְטִיל) to *yaqṭēl* (יַקְטֵל) (יָקֻם 1 Sam 1:23).
Or *yăg·gy'ă'* (יַגִּיעַ) to *yagga'* (יַגַּע), it's striking (יָךְ Hos 6:1)
to tell (וְיַגֶּדְךָ Deut 32:7)."

8

THE HIPHIL INFINITIVE AND IMPERATIVE

Hiphil infinitive and imperative both have the prefix ה.

"But, now, before you go, I have one last narrative.
About my infinitives (מֵהַמְטִיר Isa 5:6) and my imperatives (הָקֵם 2 Sam 7:25).
It's a remarkable story that makes me shine (הָאֵר Ps 80:20)!
Some stems lose their prefix, but — ha, ha (הַ//הָ), ho, ho (הוֹ),
I keep mine (הוֹשֵׁב Gen 47:6)!" D

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[1] The author is grateful to John Beckman, John Hurtgen, and Colin Nicholl for their comments on an earlier draft of this poem. All remaining mistakes and infelicities are his own responsibility.

[2] A. P. Ross, *Introducing Biblical Hebrew* (Grand Rapids: Baker, 2001), 211.

[3] C. H. J. Van der Merwe, J. A. Naudé, and J. H. Kroeze, *A Biblical Hebrew Reference Grammar* (Sheffield: Sheffield Academic, 1999), 86.

[4] C. L. Seow, *A Grammar for Biblical Hebrew* (Nashville: Abingdon, 1987), 212.

[5] Ross, *Introducing Biblical Hebrew,* 214.

[6] J. H. Dobson, *Learn Biblical Hebrew* (Grand Rapids: Baker, 2005), 186.

[7] P. H. Kelly, *Biblical Hebrew: An Introductory Grammar* (Grand Rapids: Eerdmans, 1992), 111.

[8] Dobson, *Learn Biblical Hebrew,* 193.

[9] Dobson, *Learn Biblical Hebrew,* 190.

[10] Van der Merwe, et al., 97: "The position of a weak consonant as the first, second or third consonant of a particular verb stem is indicated by a Roman numeral."

[11] Van der Merwe, et al., *Biblical Hebrew,* 95.

[12] Van der Merwe, et al., *Biblical Hebrew,* 121.

[13] Van der Merwe, et al., *Biblical Hebrew,* 117.

[14] Kelly, *Biblical Hebrew,* 302.

[15] Van der Merwe, et al., *Biblical Hebrew,* 121.

[16] Seow, *Grammar,* 212.

[17] Ross, *Introducing Biblical Hebrew,* 211.

[18] Kelly, *Biblical Hebrew,* 144.

NATHAN JOHN MOSER is currently researching the semantics of divine wrath in the book of Isaiah.

PUTTING DAVID ON TRIAL

Teaching 1–2 Samuel in a General Education Course

TIMOTHY A. GABRIELSON | STERLING COLLEGE

Engagement is among the perennial challenges of a general education course on the Bible at a Christian liberal arts college: many students do not see either the importance of the Scriptures or the importance of studying them academically. As professors, we dread their blank stares and want to capture interest. Although the narrative of David is already dynamic, some students have a perception of biblical history as boring, and for others the patina of "godly saint" obscures this all-too-human king. This activity can help generate interest among students and convey the value of studying the Scriptures.

Pedagogical purposes: (1) To gain factual knowledge about a major biblical figure and emphasize the unconditional nature of the Davidic covenant. (2) To help students enter the Old Testament story for more durable knowledge. (3) To reflect on the Bible's timeliness as a source for ethical reflection.

Description of the exercise: We put David on trial for his adultery with Bathsheba. I have students play roles in the "impeachment" and allow them to deliver a verdict. Either on the previous day or at the start of a 75-minute class, I briefly sketch David's life before becoming king and his early reign. I spend about five minutes on the Davidic covenant, having students identify the divine promise (David's line will rule forever) and the human response (none required).

At the trial, students play one of several roles (assigned prior to class) and each is given sections of the Bible to review. In ten minutes of preparation, I work with all groups to ensure they are prepared. There are three phases:

1. Witness testimony (10 minutes): I interview—with leading questions—David (reviews all of 2 Sam 1–12); Bathsheba; the ghost of Uriah, who kindly rejoins us from Sheol; and Joab (these three all review 2 Sam 11). They have been instructed to imagine what their character knows and feels and to explain the actions taken.

2. Prosecution (15 minutes): A prosecution team led by Nathan (one to five members, who review 2 Sam 11–12; Exod 20) gives up to three violations of the Ten Commandments and suggests a harsh punishment for David. The defense team (one to five members, who review 2 Sam 5–7) presents up to three mitigating factors, particularly the divine promise of the Davidic covenant and David's earlier behavior, and they propose a lighter punishment.

3. Jury deliberation (5 minutes): The jury, with a foreman (all remaining students, who review all material), deliberates and hands down the final sentence.

