JETS 57/4 (2014) 793–890

BOOK REVIEWS

What the OT Authors Really Cared About: A Survey of Jesus' Bible. Edited by Jason S. DeRouchie. Grand Rapids: Kregel, 2013, 496 pp., $45.99.

This is not a standard OT survey textbook. In this work, Jason S. DeRouchie and sixteen other evangelical OT scholars combine to give the reader an Edwardsian view of the Bible Jesus read. Their purpose is to show how the Hebrew canon, along with the NT, combine to show God's progressive revelation of himself "as the supreme Savior, Sovereign, and Satisfier of the world, ultimately through his messianic representative" (p. 33). Their purpose is not to make this work an extensive catalog of every critical issue in OT studies; however, the initial page of each chapter contains brief and adroit statements regarding the authorship, the time of writing, the historical setting, and the purpose of each biblical book. Since these authors see God's plan of redemption as a cohesive whole, they delightfully bring together the entire Bible with this survey, aptly using sidebars to denote how many OT verses are either fulfilled or used in the NT.

DeRouchie employs the acronym "KINGDOM" to display the chronological flow of God's kingdom-building program from creation to the eschaton. The letters "KINGD" represent the OT narrative and the letters "OM" represent the NT narrative. K = "kingdom and rebellion," covering creation to the flood; I = "instrument of blessing," encompassing the time of the patriarchs; N = "the nation redeemed and commissioned" to be a kingdom of priests and a holy nation, from the Exodus through the wilderness wanderings; G = "government in the Promised Land" from the conquest to the exile; and D = "dispersion and return of the nation"—thus, the end of OT history. The acronym skips the intertestamental period; the letter O designates the "overlap of the ages" from the time of Christ to the time of the church. The acronym ends with the letter M, thus marking that God's "mission" culminates with Christ's return and the consummation of the kingdom.

DeRouchie asserts that the law, prophets, and writings are the old covenant established, enforced, and enjoyed. The authors of chapters 1–6 (which cover introductory materials and Genesis-Deuteronomy) are all strident defenders of Mosaic authorship of the Pentateuch and provide ample supporting verses. They do, however, allow for the final form of the text to have come at a later date by the hand of an editor. Throughout these chapters, the authors assert that Gen 3:15 is the proto-evangelion, favor the early date of 1446 BC for the exodus, and hold that the Abrahamic covenant is the guiding narratival force that leads to the apex of God's revelation of himself in Christ Jesus. Though the authors give little attention to the flood, they do give sufficient attention to the remaining Pentateuchal events. Particularly welcome parts of this section of the book are figures 3.4 and 3.5, which cover content distinctions of OT laws and how Christians should approach OT law. Also, the attention that DeRouchie himself gives to the need for a circumcised

heart as mentioned in Deuteronomy is engaging, though he does stop short of declaring whether or not salvific regeneration occurred in the OT.

Chapters 7–10 cover the former prophets. One outstanding feature of this section and the book as a whole is that subheading titles accurately reflect the content of each biblical book. Crafting accurate descriptions of large amounts of content with a paucity of words is no small task, and the authors do this well. They demonstrate that the book of Joshua emphasizes God's sovereignty over the nature and the nations, and that the book of Judges demonstrates how sin can negatively impact God's people. A brief discussion of Canaanite genocide is needed here. The treatments of 1 and 2 Samuel cover all salient features of the incipient monarchy and God's covenant with David—all with Deuteronomistic features. Next, the treatment of 1 and 2 Kings offers the reader the standard king formulas for dating and evaluating each king, but the idea of echoes of the Abrahamic, Mosaic, and Davidic covenants are a serendipitous find in chapter 10. A treatment of the creation of the Samaritans in 2 Kings 17 would give the reader greater background information for understanding the NT conflict between the Jews and the Samaritans.

Chapters 11–14 cover the writing prophets. Jeremiah, Ezekiel, and Isaiah have individual chapters; however, all twelve books of the Minor Prophets are contained in only one chapter. This agglomerated approach to the Book of the Twelve might cause a nascent reader problems in delineating the individual messages of these twelve books; however, the author addresses well the major themes of the twelve—God's love and faithfulness, sin's horrific effects, and God's future consummated kingdom—with carefully chosen verses. Space constraints within the book itself could account for this approach.

Regarding the Major Prophets, a list of the abuse and persecution Jeremiah endured is informative (p. 247). Single authorship of Isaiah is assumed, and the focus on God's work through the suffering servant highlights chapter 12. God's sovereignty over the nations and the people's covenant infidelity permeate the treatment of Ezekiel, and the author of this chapter gravitates toward seeing a nonliteral fulfillment of Ezekiel's apocalyptic temple due to Hebrews 10.

