

## Pastor as Theologian in the Context of the Mission of the Church

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**Keep a close watch on yourself and on the teaching. Persist in this,  
for by so doing you will save both yourself and your hearers (1 Timothy 4:16)**

### Introduction

In this paper, I argue that the call to ministry requires that a pastor function as a theologian to do his work of the word and prayer properly.<sup>1</sup> Given that his work is defined by the mission of the church, then we should do two main things: clarify that mission and consider the pastor's work within it.

### I. The context of pastor as theologian is the mission of the church

It may come as a surprise to state upfront and pointedly that the mission of the church is *not* evangelism. Much will be missed if this fundamental building block is not properly understood. Instead, the church's mission is to *be disciples* to the glory of God. Everything else about the church of pastors and flocks flows from this foundation. Some essential support for this claim derives from the mission of the apostles and pastors.

#### A. On the mission of the apostles

Without question, the Great Commission of Matthew 28.16-20 is the *locus classicus* regarding the mission of the church. However, the major hurdle for applying this classic text to the church today is the fact that this mandate was given to the apostles (28.16). Similarly, the promise of a mission to the ends of the earth in Acts 1.8 was given to the apostles, and the Book of Acts records the *fulfillment* of what Jesus promised them. Fundamentally, therefore, it is a historical-redemptive fact that the mission of the church is a derivative of the mission of the apostles.<sup>2</sup> Briefly put, the mission of the church is the *obverse* of the mission of the apostles. Their mission was to go to the nations with gospel proclamation, that included, at the least and initially, teaching about baptism, the trinity, and commandment keeping; this is no small theology. Therefore, the mission of the church is to be disciples learning the gospel that is theologically rich and geared for holiness (by the commandments).

#### B. Now on the mission of pastors

In the context of Ephesians 4.11-16, we learn that Jesus gave pastors to the churches for three purposes (4.12): that pastors bring the saints to maturity as holy ones, that pastors do the ministerial work of the word, and that pastors build up the body in the faith. Thus, the text does

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<sup>1</sup> As the pastor's proper function, we might say that he is to be a theologian with a lower case t since he is not a professional academic or a professor in a graduate school of theology.

<sup>2</sup> Their work is foundational for the church not only in the giving of the canon to the church but also in the very formation of the church itself. My claim is that truths about the nature of their mission are presuppositional, so they ought to control our interpretation of texts that speak of witnessing and good deeds. This is worth noting here because those who think of evangelism in a presuppositional way may think, consciously or unconsciously, that any view that even begins to question the ultimacy of evangelism cannot possibly be true, and those who walk on this path cannot be genuine Christians. Similarly, those who think of doing good works in a presuppositional way, may think, consciously or unconsciously, that any view that subordinates matters of social justice to gospel proclamation cannot possibly be true, people on this path have yet to become fully surrendered and truly spiritual Christians. Presuppositions are not bad, but holding them uncritically is not good, and they need to be tested, carefully put in place, and wisely applied to avoid these extremes.

not tell us that pastors teach the flock to do the work of ministry.<sup>3</sup> To be sure, the church has a vital role in mutual upbuilding (4.16), but the focus of 4.12 is on the distinctive role of ministers in bringing believers to maturity in truth and love.<sup>4</sup> This deepens our grasp of making disciples and being disciples.<sup>5</sup> The mission of the church is defined in a structural way here: *to be disciples under pastoral ministry of the apostolic word (God's word now written) for maturity in holiness.*<sup>6</sup>

## II. The pastor's work is to teach theology by expository preaching

### A. On one hand, the pastor is to teach theology

The term "theology" is not a biblical word. As a compound of the words God (*theos*) and word (*logos*), it refers literally to the word or speech of God. Interestingly, it is God's speaking that brought the world into existence ("And God said," Gen. 1:3f.; Ps. 33:6) and by which He continues to uphold it (Heb. 1:3). Thus, the speech of God produced the created order and created things are His utterances that He maintains as a continual communication of His glorious wisdom and knowledge (Ps 19.1-6). This communication is there for us to share in His thoughts. He makes it possible that His image bearers (Gen. 1:27) joyfully think His thoughts after Him. But, due to the fall, we need a direct redemptive revelation from God in words persevered in writing; that we now have in the inspired Scriptures.