After the activity (often in the next class session), we reflect on the seriousness of David's sin and its meaning in our era of heightened awareness of sexual abuse. Then I pivot to the unconditional nature of the Davidic covenant and briefly recount the remainder of David's reign.

Why and how it is effective: Entering the story forces students to attend to details they might otherwise miss and engages their emotions, which increases knowledge retention; students consistently score high on exam questions about David (purposes 1, 2).The activity also provides a springboard for a topic of contemporary concern (purpose 3).

Finally, students enjoy the exercise, which helps build my rapport with the class and excitement about the Bible. Students have sent emails afterward to express appreciation, and one honors section even came dressed in character.

I have put David on trial a dozen times at two institutions, with class sizes ranging from five to forty-five—always with success—and I would commend the exercise to you. D

TIMOTHY A. GABRIELSON has several forthcoming articles or chapters on James and on the "parting of the ways."

ATHENS VISITS JERUSALEM

Community of Inquiry for Theological Educators

MELINDA THOMPSON | ABILENE CHRISTIAN UNIVERSITY

Oh, look—another article about "community of inquiry" in online learning (yawn). Ever since Randy Garrison and his colleagues coined the term in the early 2000s, we've seen scores of articles encouraging us to incorporate social, teaching, and cognitive presence in online course design.[1] We're supposed to set a climate, select content, and support discourse to create a robust learning community. (How many times have you seen that three-circle diagram of overlapping presences?[2])

I've seen people's eyes glaze over in my fair share of online learning presentations. It's all well and good for some education major to conduct yet another study on the effectiveness of this or that pedagogical approach. But we're theologians. We train ministers, not educators. What do John Dewey's disciples have to do with discipleship?[3] Or, to quote the famous phrase, what has Athens to do with Jerusalem?[4]

Quite a bit, actually. The community of inquiry (COI) model addresses teaching and learning as an interrelated set of networked relationships. The intersecting elements of social, teaching, and cognitive presence are used to "inform methodologies and approaches to online learning design and delivery."[5] COI is widely considered one of the most influential models in asynchronous learning.[6] Practically every aspect of online course design has been shaped by COI. Video introductions, discussion forums, peer reviews, journaling, group projects, and a host of additional activities are normative in online classes today because of insights gained through COI-based research. Online degree programs have grown exponentially in the past twenty years, at precisely the same time that COI has come into its own. Those education majors might be onto something. Maybe Athens and Jerusalem aren't that far apart, after all.

Christ's incarnation affects the way we think about everything, including teaching online.

My first love is biblical studies—I'm firmly rooted in Jerusalem. But I've been working in online learning a long time. I've seen plenty of resistance from theological educators who don't think online learning is suited to the reflective formation that is integral to ministerial training. Perhaps it would help to consider COI in a different light. I belong to a faith tradition that likes to "call Bible things by Bible names." So let's use some Bible names, or a biblical theme, to talk about COI and online learning. Perhaps that will help my Jerusalem colleagues think more positively about their Athens-focused workshop leaders.

One of the first things that attracted me to the community of inquiry model was the affinity between COI principles and Christian ideals. Building and nurturing a supportive community (social presence), using real-life events to explore ideas and apply them to meet the needs of the world (cognitive presence), and passing along instruction interspersed with personal meaning to the next generation (teaching presence) are all wonderful ways to think about the life of faith. Who wouldn't want to build—and teach—online classes using these principles? Online learning makes it possible to train disciples around the globe, including students who would never be able to come to our campuses to take classes in a residential format. COI assists in those efforts to fulfill the Great Commission (Matt 28:19) with a "culturally-responsive pedagogy"[7] that enables faculty to meet the learning needs of students in diverse contexts.[8]

There are several ways to approach COI and theological education in an online context.[9] I might suggest an approach that uses a different acronym

for COI: community of *incarnation*. At its core, Christian tradition acknowledges the Word who put on flesh and dwelt among us, making God known in grace and truth (John 1:14–18). Moreover, God-in-the-flesh emptied himself, becoming obedient to a humiliating death (Phil 2:6–8). As followers of this incarnate, exalted Lord, we too are called to lay aside selfish desires. We save our life, paradoxically, by losing it in service to others (Matt 16:24–25). Christ's incarnation sets the prime example for life and faith. His incarnation affects the way we think about everything, including teaching online.[10]

Perhaps our colleagues in missiology can help us bridge the gap between Athens and Jerusalem. Sherwood Lingenfelter reflects thoughtfully about the implications of the incarnation for cross-cultural ministry. His points are quite relevant for online teaching as its own form of diverse, personal relationships:

> It is noteworthy that God did not come as a fully developed adult, he did not come as an expert. ... He was an infant, born into a humble family in a conquered and subjugated land. ... God's Son studied the language, the culture, and the lifestyles of his people for thirty years before he began his ministry. He knew all about their family lives and problems. He stood at their side as learner and as coworker.[11]

Other disciplines can be useful partners in communicating our passion for theological studies.