Chapters 14–25 address the writings. Ruth presents a God-glorifying contrast to Judges, and the treatment of the Psalms regarding God and human emotions is insightful. Also, the introduction in chapter 15 and figure 16.5, regarding genre categories of the Psalms, are well done. As he successfully addresses all of Job's major themes and purposes, Edward Curtis's coverage of Job is thorough, yet succinct. Proverbs contrasts the way of wisdom with the way of folly, and Qoheleth raises more questions than he answers—though a treatment of how to interpret Ecclesiastes in canonical fashion would have been appropriate. The Song of Songs is lyrical love poetry that emphasizes the progression of intimacy when read in a literal/historic fashion, and Lamentations offers candid honesty regarding deserved destruction and emotional/spiritual pain. Daniel focuses on God's sovereignty over all the nations, and figure 22.2, which represents the four kingdoms of Daniel's day, will be helpful to the beginning student of the OT. While Esther demonstrates God's faithfulness in Persia, Ezra-Nehemiah shows God's faithfulness during postexilic rebuilding. The books of 1 and 2 Chronicles close the Hebrew canon on a

positive note regarding God's faithfulness to David's dynasty, and 2 Chronicles closes with a hopeful, eschatological view ("Let him go up," 2 Chr 36:23). Finally, this book closes with seven appendices and all-appropriate indices.

This work is God-focused and gospel-centered. The treatments of the OT texts are always understood in relationship to the entire canon of Scripture, and the book could easily be used in either the church or the classroom. All pictures of Israel contain striking color; appendices 2 and 5, covering key OT chapters and themes, will prove extremely helpful to professors creating notes for OT classes. It will be interesting to see if this type of OT textbook will unseat more traditional OT texts for use in the classroom.

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Prepare the Way of the Lord: An Introduction to the OT. By R. Reed Lessing and Andrew Steinmann. St. Louis: Concordia, 2014, xiii + 559 pp., $34.99.

This is a work of what in Lutheran circles is called isogogics and what in other circles is usually labeled a critical introduction. It is written by two notable Lutheran Church Missouri Synod (LCMS) OT scholars. The work was written as a textbook for seminary students seeking to enter Christian ministry to prepare them to read Israel's texts with understanding and insight. The work helps beginning seminary students make sense of various OT books and provides them with conservative responses to the claims of critical scholarship. As one might expect from LCMS scholars, the work seeks to foster historical and theological confidence in the OT. Most chapters cover an individual biblical book and discuss authorship, literary features, and historical and archeological issues, as well as textual issues where appropriate. In addition, theological themes are addressed, regularly including the biblical theme of sin and grace in each book. Theologically the work is intentionally Christocentric, asserting that what is found in the Law, the Prophets, and the Psalms finds fulfillment in Christ (Luke 24:44). In addition to chapters on individual books there is one on the OT canon, one on the origin of the Pentateuch, one on interpreting prophetic books, and an introduction to the Book of the Twelve (Minor Prophets).

The concise (10 pp.) chapter on the OT canon argues against the common critical view that the canon of the OT was finalized after the time of Jesus and in favor of the view that the OT canon was an accomplished fact two centuries before Christ, if not much earlier. The basis of the OT canon is the authority of Jesus and the apostles along with Jewish tradition, which confirms the books of the Protestant OT canon but do not confirm any books of the Apocrypha. Naturally such a short treatment leaves many questions unanswered, though Steinmann has written a separate book on this topic (*The Oracles of God: The OT Canon* [St. Louis: Concordia, 1999]) to which the reader is referred. I would have liked to have seen Roger Beckwith's *OT Canon of the NT Church* in the bibliography, though all the bibliographies after each chapter are short and selective.

The chapter on the origin of the Pentateuch is primarily a description of the rise of the Graf-Wellhausen Documentary Hypothesis and of form criticism, followed by a critique from a conservative viewpoint of these critical views. There is also mention of other more recent developments (e.g. rhetorical criticism, R. Rendtorff and E. Blum, R. Whybray). A series of arguments against the Documentary Hypothesis is marshaled, but the chapter concludes with a theological argument: "Most important, the Documentary Hypothesis calls into doubt the veracity of the scriptural witness and the words of Christ himself, 'If you believed Moses, you would have believe me, for he wrote about me' (John 5:46)" (p. 40). While acknowledging that small changes to the text were made after Moses' day (e.g. updating geographic terms and adding an account of Moses' death), and that several sections of Deuteronomy were authored by someone other than Moses (p. 132), the authors affirm that the Pentateuch as it has come down to us is essentially the work of Moses (p. 19).