Therefore, a distinction can be made between primary and secondary senses of theology. Primarily, theology is God's self-revelation. It is not simply the study of His self-revelation. This is a fundamental Christian notion. In the purest sense, theology is God speaking in both revelatory act and revelatory word. The primary sense refers to a divine activity. Secondly, theology refers to the human activity of studying God's self-revelation. This breaks down into

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<sup>3</sup> This alternative rests on the following proposals: a) there is no grammatical or linguistic ground for linking the first two phrases into a single thought, b) yes, verses 7 and 16 indicate a role for all believers in the church, but this does not require the conclusion that the two phrases in 4.12 are a single unit and not coordinate, and c) completion of the body is not adding more stones (evangelism), but building up the body (v. 16); nor is it building up for social justice ministry. Instead, it is building up in faith, knowledge, doctrine, and love. All believers have a role in the building up of the body, but the focus of 4.12 is on the distinctive role of ministers in bringing all believers to maturity in truth and mutual love (4.11; 3.5; 2.20; 4.20) in keeping with why pastor-teachers are given to the church per verse 11.

<sup>4</sup> Cf. *Novum Testamentum* XLVII, 1, 26-46, "Whose Ministry? A Re-Appraisal of Ephesians 4.12" by S. Page. The obverse of this work of pastors is the work of the church receiving pastoral care rooted in the word that was given by the apostles in their testimony and witness to Christ that He promised, commissioned, and empowered by the gift of the Spirit.

<sup>5</sup> This accords with DeYoung and Gilbert, but with qualification: "The mission of the church [is] ...proclamation, witness, and disciple making (which includes teaching everything that Jesus commanded)," *What is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission*, (Wheaton: Crossway, 2011), 233. The qualification, which harmonizes with the overall thrust of these authors, is simply that we need to accent being disciples as the mission of the church per the Great Commission. From the introduction to Christ and throughout the Christian life, Christ is "learned" (Eph 4.20); saved sinners come, learn and submit to His authority (Mat 11.28-30). That is how one becomes a Christian and how one continues as a Christian.

<sup>6</sup> Be holy as God is holy. Perfection is the goal. The number one tennis player in the world goes on an interview and says, "My goal is to improve my game." He seems to be flawless and that does not reduce the goal. Striving for perfection (even though we fail and cannot attain it) continues. How much more should this be the case of being disciples for holiness. A huge part of doing involves choosing the better place, like Mary at the feet of Christ listening to His teaching (Lk 10.38-42). Moreover, Pastor-theologian is surely a misconceived title if he does not pursue holiness in himself in order to teach the the whole counsel of God (theology, the patter of sound words) to the church for holiness unto the glory of God. Thus, as Warfield puts it, aptness to teach does not make a minister; nor is it his primary qualification. It is only one of a long list of requirements which Paul lays down as necessary to meet in him who aspires to this high office. And all the rest concern, not his intellectual, but his spiritual fitness...above being learned, a minister must be godly (*Shorter Writings*, I, 411-412).

general and special theology, the study of God's speech in creation and the study of God's speech in the redemptive words of Scripture.<sup>7</sup>

To get this notion of theology into perspective we can picture a loaf of sliced bread. Each slice represents a discipline of study, a branch of science such as geology, biology, astronomy, chemistry, cementology (study of the placement of concrete to make sidewalks and roads), “musicology” (study of sound vibrations), philosophy, and so forth. By reference to the loaf of bread, we should be able to identify the sense in which all these disciplines, all the sciences are theology. They are all theology because they all study God's self-revelation. They all study God's speech (*theologia*). The entire loaf is theology that pictures the fact that all interpretation of the world is reinterpretation because in whatever we do or study, we confront God's voice.<sup>8</sup>

For perspective, if we ask, "how can theology be one slice and the whole loaf at the same time?" The answer is found in the distinction between the primary and secondary senses of theology; primarily theology is the speech of God and secondarily, it is the study of God's speech. On the level of human activity (studying the speech of God), we give due priority to Scriptural theology when we refer to it as the queen of the sciences despite the fact that all the sciences are essentially theological. Two reasons support the claim that Scriptural theology is the queen of the sciences.

1) First, Scriptural theology is the queen of the sciences because God's self-revelation in the created order is indirect, whereas, His speech in Scripture is direct; it is communicated through human words and preserved in writing by divine inspiration.