Standing alongside as a fellow learner is precisely the sort of "purposeful" interaction[12] that COI encourages in online learning. Theological educators have dedicated their whole lives to studying language, culture, and many other aspects of their chosen discipline. Unfortunately, that singular focus sometimes leads to a myopic view of other disciplines—disciplines that can be useful partners in communicating our passion for theological studies to the students we're called to serve. An incarnational lens can help theological educators move a little closer toward a COI-based Athens while remaining firmly grounded in their discipline-specific Jerusalem. D

[1] Confirmed by Karen Swan and Phil Ice, "The Community of Inquiry Framework Ten Years Later: Introduction to the Special Issue," *The Internet and Higher Education* 13 (2010): 1–4.

[2] Community of inquiry framework from D. R. Garrison, T. Anderson, and W. Archer, "Critical Inquiry in a Text-Based Environment: Computer Conferencing in Higher Education," *The Internet and Higher Education* 2 (2000): 88.

[3] The community of inquiry model is largely considered an application of education reformer John Dewey's work in the first half of the twentieth century. See Kelvin S. Beckett, "Dewey Online: A Critical Examination of the Communities of Inquiry Approach to Online Discussions," *Philosophical Studies in Education* 50 (2019): 46–58.

[4] Tertullian, *De praescriptione haereticorum*, vii.

[5] Shazia K. Jan, Panos Vlachopoulos, and Mitch Parsell, "Social Network Analysis and Learning Communities in Higher Education Online Learning: A Systematic Literature Review," *Online Learning Journal* 23 (2019): 2.

[6] Holly Fiock, "Designing a Community of Inquiry in Online Courses," *International Review of Research in Open and Distributed Learning* 21 (2020): 135.

[7] Daniel R. Smith and David F. Ayers, "Culturally Responsive Pedagogy and Online Learning: Implications for the Globalized Community College," *Community College Journal of Research and Practice* 30 (2006): 401–15.

[8] Melinda Thompson and Meri MacLeod, "To the Ends of the Earth: Cultural Considerations for Global Online Theological Education," *Theological Education* 49 (2015): 113–25.

[9] I highly recommend Stephen D. Lowe and Mary E. Lowe, *Ecologies of Faith in a Digital Age: Spiritual Growth Through Online Education* (Downers Grove, IL: IVP Academic, 2018).

[10] I'm grateful to Timothy Paul Westbrook, "Global Contexts for Learning: Exploring the Relationship Between Low-Context Online Learning and High-Context Learners," *Christian Higher Education* 13 (2014): 281–94, for first connecting incarnation to online theological education for me.

[11] Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*, 2nd ed. (Grand Rapids: Baker Academic, 2003), 16

[12] D. Randy Garrison and Martha Cleveland-Innes, "Facilitating Cognitive Presence in Online Learning: Interaction Is Not Enough," *American Journal of Distance Education* 19 (2005): 133–48.

MELINDA THOMPSON is spending her sabbatical this fall finishing a coauthored book on hermeneutics for the church.

DANIEL SCHOLARSHIP: A NEW TIDE TOWARD THEOLOGICAL INTERPRETATION

WENDY L. WIDDER | BETHEL SEMINARY

For most of the twentieth century, the book of Daniel was a flashpoint of the fundamentalist-modernist controversy over the Bible. Issues of authorship, date, genre, and historicity were hashed and rehashed until the book was little more than the misshapen product of a confused historian. By the end of the century, the conservative/traditionalist interpretation of the book remained largely unchanged, but many liberal, historical-critical scholars[1] found themselves "in the barren lands of exegetical minutiae."[2] In the last two decades, to borrow the metaphor of Richard S. Briggs, the tide of theological interpretation of Scripture has rushed back in—a "new yet old phenomenon" in biblical scholarship.[3]

THE MEANING OF THE TEXT: INTERTEXTUALITY AND BIBLICAL THEOLOGY

One wave of theological interpretation is found in intertextual studies, a longstanding interest in Daniel scholarship. Matthew Seufert examines the issue behind Daniel's refusal to eat the king's food (Dan 1) and sees in it an allusion to Exodus 15–16 (Israel's first water-and-food test in the wilderness), signifying that Daniel's abstention includes "both a ritual concern attending the exiles and a statement from Daniel that Yahweh is his only provider."[4] Joshua Philpot revisits the textual relationship between Daniel and Joseph, noting that both were dreamers and prophets living "on the cusp of a new exodus."[5] He contends that together they represent an "escalation within the redemptive historical outline of the Hebrew canon ... paving the way for a new redemptive act of God."[6] The text of Daniel 6 has occasioned consideration of its relationship to motifs in the book of Esther (e.g., court contest; bowing to statue/person; sleepless king; banqueting; royal officers' conspiracy) and metaphors (e.g., "teeth") in the book of Psalms.[7] In Daniel 9 scholarship, a handful of recent works propose that a way out of the notoriously difficult interpretation of Daniel's seventy weeks (Dan 9:24–27)[8] might be found in the chapter's incorporation of Levitical and Jubilee themes by providing theological coherence to the chapter as a whole.[9]