Lessing and Steinmann's approach can be illustrated by their treatment of Genesis and Exodus. They compare the biblical account of creation and Mesopotamian and Egyptian accounts, arguing that Moses in Genesis 1 was refuting and correcting such accounts. The authors see no hint of Gunkel's *Chaoskampf* in Genesis, though it is found in the pagan accounts of creation. They affirm that the days of Genesis 1 describe "a single rotation of the earth on its axis" (p. 61), ruling out Day-Age interpretation. Theological themes discussed are Creation, the Fall, the choice of Israel, justification by faith (based on Gen 15:6), Christ in Genesis (emphasizing the seed promises), the Messenger of Yahweh (whom they take to be a pre-incarnate manifestation of Christ), and sin and grace. With Exodus they treat the date of the exodus (1446 BC) and its route (the traditional is adopted). Theological themes treated in the Exodus chapter include knowing Yahweh, Pharaoh's hard heart, the plagues, God's mission to the world, Israel's laws, and the tabernacle. Christ is seen in Exodus in its depiction of God as Redeemer and Jesus' referring to himself as the "I AM."

In the discussion of the historical books, the authors mention the Deuteronomistic History theory of Martin Noth, but find its positing of competing and conflicting interests in Joshua through Kings inconsistent with a high view of Scripture. In Joshua, they treat the question of the nature of the settlement, the archaeology of Jericho (siding with Garstang against Kenyon), and holy war. They deny that Israelite holy war justifies genocide, or that it applies today, but they do not offer much of a theodicy as to why it was acceptable against the Canaanites. In Judges, they lean toward the view that Jephthah's daughter was not sacrificed but dedicated to a sanctuary. In Ruth they emphasize the providence of God and see Christ in the Davidic genealogy and in Boaz the kinsman redeemer. In Samuel, text-critical problems with the Hebrew text are acknowledged and they defend the historicity of David based on the Tel Dan Inscription. With Kings, the problem of chronology is discussed and a brief summary of the history of Israel offered.

The authors believe that in the book of Job, Elihu makes an important advancement in theology as compared with the other friends. In Psalms, they follow

the structuring of Gerald Wilson's *Editing of the Hebrew Psalter* and then trace themes in the Psalms rather than treating individual ones.

In the prophetic books, the authors take the traditional view of the authorship of Isaiah and Daniel and defend the historicity of Jonah. One unique element of their approach is that they believe the twelve Minor Prophets should be studied holistically as the "Book of the Twelve," both to avoid the pejorative connotation of the word "minor," and because they believe these books were redacted in such a way that the message of each builds on its predecessors.

In sum, *Prepare the Way of the Lord* is a competent, conservative introduction to the OT that would be suitable for undergraduates as well as seminary students. It gives less space to critical scholarship and is less technical than the text by Longman and Dillard, but it mentions the most important critical views and represents them accurately. It is a work in the evangelical tradition. The Lutheran background of the authors shows itself in occasional quotes from Martin Luther, but there is no reason why evangelicals of other traditions could not use the work as a textbook or reference work.

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An Introduction to the Medieval Bible. By Frans van Liere. Cambridge: Cambridge University Press, 2014, xv + 320 pp., $28.99 paper.

In *An Introduction to the Medieval Bible*, Frans van Liere presents the reader with such questions as: What was the medieval Bible? What were its contents? What was the text of the Latin Bible? What hermeneutics were employed in its reading? How did the commentary tradition flourish? Was it read in vernacular languages of the medieval period? How did the medieval Bible function in worship and preaching and what was its relationship to the images and artwork of the period? Van Liere writes a chapter answering each of these questions in some depth even though the book's purpose is to serve as an introduction. In essence, he narrates how the Latin Bible came into existence and he traces the history of the Bible from before it was a book to the late medieval period and the Latin Bible's role in worship, preaching, and its complex relationship to the plastic arts and illustrations.

The Bible has a long history in which Bibles were not always codices (p. 22). Bibles were transcribed on scrolls (e.g. Dead Sea Scrolls) before they were transferred to the codex. Van Liere's presentation of the material history of the book is fascinating and complements the study in *Christianity and the History of the Book* by Anthony Grafton and Megan Williams, in which they show how Origen and Eusebius expanded the technology of the codex in the East (e.g. the *Hexapla*). The columnar layout of Codex Vaticanus and Sinaiticus (both perhaps to be ascribed to Eusebius) and the *per cola et commata* (by phrases and fragments) of the Poetic books of these codices have a layout similar to that of Codex Amiatinus, the 8th-century Vulgate codex (pp. 24–25; for photo see p. 7). Van Liere notes Jerome's recommendation for dividing his text into these sense units (p. 42). An interesting study

would be to compare and contrast the codices of the two traditions to analyze their similarities and differences beyond the word level to see whether the West and East were reading the text in similar or different ways. In fairness to van Liere, this was not his purpose, but an exploration of how antecedent traditions may have influenced later ones remains a point of interest.