2) Also, God's written self-revelation is redemptive and restorative (Ps 19.7-12) and thus equips man to do all the sciences with the right standard, motive, and goal, the essentials of a good act and righteous living. This gives a special priority to the sixty-six books of the written canon and thus to theology in the narrow sense as the study of the Bible.

Therefore, the preaching of the word (1 Tim 4.1) inescapably (shall we add wonderfully) is the preaching of theology because it is the preaching of God's self-revealing speech. Furthermore, viewing the ministry of the pastor in this way is a guide to how he must do his work. He will address all the principles that are required in all human endeavor in all the sciences because as Van Til puts it, “there is nothing in this universe on which human beings can have full and true information unless they take the Bible into account” and in studying the anatomy of a snake, “if one goes only to the laboratory and not also to the Bible one will not have a full or even true interpretation of the snake.”<sup>9</sup> So, he says, if a philosopher or scientist rejects or even

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<sup>7</sup> Note the following chart on the twofold nature of theology:

PRIMARY SENSE	SECONDARY SENSE
Divine Act	Human Act
God speaking	Study of God's speech
God speaking in creation	Study of God's speech in creation
God speaking in Scripture	Study of God's speech in Scripture
The word of God	A word about the word of God

<sup>8</sup> This gives ground for assurance in the human quest for truth, as Van Til states: “When on the created level of existence man thinks God's thoughts after him, that is, when man thinks in self-conscious submission to the voluntary revelation of the self-sufficient God, he has therewith the only possible ground of certainty for his knowledge. When man thinks thus he thinks as a covenant creature should wish to think. That is to say, man normally thinks in analogical fashion. He knows that his own interpretation of nature must therefore be a re-interpretation of what is already fully interpreted by God,” *Infallible Word*, 278.

<sup>9</sup> *Christian Apologetics*, 1976, 2.

ignores the information “of a most fundamental character about all the facts and principles with which philosophy and science deal,” then he will “falsify the picture” he gives of his field of endeavor.<sup>10</sup> Giving insight into this information from Scripture that is of “a most fundamental character” is an important part of a pastor’s teaching of theology.<sup>11</sup>

B. On the other hand, the pastor is to teach theology by expository preaching

At first brush, the idea of the expository preaching of theology may sound contradictory, overly topical, and even impossible, because of the preeminence of systematic theology among the theological loci, and the concern to preserve *sola scriptura* by avoiding a dogmatic hermeneutical circle. These two issues alone are sufficient to make every pastor question his sufficiency for doing his theological work, but he bravely plunges into this ocean in humble

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<sup>10</sup> Ibid., 26. Notably, a great deal of discipling work is required to break down false notions of a sacred-secular mindset. For example, whether acknowledged or not, the one who takes up the game of tennis takes up a sacred task. Playing tennis is not secular in contrast to something sacred like reading Scripture. All the facts that a tennis player learns are indirect words of a message from God to His image bearer. These words share God’s thoughts with man so that man can think God’s thoughts after Him. This sharing is an invitation to fellowship with God (Ps 19). The world in which man plays is the kingdom of God (the field is the world where sons of the kingdom and sons of the evil one live, Mat 13.38) whether we are thinking of a country, city, or stadium. The principles of gravity, inertia, friction, and geometry that govern the activity of all participants are nuances of God’s wisdom. We grapple with God’s wisdom when we study the relationship of string tension to weather, court surface, and ball speed. How then can someone have wise-wisdom or true knowledge of tennis if they do not acknowledge God’s kingdom and speech? How can they know the game if they do not know (acknowledge what they know but suppress) that tennis is an expression of divine speech that calls to fellowship with God and obedience to Him? All the principles, details, and nuances of factuality that make up the game of tennis are words in a message from the Creator to His creatures. They are components of communication that are there for our understanding. If we do not receive the communication for what it is and use it in obedience to the Speaker, then we do not understand it; we lack true knowledge. In that case, we do not understand the game of tennis even if we have mastered it. The number one tennis player does remarkable things in the dark. This happens because though fallen he is still the image of God. Therefore, if there is true knowledge of tennis, then there will be enjoyment, and every bit of enjoyment will lead to thanksgiving to the triune God. Every marvel and every challenge will lead to a sense of awe at the wisdom of God and it will encourage praise to the God of such wisdom. Experiencing tennis (or biology, mechanical engineering, diaper changing, mashed potato mixing, cement finishing, and so forth) will mean experiencing an invitation from the Lord to fellowship with Him. The tennis player will acknowledge God’s voice and submit to His will while playing the game. He will seek to please the Lord in the attitude with which he plays and in the use to which he puts all his earnings. Controversially perhaps, he will not do his tennis work on Sunday unless he is assured by His risen Sabbath King that such work is fitting on His Sunday-Sabbath. Cf. “Epistemic Circularity, Christian Virtue, and Truth,” ETS, San Antonio, 2004, Richard A. Ostella, p. 4.