Jordan M. Scheetz tackles intertextuality in the book as a whole—specifically what he calls "canonical intertextuality," a process whereby "texts exegete one another through their order and overall placement together, giving a big picture that would not have been possible if textual units had been left by themselves."[10] His analysis encompasses how the two halves of Daniel relate to each other and considers Daniel's place in the OT and NT. In the related discipline of biblical theology, James M. Hamilton considers the book's structure and contribution to the message of the Bible in his "evangelical and canonical biblical theology of Daniel."[11]

THE FUNCTION OF THE TEXT: ACCOMMODATION AND RESISTANCE

A second wave of theological interpretation—political theology—has its origins in the late-twentieth-century scholarship of those who view the final form of the book as the product of the Maccabean era[12] and have used a variety of "literary, ideological, post-structural and post-colonial analytical tools"[13] to shed light on the book's genre

While conservative/ traditionalist and historical-critical scholars may still work from vastly different assumptions, the return to theological interpretation of Daniel is a welcome trend.

and function. Amy C. Merrill Willis credits two twentieth-century studies with setting the course for contemporary discussion on chapters 1–6.[14] Both assessed the narratives as optimistic portrayals of diaspora Jews maintaining their ethnic and religious identity and even flourishing in foreign environments.

Twenty-first-century scholars moved away from this optimism and began reading the stories as resistance literature against "the pervasive, threatening and dehumanizing work of empire."[15] Anathea E. Portier-Young argues that Daniel includes both kinds of reading, and one goal of its two genres (narrative and apocalyptic) and languages (Hebrew and Aramaic) is "to move [the] audience from a posture of partial accommodation and collaboration to one of total rejection of Seleucid hegemony and domination."[16] Carol A. Newsom explores how these discourses "both of imperial power and of the subordinated peoples [are] worked out in relation to one another"[17] and calls the different perspectives in the book "a conversation about the nature and relationship

of human and divine political power, a conversation that remains as timely as it is unresolved."[18]

The four-kingdom schema in the book of Daniel (Dan 2, 7) also has generated both ancient and modern discussions about political theology. Brennan Breed calls the schema "a common tool for explaining and making sense of history" and explores its use over the past 2,500 years as both "support for the empire and a critique of the empire, depending on the social location and interests of the interpreter."[19]

A REFRESHING RETURN

Whatever a scholar's view on the debated issues in the book of Daniel—its author, date, composition, social setting, historicity, and so on—there is much to appreciate in recent contributions to the field. While conservative/traditionalist and historical-critical scholars may still work from vastly different assumptions about the book, the return to theological interpretation of Daniel is a welcome trend. This new yet old "pursuit of that perennially much more interesting topic: what the text really says" offers refreshing waters for those who never stopped caring about the book's theology.[20] D

[1] These categories are from Amy C. Merrill Willis, "A Reversal of Fortunes: Daniel among the Scholars," *CurBR* 16.2 (2018): 109. Although simplistic and a potential cause for debate, such labels can be helpful ... as far as they go.

[2] Richard S. Briggs, "The Eclipse of Daniel's Narrative: The Limits of Historical Knowledge in the Theological Reading of Daniel," *SJT* 70.3 (2017): 264.

[3] Briggs, "Eclipse," 264.

[4] Michael Seufert, "Refusing the King's Portion: A Reexamination of Daniel's Dietary Reaction in Daniel 1," *JSOT* 43.4 (2019), 644.

[5] Joshua M. Philpot, "Was Joseph a Type of Daniel? Typological Correspondence in Genesis 37–50 and Daniel 1–6," *JETS* 61.4 (2018): 685. See also Wendy L. Widder, "The Court Stories of Joseph (Gen 41) and Daniel (Dan 2) in Canonical Context: A Theological Paradigm for God's Work among the Nations," *OTE* 27.3 (2014): 1112–28.

[6] Philpot, "Was Joseph a Type?," 681, 696.

[7] Matthew Michael, "Daniel at the Beauty Pageant and Esther in the Lion's Den: Literary Intertextuality and Shared Motifs between the Books of Daniel and Esther," *OTE* 29.1 (2016): 116–32; H. J. M. van Deventer, "Literary Lions with Real Bite: Re-examining the Intertextual Rhetoric in Daniel 6," *OTE* 28.3 (2015): 832–46. Van Deventer also explores "Suffering, Psalms and Allusion in Daniel 9" in *OTE* 25.1 (2012): 207–26.

[8] J.M. Montgomery famously called scholarship on this passage "the dismal swamp of OT criticism" on account of the nonconsesus despite voluminous research; see his *A Critical and Exegetical Commentary on the Book of Daniel*, ICC (New York: Scribner's Sons, 1927), 400.

[9] See Dean R. Ulrich, "The Need for More Attention to Jubilee in Daniel 9:24–27," *BBR* 26.4 (2016): 481–500; *The Antiochene Crisis and Jubilee Theology in Daniel's Seventy Sevens*, OTS 66 (Leiden: Brill, 2015); Wendy L. Widder, *Daniel*, SOGBC (Grand Rapids: Zondervan, 2016), 195–205; G. Geoffrey Harper, "The Theological and Exegetical Significance of Leviticus as Intertext in Daniel 9," *JESOT* 4.1 (2015): 39–61.