According to van Liere, the biblical canon was not completely "closed" in the Middle Ages, and the question whether the Apocrypha were part of Scripture was never definitively settled (p. 77). He acknowledges that Jerome's prologues—many of which expressed reservations about the Apocrypha—were stated during this period but were not heeded in practice (p. 77). He cites Hugh of Saint Victor, who was clear about following Jerome's warnings and was also clear about excluding the Apocrypha from the canonical books (p. 74), but van Liere concludes:

> The canonical books were, of course, held in high authority *and the same authority was generally ascribed to the deuterocanonical books*; the reservations that Jerome had expressed regarding these books were often repeated, but in practice were not heeded, in the Middle Ages. The medieval canon is perhaps best imagined as a set of concentric circles. In the center were the books that were "definitely in." They were surrounded by a number of books that were "perhaps not in": *the apocryphal books that were normally included but not regarded with the same authority as the rest*. There were also some books that were "perhaps in": apocrypha that occurred only rarely in medieval bibles. … Finally, there were the books that were "definitely not in." (pp. 77–78; italics mine).

This statement captures the complexity of the matter. The first sentence contradicts the third and fourth sentences. Were the deuterocanonical books afforded the same authority as the canonical books or were they not? Van Liere had already cited clear evidence from the Middle Ages that showed the deuterocanonical books were not afforded the same authority as the canonical books (pp. 74–75), and this point appears to accede to his final conclusion that the deuterocanonical books were "perhaps not in" and that they were not afforded the same authority as the rest.

In his chapter on medieval hermeneutics, van Liere explores the assumptions that medieval authors adopted when interpreting the text. After reviewing the concepts of allegory, typology, and the multiple senses of Scripture, van Liere shows how these Christian interpretive techniques parallel the Jewish techniques of *derash* and *peshat*. Perhaps his most interesting insight comes when he discusses the "extended literal sense." In interpreting Isa 7:14, Richard of Saint Victor held that the authors of the text intended it to speak of Christ when they wrote it (p. 134). According to Richard, this is prophecy and it is tied to the literal sense of Scripture and not to be read allegorically or typologically. This extended literal sense developed into the later "double literal sense," which included the literal sense proper and the "parabolic" or "prophetic" literal sense (p. 136). Therefore, actual events and persons proximate to the prophet were the primary meaning, but this meaning indicated a deeper meaning which the prophets intended to convey through similitudes (p. 137). In this way, the deeper meaning was actually understood as the literal meaning and intended meaning of the author.

Regarding the medieval commentary tradition, van Liere once again provides a fascinating history of its developments from its antecedents in the patristic period to its reception and/or criticism by 16th-century scholars. He demythologizes the popular view that biblical exegesis was in decline during this period. From the actual commentaries (principally Augustine and Jerome), to the compilations of florilegia in the marginalia of manuscripts, to the standardizing of this marginal or paratextual tradition in the *Glossa Ordinaria* and more literary media, the medieval period produced a vast corpus of interpretive literature. There is a question about how well known the Greek tradition was in the West. Van Liere indicates that with the exception of Origen, the Greek tradition was less well known (p. 142). Reinhart Ceulemans's recent research has shown that the commentaries of Origen, Eusebius, Hilary, Athanasius, Didymus, and Basil probably influenced the exegesis of Saint Ambrose of Milan ("A Critical Edition of the Hexaplaric Fragments of the Book of Canticles, with Emphasis on their Reception in Greek Christian Exegesis" [Ph.D. diss., Katholieke Universiteit Leuven, 2009] pp. 333–97), especially in the Psalms (pp. 224–26). This evidence does not detract from van Liere's overall point. Rather it only clarifies that the Latin exegetical tradition was perhaps more influenced by the Greek tradition than initially perceived.

This book is full of treasures for both students and scholars alike. The former will be introduced to the medieval Bible and its interpretive traditions, which lamentably have become a lost world in the curricula of biblical and theological studies. The latter will be confronted with fresh ideas which will spark new avenues for thinking about the reception history of the Bible in the Latin tradition.