<sup>11</sup> Also, the mission of the church is the work of churches (church members) who fulfill their part within the discipling mission in two contexts: as the church gathered and scattered. 1) For the gathered church, the role is that of being disciples in the context of worship by diligent attention to prayer, reading of Scripture, singing, giving, preaching, and observing the sacraments. These acts of worship are good works. The goal is holiness as the Lord is holy, which serves the ultimate goal of glorifying God through the restoration of sinners in the image of God. This is the core mission of the church that drives pastor-theologians in their core work of the word and prayer. 2) For the church scattered, when the members are dispersed to their homes and workplaces, their mission work is to live holy lives that reflect pastoral instruction in holiness (Eph 4.12). This means that they are to go about doing good as Jesus did to glorify God by their good works (Mat 5.16). *The good works pie of holiness is a big pie with many slices about which pastoral theology must give guidance that is rooted in the text in its historical-redemptive context and appropriately applied.* Among the slices are works of mercy (doing social justice in a myriad of ways) and works of witness (spreading the gospel in a host of ways). Sharing the gospel with unbelievers for the good of all indiscriminately (the gospel offer is for all everywhere among all nations, but with discrimination (with wisdom and restraint not to throw pearls before swine) extends love to people regarding their greatest need. If we miss this point, then the hole in our understanding of the gospel may be that we are thinking that life consists in food, drink, and clothing for the body. Moreover, both as a local church and as individuals, by life and by lip, you are a light in the darkness. In this connection, your most important witness is the witness of a holy life displayed in good works guided by your learning of Scripture. Consider how spouses may be won by the silent testimony of a godly life (1 Pet 3.1), how wisdom toward outsiders manifests itself in gracious speech (Col 4.5-6), how your Christ honoring conduct and good deeds may lead Gentiles to receive the gospel offer in the day of God’s visitation (1 Pet 2.12), and how your partnership in the gospel with your pastor has the important context of abounding love, spiritual discernment, and knowledge for a fruitful life of righteousness by Christ Jesus to the praise and glory of God (Phil 1.5-11). Specifically how church members fulfill their mission must include hard work at work (to have a good reputation to those outside) and speech among outsiders that is godly (Col 4.6). Just think of going off to work in the marketplace. Are you going there to make disciples or to make a living by the pursuit of excellence in your work? The answer should be obvious, but just because many miss it, let me state it: *your work at work is to work*, to do your work unto the Lord, heartily, and in the pursuit of excellence. They will love God by loving their neighbors according to the fundamental patterns of the Ten Words in their true spirit and intent. So, Christians will not lie but speak truth with wisdom. They will do what they can to promote peace, court truth and justice, the authority structures of the fifth commandment, health and safety of the sixth, business ethics of the eighth, and so forth.

dependence on the One who called him. This I must do, he says to himself, if I am to love my blessed Lord Jesus by feeding His lambs.

1. So, first, to wrestle with teaching theology by expository preaching, consider the preeminence of systematic theology in Warfield's model.

Warfield presents a "graphic representation" of the relationship of various biblical studies to systematics.<sup>12</sup> For our purposes it will be helpful to only use part of his graph, conceive of it as a triangle and put the base, that represents systematic theology, on the top. The width of the base indicates its comprehensiveness and its uppermost position indicates its preeminence. The point at the bottom is exegesis that rises upward from specific texts through biblical theology<sup>13</sup> and historical theology, to systematics. The mention of the history of theological development reminds us that the doctrines revealed in the canon of Scripture have attained their post-apostolic intellectual realization and definition in a "slow but ever advancing process."<sup>14</sup> Since theology is the "crown and head"<sup>15</sup> of the various disciplines that are "subsidiary to it,"<sup>16</sup> we may summarize by saying that in Warfield's model, exegesis, biblical theology, and historical theology have priority so that systematic theology may have the preeminence. In a word, it is systematic theology that furnishes a coherent understanding of the whole counsel of God regarding the gospel of God's saving grace (Acts 20.24-28). That wholeness is the content of the pastor's preaching that goes beyond the logical arrangement of truths because his goal is "to move men to love God, to choose their portion with the Savior of their souls."<sup>17</sup> Importantly, for this work, he needs to be a theologian, a man who has a full, rich, and deep religious experience of the great doctrines with which he deals; he need to be living close to his God, to be resting always on the bosom of his Redeemer."<sup>18</sup>