[10] Jordan M. Scheetz, *The Concept of Canonical Intertextuality and the Book of Daniel* (Eugene, OR: Pickwick, 2011), 34.

[11] James M. Hamilton, Jr., *With the Clouds of Heaven: The Book of Daniel in Biblical Theology*, NSBT 32 (Nottingham: Apollos, 2014), 21.

[12] This is the so-called late date for authorship—i.e., the book was written by anonymous Palestinian Jew during the oppression under Antiochus IV Epiphanes in the second century BC. The "early date" view is that Daniel wrote the book in the sixth century during Babylonian exile. For a good overview of the issues, see Ernest C. Lucas, *Daniel*, ApOTC 20 (Downers Grove, IL: IVP Academic, 2002), 306–16. Many scholars have concluded that resolving the question of date/authorship is not essential to understanding the message of the book.

[13] Willis, "Reversal," 123.

[14] The studies noted by Willis ("Reversal," 112) are: W. Lee Humphreys, "A Lifestyle for Diaspora: A Study of the Tales of Esther and Daniel," *JBL* 92 (1973): 211–23; Lawrence Wills, *The Jew in the Court of the Foreign King: Ancient Jewish Court Legends* (Minneapolis: Fortress, 1990).

[15] Willis, "Reversal," 113. Resistance readings grew out of Daniel L. Smith-Christopher's "Daniel" in *NIB*, ed. Leander E. Keck (Nashville: Abingdon, 1996), 7:17–152; "Prayers and Dreams: Power and Diaspora Identities in the Social Setting of the Daniel Tales," in John J. Collins and Peter W. Flint, *The Book of Daniel: Composition and Reception,* VTSup 83.1 (Boston: Brill, 2001), 266–90.

[16] Anathea E. Portier-Young, *Apocalypse Against Empire: Theologies of Resistance in Early Judaism* (Grand Rapids: Eerdmans, 2011), 277; "Languages of Identity and Obligation: Daniel as a Bilingual Book," *VT* 60 (2010): 98–115.

[17] Carol A. Newsom with Brennan W. Breed, *Daniel*, OTL (Louisville: Westminster John Knox, 2014), 16. In another recent study of the Daniel narratives, Tawny L. Holm says the book's primary purpose was entertainment; she also explores Egyptian literary influence in the book *Of Courtiers and Kings: The Biblical Daniel Narratives and Ancient Story-Collections*, EANEC (Winona Lake, IN: Eisenbrauns, 2013).

[18] Carol A. Newsom, "Political Theology in the Book of Daniel: An Internal Debate," *RevExp* 109 (2012): 567.

[19] Brennan W. Breed, "Daniel's Four Kingdoms Schema: A History of Re-writing World History," *Int* 71.2 (2017): 179, 185. The history of the book of Daniel's reception is a key component of Newsom's *Daniel,* one of the more notable commentaries from the past decade. Breed authored this component and sought to answer the question "What can the book of Daniel do?" rather than "What has the book of Daniel meant?"—and what has it done in the history of its interpretation as various groups have used the texts to support numerous political claims; see Newsom, *Daniel,* 32.

[20] Briggs, "Eclipse," 277.

WENDY L. WIDDER is presently working on the Psalms of Ascent.

AVOID THEOLOGICAL TRIBALISM: READ BROADLY

TREMPER LONGMAN III | WESTMONT COLLEGE

The Bible is the word of God, and therefore, as the Chicago Statement on Inerrancy puts it, "is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses." However, it is important, particularly for the teachers of the church, to remember that while the Bible is inerrant, our interpretations are not; they are always open to critique and discussion.

Fortunately, the Bible is clear on matters that are essential to faith. Hear what the Westminster Confession of Faith has to say about the perspicuity of Scripture:

> All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

In short, we can be confident that what is necessary for us to have a relationship with God is clear, while also admitting that many topics are "not alike plain in themselves." No wonder we have differences of opinion on important but not essential topics. Are the days of Genesis really twenty-four hour days? Is evolution compatible with the biblical account of creation? What does the Bible say about women's ordination? We could go on and on.

As pastors and scholars who want to understand the Bible's message as best we can, we have to work hard to address difficult biblical issues. As we do, we should expose ourselves to a broad range of opinions, not just reading or listening to those who are like us or who already agree with us.

For me that means if I, who think the Song is an anthology of love poems, am working on a chapter from the Song of Songs, then I should read higher critics (Pope), feminists (Exum), postmodern interpreters (Landy), scholars who treat the Song as if it's a drama with three characters (Provan), and so on. Reading different voices may not change my mind on my basic perspective, but it always deepens my understanding.