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Women, Leadership, and the Bible: How Do I Know What to Believe? A Practical Guide to Biblical Interpretation. By Natalie R. Wilson Eastman. Eugene, OR: Cascade, 2014, xxiii + 297 pp., $35.00.

Women, Leadership, and the Bible by Natalie R. Wilson Eastman finds its place among more popular-level evangelical works that incorporate a narrative approach in their exploration of the topic of women's roles (cf. A. Johnson, ed., *How I Changed my Mind about Women in Leadership*; S. Sumner and P. Johnson, *Men and Women in the Church*). Since Eastman's purpose in *Women, Leadership, and the Bible* is to encourage and empower women to engage in biblical and theological study in order to discern for themselves what it is that they actually believe specific to the topic of women's roles in the church, it differs from other more academic and positional writings that present arguments intended to persuade readers to adopt a particular stance (cf. G. Fee, *Discovering Biblical Equality*; W. Grudem et al., *Recovering Biblical Manhood and Womanhood*; and even B. Clouse et al., *Women in Ministry: Four Views*).

Eastman introduces her readers to and cheers them through a five-step process: Prepare, Identify, Study, Filter, and Choose. First, she calls her audience to

prepare by composing a beginning list of questions and by mentally, emotionally, and spiritually readying themselves to interact with a variety of perspectives and ambiguities. Next, she invites readers to begin to identify the key proponents in discussions about biblical teaching on women's roles and their respective positions so that they can chart this information in a way that paints the interpretive landscape. The study section, by far the longest at over 100 pages, subsequently introduces readers to issues related to original languages and Bible translations, to interpreters' need for self-awareness of their pre-understandings about how they study the Bible, and to guiding questions and resources for investigating ancient cultures, literary context, and literary content. Here Eastman also addresses the challenge of whether a biblical passage applies today by teaching that it might be placed in one of three categories of meaning: enduring truths, restricted commands, or historical records. Wording in the chapter could suggest that there are biblical texts that no longer apply, although I wonder if the intention is to communicate that some texts may not apply *directly* in varying contexts rather than claiming that they do not apply *at all*. Moving beyond exegesis proper, readers return to their interpretive landscape chart to analyze and evaluate the options by filtering them through external filters of Scripture, Christ, conversations, community, and Church, and internal filters of personal convictions, internal harmony, and the Holy Spirit, ultimately eliminating any positions that they conclude lack viability. Finally, Eastman expects readers to choose a defensible, educated, yet flexible position they can live out in their own lives and ministry contexts.

On the whole, I celebrate *Women, Leadership, and the Bible*, particularly the approach that avoids telling readers what to think but desires to teach them how to think. Eastman's writing style, though admittedly non-linear and occasionally rambling and redundant, inspires confidence to make the hesitant interpreter comfortable, and her audience is sure to embrace the insights from the twenty so-called mentors who serve as friendly guides along the way. The Resources section in Appendix B is a definite strength that serves as a beneficial roadmap to the most significant works on the topic of women's roles. Furthermore, I value the periodic calls for unity, humility, and respect when engaging such a potentially divisive issue.

Nonetheless, I do question some of the generalizations the book presents about laywomen as a whole. Although Eastman engaged in surveys and interviews that led to her descriptions, I do not resonate with the image of church women who are too fearful to engage the question of women in leadership or who are too paralyzed to proceed apart from seeking formal theological education. Perhaps this merely reflects my personality and background. Ultimately if those who serve in churches are not modeling and teaching all of those in their midst how to approach Scripture in hermeneutically sound ways in order to discern the will of God, then we need to address bigger concerns than just helping women to know how to go about studying the topic of gender roles.

My biggest critique is Eastman's lack of self-disclosure about the position that she takes on the question of women's roles in leadership. This decision not to share is clearly intentional (p. 166 n. 54), but the choice is in tension with Eastman's own instruction to readers to identify the "camp" that any author is in when they read

that person's work (p. 64), and with her recognition that it is dangerous to pretend to be completely objective (p. 96). Though she may not want to be perceived as pushing the reader toward any particular conclusion, I find that not knowing her view fosters moments of distrust and suspicion on my part. Certainly elements of her conviction make subtle appearances. For instance, she suggests that while women are studying the issue of women's roles they might find it to be helpful to teach a class or lead a small group (p. 62), yet some of the intended audience might be grappling with the question of if and when the Bible permits women to teach or lead at all.

Similarly, at the time that each mentor is first introduced in the text, I would like an explicit statement indicating where that woman would place herself on the spectrum. Ultimately I could discern the positions of many of the mentors, and the book does suggest that an article with this information ("The Mentors—Final Decisions and Implementation") can be accessed on WomenLeadershipBible.com, although when I checked the website, it indicated this article would be "coming soon."