However, lurking here is the concern that though exegesis of the text in its historical-redemptive context has priority, how do we avoid unbridled topical preaching that loses its handle on the text because of the preeminence of systematic theology that, after all, is loaded with post-apostolic doctrinal formulations like the Trinity. How do we proclaim the whole counsel of God and call people to discipleship under the authority of the triune God (Mat 28.19-20), when neither the term, trinity, nor the doctrine as such, occur in the Great Commission? This brings us to Muller's model of hermeneutical linearity.

2. The linearity of hermeneutics in Muller's model

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<sup>12</sup> *Studies in Theology*, 74.

<sup>13</sup> *Ibid.*, 66. The connection to biblical theology speaks to the sometimes difficult but important way that a pastor, even as theologian, does the work of an evangelist is by preaching the gospel at funerals. And as Carson emphasizes (*Gagging of God*, 496-505), evangelistic preaching must "nail down the turning points in redemption history," as Paul's example shows (Acts 17.16-31). Thus, he states that though most evangelistic efforts are systematic theology based, we must give primacy to biblical theology for otherwise the good news of Jesus Christ is "virtually incoherent"; it must be "securely set into a biblical worldview" by tracing out the Bible's own plot-line. So, he concludes: "In other words, sequence, history, the passage of time-these are foundational to biblical theology, and relatively minor in systematic theology. I am suggesting, then, that a world both biblically illiterate and sold out to philosophical pluralism demands that our proclamation of at the gospel be a subset of biblical theology" (502). In a sense, Carson's point raises the same concerns cited above about expository preaching.

<sup>14</sup> *Ibid.*, 75.

<sup>15</sup> *Ibid.*, 64.

<sup>16</sup> *Ibid.*, 71.

<sup>17</sup> *Ibid.*, 86.

<sup>18</sup> *Ibid.*, 86-87.

A somewhat testy exchange between John Frame and Richard Muller about Muller's book, *The Study of Theology*<sup>19</sup> provides us with some helpful summary insights into Muller's hermeneutical model.<sup>20</sup> Muller expresses two concerns near the end of his reply. First, he is concerned that "our churchly theological language must 'serve the truth of Scripture' rather than the truth of Scripture serving our postbiblical theological terminology."<sup>21</sup> This is the circularity that he opposes. He calls it "Retrogressive argumentation" that "short-circuits the process and blinds the interpreter to the logic as well as to the history of the doctrinal conclusion."<sup>22</sup> For example, the doctrine of the Trinity is historically postcanonical; therefore, the exegete must not so take the postcanonical formulation for granted "that it is pressed into the text as if it were grammatically, linguistically and historically present in its final dogmatic form" for as the orthodox of the seventeenth century knew, "if an exegete or theologian begins with a dogmatic conclusion and reads it back into the text, false or improper conclusions can easily be imposed on texts" then the interpreter is blocked "from weighing, clarifying, and when necessary, critiquing his presuppositions," which means that the interpreter is allowed "to govern the meaning of the text from the perspective of his own relation to it."<sup>23</sup>

Muller recognizes our presence in a hermeneutical circle and he acknowledges that we will use John 1 to argue the doctrine of the Trinity (a doctrine that as such is not present there), but the reality of our confessionally ingrained presuppositions, he says, "cannot be taken as license to read history backward and ignore the process of interpretation by which doctrines (even true doctrines) develop" for if we ignore this development we are in danger of assuming that the interpreter "has direct access, apart from the text, to the mind of God."<sup>24</sup> Conscious work with the linear development of post-canonical doctrines is therefore vital, per Muller, to preserve the Protestant and Reformed doctrine of *sola scriptura*: "A hermeneutical circle that overturns the linearity of salvation-history and of the development of Christian doctrine by imposing its presuppositions on texts will never be able to find an authoritative point of departure."<sup>25</sup> In the end, Muller defends the circular priority of Scripture over church history "in a context where the authority of Scripture is prior to that of the church, and the authority of both Scripture and ecumenical creeds is prior to the whims of the individual exegete."<sup>26</sup>

Finally, Muller has a second concern that reinforces the importance of the historic creeds and confessions, shall I say, as radically important study guides that enable the church to test and improve its confession that it seeks to root deeply in the authority of the written word of God. He says, "I am also profoundly concerned that Christian teachers [let's add: pastors teaching

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<sup>19</sup> The full title is *The Study of Theology: From Biblical Interpretation to Contemporary Formulation* (Zondervan, 1991).