Of course, it is a lot easier to read and be influenced by those who share our opinion, but it's less challenging and serves to simply reaffirm what we already believe. We can easily fall into a dangerous tribalism. We write for, read, listen to, and study only or predominantly those who are in our "tribe."

Let me recount a conversation I had a few years ago with a theologian friend. We hadn't seen each other for a while, so we engaged in small talk until he launched into a long diatribe about a book written by a former student and colleague of mine. He was raising his voice as he registered his complaints about what my friend said about Scripture, accusing him of heresy. At a certain point, triggered by something he said, I asked, "Have you actually read the book?" He responded angrily, "No! I would never read a book like that. I only read books where I agree with the author!" When I challenged his ability to criticize a book he hadn't read, he said all he needed was for others to tell him, and that was a sufficient basis to judge.

Later I learned from someone close to him that selective reading was his general practice. Again, let me emphasize that this person is an influential thinker who has very opinionated views on a whole host of matters and frequently attacks, rather than reading and learning from, those who come to different conclusions on issues like predestination, ordination of women, the Bible and evolution, and other hot topics among evangelicals. Unfortunately, I know he is not alone in his narrow research habits.

The bottom line is that we need to avoid tribalism as well as the demonization of those with whom we disagree. Our research should be characterized by graceful and knowledgeable interaction with others. D

TREMPER LONGMAN III is currently writing a commentary on Revelation and a three-volume work on the Old Testament as literature, as history, and as theology.

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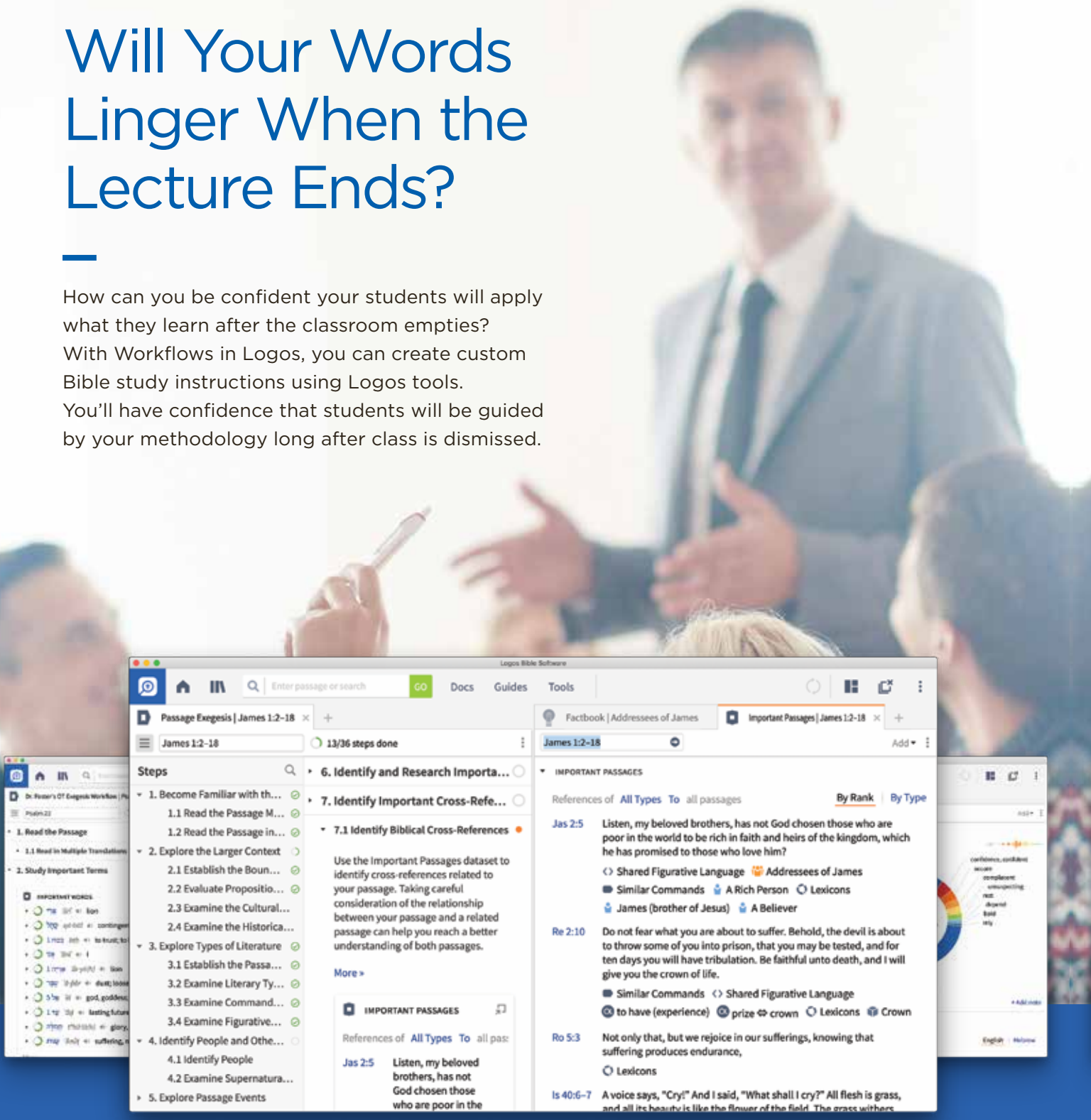

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I Don't Know How I Learned Anything

MARK WARD | LEXHAM PRESS

Young people don't always have the capacity to receive what they're offered in school, they can't remember all they do receive, and they don't necessarily "understand" simply because they choose letters A, B, C, and D in the right proportions on tests. I've come to think that education is a complete mystery. I don't know how I learned anything.