Despite these shortcomings, *Women, Leadership, and the Bible* is a sound, approachable, and encouraging work. I would recommend it for the newcomer to biblical study who genuinely wishes to investigate a biblical theology of gender.

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The Lost World of Scripture: Ancient Literary Culture and Biblical Authority. By John H. Walton and D. Brent Sandy. Downers Grove, IL: InterVarsity, 2013, 320 pp., $24.00 paper.

Evangelicals characteristically espouse a doctrine of biblical inerrancy, affirming that since God is the primary author of Scripture, the written product of his self-disclosure must be free from error. Anything less than this understanding runs the risk of attributing error to God himself. But for inerrancy to be serviceable as a meaningful doctrine it must be able to account for the diverse and sometimes puzzling phenomena we find in Scripture. There are many textual and contextual difficulties, and traditional answers to such problems sometimes fail to account adequately for all the data. Oddly, it is possible to maintain a high view of Scripture in a way that inadvertently muzzles the voice of Scripture or fails to take seriously all its features.

Walton and Sandy, the authors of this volume, are evangelicals who affirm the inerrancy of Scripture. They indicate that their book is written for "insiders" more so than for "outsiders." Their concern is to expound inerrancy in a way that squares with known facts concerning the origin and transmission of biblical texts and the culture out of which they originated. Unfortunately, biblical students are not always as aware of the ancient cultural setting as they should be. That world is for many readers of the Bible a "lost world," as the title of the book suggests.

This volume addresses questions that involve both Testaments. Walton deals with OT issues; Sandy treats NT issues. The authors are not satisfied with pat answers to complex problems. Some readers will appreciate their honesty and creativity in addressing these questions; others will be concerned that they may be too open to innovative ways of thinking about biblical inerrancy. While I do not agree with all their conclusions, I appreciate their efforts to take seriously both the Scripture and its cultural background. Our formulation of inerrancy (or any other doctrine for that matter) must be consistent with the data of the biblical text and must avoid becoming a theoretical grid imposed upon the text. As Walton and Sandy point out, "We need to adjust our understanding of inerrancy to the evidence we find in Scripture" (p. 196). This book is an invitation not to abandon inerrancy but to rethink our approach as to exactly how inerrancy works.

The book is organized around twenty-one propositions that are grouped in the following four categories: (1) the OT world of composition and communication; (2) the NT world of composition and communication; (3) the biblical world of literary genres; and (4) concluding affirmations on the origin and authority of Scripture. A final chapter sets forth conclusions pertinent to those the authors call "virtuous readers" whose lives are transformed by their relationship with God. They summarize eighteen things they claim are "safe to believe" while holding to a high view of Scripture and its authority, followed by six things that are "not safe to believe" because they may undermine biblical authority, and six things that are "safe to ask" but concerning which the authors have not yet reached firm conclusions.

On the basis of speech-act theory, the authors make an important distinction between several facets of communication. *Locution* pertains to the grammatical and rhetorical structures and genres a communicator uses to express ideas; *illocution* involves what a communicator intends to do with these locutions; *perlocution* has to do with the response that a communicator anticipates from his or her audience. According to the authors, biblical inerrancy and authority primarily have to do with illocution—that is, the intention of the speaker or author. Locution, which has to do with the structures or genres the speaker or author uses, may involve some degree of accommodation to the audience. An implication of this notion is that where locutions are culturally bound, that boundness may be set aside without jeopardizing inerrancy so long as one is faithful to what the speaker or author intended by his use of such conventions (i.e. the illocution). Since according to Walton and Sandy the Bible contains no new revelation about how the world or universe operates, its understanding of the world was to some extent culture dependent. Setting aside that portion of the locution that was culturally bound does not diminish authority, since authority resides in the illocution rather than the locution.

Repeatedly the authors stress the fact that ANE societies were hearing-dominant rather than text-dominant. A good part of this book stresses the role of orality in the ancient world and how this orality would have affected understandings of biblical authority and inerrancy, especially given the high rates of illiteracy in the ancient world. Oral transmission played a vital role in both Testaments. While this strikes an important note, one wonders whether at times the authors have downplayed the importance of written biblical texts. The following sentence, for

example, seems to be an overstatement: "Neither Jesus nor Paul seemed to think there was any urgency to record truth in written form" (p. 165). Paul at least seems to display a sense of urgency in writing, especially when he was aware of troubled circumstances in local congregations to which he had ministered. While the authors acknowledge this aspect of Paul's activity, they seem to minimize its importance for the discussion. In a similar way, the authors state, "In the general epistles, we find no evidence that written texts began to replace oral texts" (p. 165). But 2 Pet 3:16 refers to Paul's letters (not just his spoken words), acknowledging these letters contain difficult things that ignorant and unstable people distort, just as they do the other Scriptures. It appears the general epistles witness to both written and oral texts and that to some extent Paul's letters had replaced his living voice. This may have more relevance to the discussion than the authors bring out.