<sup>20</sup> The exchange can be found in Frame's article, "Muller on Theology," *WTJ* 56, No. 1 (1994) 133-151 and Muller's reply, "The Study of Theology Revisited: A Response to John Frame," *WTJ* 56, No. 2 (1994) 409-417.

<sup>21</sup> *Response*, 417.

<sup>22</sup> *Ibid.*, 415.

<sup>23</sup> *Ibid.*, 414.

<sup>24</sup> *Ibid.*, 412.

<sup>25</sup> *Ibid.*, 411.

<sup>26</sup> *Ibid.*

theology by expository preaching] maintain the primacy of Scripture without losing sight of the genuine but subordinate value of churchly creeds, confessions, and theological systems.”<sup>27</sup>

### 3. This brings us to the way forward in teaching theology by expository preaching

Granting the danger of oversimplification (and getting all the good we can from Warfield and Muller), let me suggest a way forward for the pastor who inescapably preaches theology (good or bad theology) as he handles the text of Scripture. In a word, he must work from the theology implicit in the text (in the body of the sermon) to the theology explicit in post-apostolic formulations (in the conclusion of the sermon).

So how does this work? Believing that the Scriptures are the written speech of God, and thus *theologia*, the pastor will take the church on a journey back to the text to carefully follow the argument of a book as it unfolds paragraph by paragraph in its own setting, context, and vocabulary. He will do so to consciously bring with him his prior grasp of the whole counsel of God to help him understand the text, but also to be tested by the nuances unfolding before him. He will take the church on this journey by a map, a sermon outline that arises from the text.

What then might be said about the trinity? Although it is not discussed in John 1 (or in any text where it is present implicitly), and although it is not the subject of discussion in the textual unit, the full doctrine of the Trinity may be treated in the sermon application where the pastor-theologian may cite other texts that show that God is one, the Father is God, the Son is God, and the Holy Spirit is God. He will be selective in the choice of texts that aid clarity and have the fewest contextual difficulties of their own (lest the sermon become topical under the umbrella of exposition; an ever present danger). Accordingly, in touch with the history of doctrine and the work of the Spirit in the church over the centuries, he may then move from the body of his sermon to draw out implications regarding the historic Christian formulation that God is one in essence and three in personality.<sup>28</sup> On Christ and His incarnation (Jn 1.14), he may explain what the text implies by reference to the classic statement that the redeemer of God’s elect is both God and man with two natures and we must neither divide the person nor confound the natures. His goal is to do justice to this text in its context and show thereby what it contributes to the postcanonical doctrine of the trinity, the part it gives regarding the whole that we mean by trinitarianism. What he does not want to miss are applications and implications that arise specifically from the nuances of the text before him.

Thus, the linear and circular approaches compliment one another. Part of the application and relevance of John 1 for believers today therefore is to call them to fall down before the majesty of God who by His self-revelation can be known truly, but as the prologue to John shows, who cannot be known exhaustively. Jesus is the Word who was with God and was God in distinction from God, and who remaining God became God incarnate to be the light and life of men. Thus as Christ is preached per these details of the text, so is the Trinity by good and necessary consequence. Then, in the same breath, the listener is summoned to be a disciple under the authority of the triune God, now known from Matthew 28.19-20, as Father, Son and Holy Spirit. Therefore, in this way, given the mission of the church to be disciples of God the Son incarnate for holiness to the glory of the triune God, pastor-theologians love the Lord Jesus by teaching theology to His sheep through expository preaching.

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<sup>27</sup> *Ibid.*, 417.

<sup>28</sup> Citing the creeds may be done to summarize all the texts that lead to the postcanonical formulation, perhaps, to avoid listing many passages in the conclusion that cannot be treated in their own context properly, and to avoid topical preaching in the guise of expository preaching.