Except a few things. There are certain important, discrete ideas whose origin I can specifically recall from my school years. And a disproportionate number of these came from Dr. Randy Leedy, of BibleWorks Greek New Testament diagrams fame.

It's uncanny to me how certain little comments grew into full trees in my later intellectual and spiritual life.

It's uncanny to me how certain little comments Dr. Leedy dropped in class—comments about Κοινή Greek, about textual criticism, about philosophy of language—grew into full trees in my later intellectual and spiritual life. And the seed metaphor is exactly right; Dr. Leedy's ideas were generative. One of them in particular, from an offhand comment about the relationship between textual criticism and Bible translation, has produced literally years of productive work for me—work that has (I think and hope) done good for the church Leedy so loves.

Dr. Leedy was at the same time my most emotional and most analytical teacher. I have reason to believe he thought of himself as only the latter—and, indeed, I consider him to be the most detail-oriented person in this present world. But then there was that time he threw an eraser at a sleepy student (!), and I saw the feeling in his face: he wasn't sinfully angry; he was righteously indignant, shocked that anyone could possibly fall asleep when something as exciting and crucial as *God's word in Greek* was the topic of discussion.

Dr. Leedy dropped many comments about how busy he was, and he did have a large class load. But his love for his students and for the truth, combined with that love for detail, somehow produced unbelievably massive emails to his classes. He spent himself for us. I think, actually, that's how I managed to learn something. D

MARK WARD is investing a lot of his free time during the COVID-19 lockdown producing YouTube videos about the ways language change has affected contemporary readers' ability to understand the King James Version.

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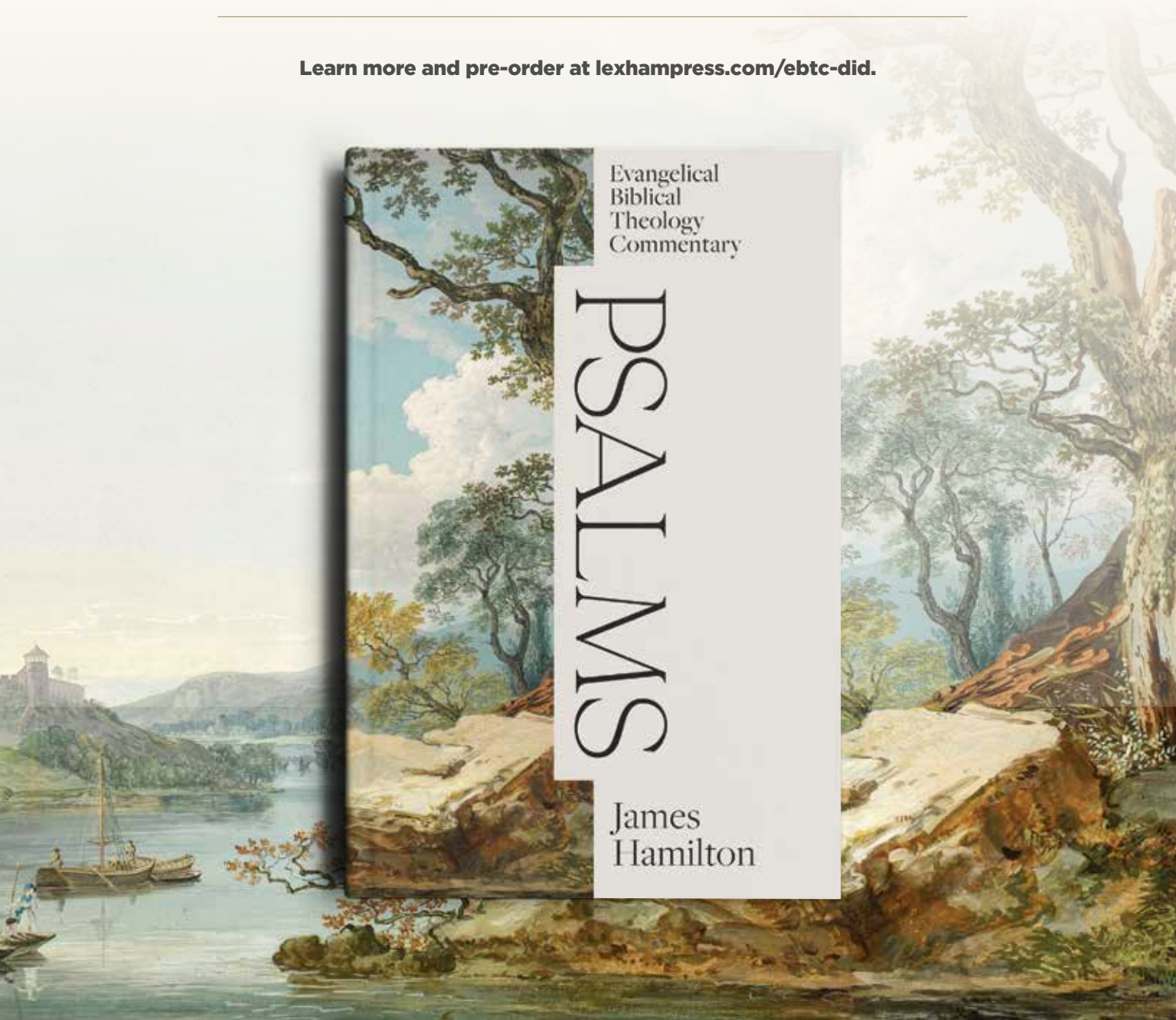