The authors seem to minimize the potential hazard of textual variants, claiming that so far as theology is concerned "the thousands of variants have not amounted to a hill of beans" (p. 179). As a generalization, this may be true, but there are notable exceptions, especially with regard to the ancient versions. The Old Greek (mis)translation of Prov 8:22 ("he *created* me in the beginning of his ways"), for example, was for a long time an influential proof-text that bedeviled the orthodox in their Christological struggles with the Arians. A huge doctrinal controversy centered on the meaning of a single Greek verb.

In light of the way literary production worked in the ancient world, with later editorial supplements added to collections of prophetic works, Walton and Sandy are sometimes hesitant to attribute authorship to a single biblical figure. They say, for example, "We should feel no compulsion to posit the source of the Cyrus oracles as eighth-century Isaiah, though he may well have been. It is simply not an issue for inerrancy to decide" (p. 231). They adopt a similar position with regard to the book of Daniel, maintaining that compilation in the second century would not necessarily involve pseudepigraphy (p. 305). Likewise, variant text-forms of Jeremiah do not really matter, since both compilations draw their authority from association with Jeremiah (p. 67).

The authors of this book are concerned that "the term *inerrancy* may no longer be clear enough, strong enough or nuanced enough to carry the weight with which it has traditionally been encumbered" (p. 275). In their view, the term may have become too elastic, having been stretched to its limits. Whether one accepts this conclusion or not, there is much to think about in this volume. I recommend it as a thoughtful reflection on the intricacies of an important doctrine.

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A Commentary on Judges and Ruth. By Robert B. Chisholm Jr. Grand Rapids: Kregel, 2013, 688 pp., $36.99.

Robert Chisholm Jr. is department chair and professor of OT Studies at Dallas Theological Seminary. In the introduction to his commentary, Chisholm notes

that it was written "with pastors and teachers in mind" (p. 13). He goes on to note how this particular focus has influenced the structure of the commentary through the inclusion of a three-step method for addressing the various portions of Judges and Ruth. Underscoring Chisholm's commitment to the exposition of Scripture, these steps move from (1) an exegetical, literary, and thematic reading, to (2) the creation of a "theological idea" for each unit, ending with (3) the development of homiletical trajectories allowing for the production of "one or more preaching ideas for each literary unit" (p. 14). This three-step process is certainly reflected in the commentary, which makes it highly readable.

Chisholm utilizes a modified version of his translation from the NET Bible. The arrangement of the translations seeks to make the underlying clausal structures of the original Hebrew text transparent, thus allowing readers to identify mainline and offline clauses, as well as discourse. The translation strategy in combination with brief parenthetical notes provides helpful insights into the general structure of the Hebrew text. These literary elements are helpfully discussed in the commentary's introduction (pp. 81–86). Chisholm does not utilize the English text exclusively, but provides strong exegetical analyses of the Hebrew text. Though he chooses not to spend a great deal of time on text critical issues or matters of historical criticism, his commitment to the exegetical, literary, and thematic elements lend themselves to a commentary that is highly focused on the text of Scripture in its canonical form.

The introductions to the books of Judges and Ruth provide a rich overview of the major interpretive issues and backgrounds of these OT books. The introduction to Judges is eighty-eight pages in length. Chisholm addresses the literary structure and themes (pp. 17–29), the "pan-Israel" perspective of the book (pp. 29–33), the chronology of the book's events and the role of the judges (pp. 34–53, 67–68), the issue of authorship and purpose (pp. 53–56, 58–62), and a variety of other topics pertinent to those reading the book of Judges. One of the most interesting sections in the introduction is the discussion of the relationship between men and women in the book as a whole. Chisholm argues that the decline of male leadership results in a fundamental shift in the role of women: "Women, who at the beginning of the book inspired Israelite men to great deeds and then played the role of national deliverers, were then raped, slaughtered (21:16), and kidnapped by their countrymen. Ironically the brutalization of Israelite women anticipated by Sisera's mother (5:28–30) is realized, not through a ruthless foreign conqueror, but through Israelite men. … By the end of the book, there are no leaders present. Instead, Israelite men war with each other and cause untold suffering for Israelite women" (p. 77–78). The interplay between men and women, the role of women more generally, and the decline of society are seldom so concisely summarized as in Chisholm's commentary.

