As a result, he affirms twofold eudaimonia; one accords with the exercise of the rational faculty, the other—the highest one—is the gift of reconciliation with God through Christ’s redemption. In so doing, he deems virtues and the exercise of them as essential components in Christian piety.


This thesis is a study of the puzzling location of Leviticus 27. Many modern scholars consider Leviticus 27 to be an independent appendix to the book of Leviticus, but some believe it is part of a larger unit in the book.

The literary structure of Leviticus 27 suggests that in this chapter God instructs Israel to do according to what you say or vow, and according to what I say by giving me what belongs to me. The macrostructure of Leviticus shows the literary cohesive unity of chapters 25-27. The “Sinai peroration” in Leviticus 25-27 emphasizes that Leviticus should be read in the context of the Sinai covenant. The blessings and curses in Leviticus 26, a treaty form of the ancient Near East, calls on Israel to make a decision or to “sign” the covenant. Prior to Israel making that decision, Leviticus 27, warning them not to “sign” the covenant without due consideration, functions as an exhortation to Israel to be sincere and faithful in their response to the covenant calling outlined in previous chapters. Therefore, rather than being an appendix, Leviticus 27 is fittingly placed at the end of Leviticus as an integral part of the entire book.


Charles Van Engen’s theory of contextualization seeks scriptural support in the biblical covenant for knowing God in context. This theory conjoins two streams of missiological thought: contextualization theory and the relationship of covenant and mission. Borrowing from Harvie Conn and others, Van Engen endeavors to build his theory of contextualization on the covenantal relationship of God with His people. The biblical covenant, he believes, is the way to solve the problem of the misfit of the gospel in human cultures.

Van Engen, however, is unsuccessful in avoiding the complexities of covenant theology. Using hermeneutical circles and the relation of kainos (continuity) and neos (discontinuity), he argues how the contextual knowledge of God in New Testament situations resembles the contextual knowledge of God and progressive revelation in Old Testament covenantal administrations.

Van Engen raises many important issues for contextualization. His hermeneutical method and his view of Scripture and revelation, however, are questionable. Furthermore, his theory is inconsistent with a Reformed view of the covenant. Though the biblical covenant has implications for missions, contrary to Van Engen, it cannot be used in missiology to support theories of contextu-
alization. These two streams of missiological thought must be allowed to flow in separate directions.

*Preaching Creation, Fall, Redemption, Consummation: Shaping Sermons by Biblical Drama* by Ryan Faber, under the supervision of John Rottman, Carl Bosma, and Howard Vanderwell. Pp. v + 112.

This thesis offers a method by which preachers can shape sermons by the biblical drama of creation-fall-redemption-consummation, thereby best assisting their listeners in adopting that drama as the basic narrative out of which they live.

Chapter 1 establishes the theological rationale for narrative preaching. Human beings are beings who live by and out of narrative. The basic narrative by and out of which Christians live is the biblical drama. A narrative sermon form shaped by the biblical drama best serves preaching that aims to assist its listeners in adopting the biblical drama as their basic narrative.

Chapter 2 surveys three schools of narrative homiletics: story preaching, plotted preaching, and law-gospel preaching, in search of a homiletic that will help in the development of such a sermon form. Of the surveyed homiletics, law-gospel preaching is judged to be the most promising.

Chapter 3 develops a method by which preachers can shape sermons by the biblical drama. It develops law-gospel preaching to include creation and consummation. Law is expanded in a way that recognizes creation, and gospel is developed to include explicitly both redemption and consummation.

Chapter 4 offers two model sermons that demonstrate the utility of this thesis’ proposed homiletic method.


This thesis is an introduction to addressing questions regarding the role of the Holy Spirit in corporate worship in Reformed churches. It particularly focuses on the Christian Reformed Church of North America and her expressed views on issues regarding the Holy Spirit and worship. Of primary interest is the question of how this particular Reformed denomination is and should be following its own stated position on the work of the Holy Spirit, as stated in a synodical report from 1973 on Neo-Pentecostalism.

The purpose of this thesis is to challenge and encourage Reformed churches to renew an awareness of and desire for the work of the Spirit in order to cultivate his presence and power in worship. The 1973 Report must serve as the foundation for the studying this topic, but in order to formulate a biblical and Reformed position on the role of the Holy Spirit in worship, we must expand on the 1973 Report by more explicitly articulating the Spirit’s role in