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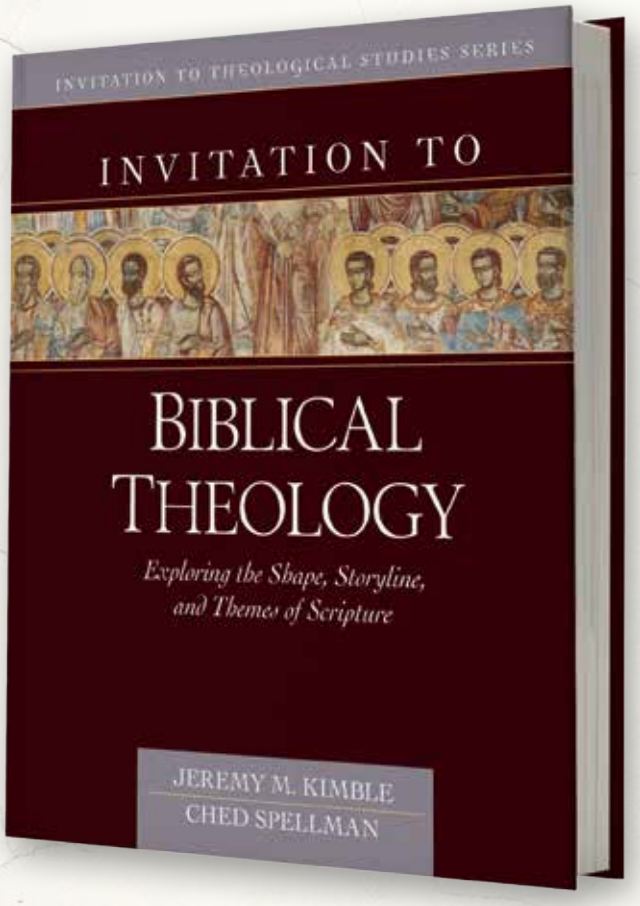

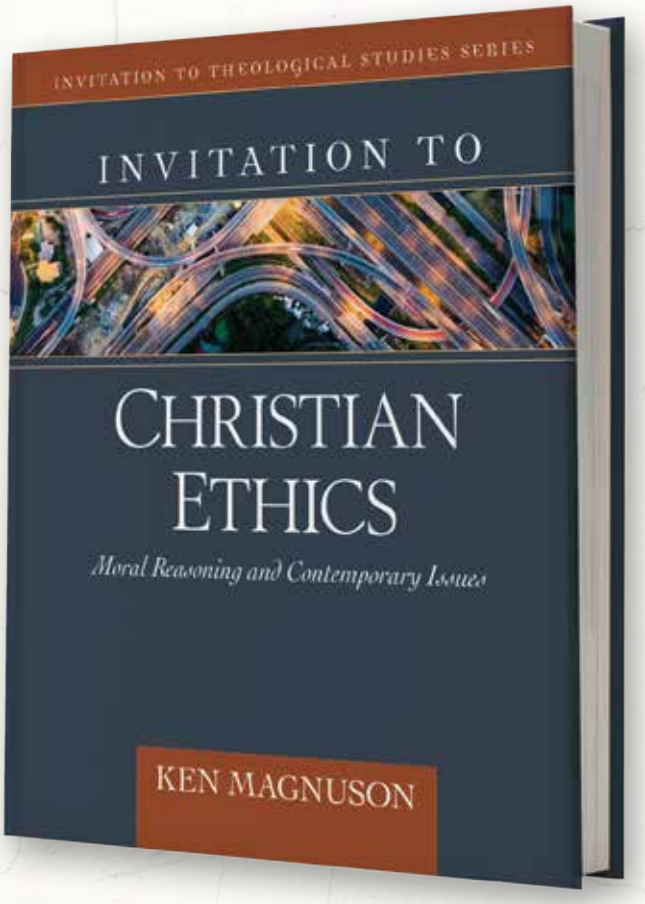

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