In discussing the literary structure of the text, Chisholm questions the presence of the chiastic structures suggested by Dorsey and Gooding. Chisholm points to various inconsistencies within the chiastic structures proposed. For example, Chisholm questions the separation of the Abimelech and Gideon narratives in the chiastic structure based on the manner in which the repeated phrase "the Israelites

again did evil in the eyes of the Lord" falls within the chiasm (p. 28). He also questions the thematic connections made between various narratives, pointing out that they are less unique than proponents of the chiastic structures suggest. Rather than adopt the chiastic structure, Chisholm breaks the book into three major sections: "a prologue (1:1–3:6), a central section containing several accounts of individual judges (3:7–16:31), and an epilogue (17:1–21:25)" (p. 17). He does break these units into smaller subunits, pointing, for instance, to the repetition of 2:11a as the major structuring device in the central section of the book. Overall, Chisholm's treatment offers a solid, straightforward reading of the text, attending to textual markers and themes to describe the broad structure of the book.

Though Chisholm devotes the lion's share of the commentary to the book of Judges, the portion of the commentary dealing with the book of Ruth is still quite robust. The introduction to the commentary is thirty-two pages in length with the treatment of the text spanning more than a hundred pages. The introduction covers more basic literary and theological issues in relation to Ruth, and includes a section on the modern proclamation of Ruth. This final section provides a proposed preaching series on the book. This introduction, like that in Judges, also provides a discussion of the major commentaries available on the book of Ruth. The major commentary sections supplement more general bibliographic information offering brief descriptions of the commentaries and their strengths and weaknesses. Despite the fact that the commentary does not interact with pertinent resources post-2010, the sources treated are still of high value.

Chisholm suggests that the book of Ruth be understood as a "historical short story" (pp. 550–51) that seeks to demonstrate God's care for the needy, his use of faithful individuals to care for those in need, and his reward of those who act in faithfulness (pp. 562–64). He goes on to note the "christotelic dimension" brought on by the book's canonical position. Though he acknowledges that the original audience would not have understood this dimension, "they would have seen, from the concluding genealogy, that the book of Ruth contributes to the theme of David's divine election. … By tracing David's ancestry back to Perez, a son of Judah, and by mentioning Judah by name (cf. 4:12), the book also links David with the ancient patriarchal blessing that depicted Judah as a leader. … The book thus projects a messianic trajectory" (p. 566).

Chisholm has produced a highly accessible commentary in the tradition of biblical exposition. The attention paid to the Hebrew structures underlying the translations, the emphasis placed on preaching in the introductions to the two books via the "Modern Proclamation" sections (pp. 86–101, 567–72), and the general structure of the commentary that moves toward the exposition of the book's message underscore Chisholm's commitment to the text and its proclamation in the church. Despite its accessibility, the commentary also delivers academically, utilizing insights from major scholars within the field of OT studies, as well as interacting with the Hebrew text. *A Commentary on the Judges and Ruth* delivers a readable interpretive treatment of the text with an intentional trajectory toward teaching and preaching. Preachers will find the text highly beneficial, as will students of the Scriptures seeking an introduction to the books of Judges and Ruth. The commen-

tary would likely be well suited for advanced lay readers or upper-level undergraduate and graduate students. It would be of particular use in classes related to narrative preaching in the OT as it provides an excellent paradigm for the study of OT narrative and the integration of literary, theological, and textual analysis.

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Wisdom's Wonder: Character, Creation, and Crisis in the Bible's Wisdom Literature. By William P. Brown. Grand Rapids: Eerdmans, 2014, xv + 220 pp., $25.00.

Writing a revision of a popular book is no easy task. Inevitably one must revisit old words to breathe new life into them while hoping that changes and developments evident in the new volume do not disappoint those who have enjoyed, endorsed, and recommended the original. Moreover, since the author has moved on to other thoughts and theories, it is difficult simply to rework previous material. *Wisdom's Wonder* is William Brown's recasting of his *Character in Crisis* (Eerdmans, 1996). Instead of revision, this volume is a synthesis of the older book with Brown's more current thinking, blending his exploration of character ethics in *Character* with a new emphasis on wonder when confronting God and his creation in the wisdom books of the OT.

In the opening chapter, Brown explores what biblical wisdom is and how it unites three disparate wisdom books of the OT—Proverbs, Job, and Ecclesiastes. (He does not include Song of Songs.) His approach is laid out as follows: "If one can discover the sapiential link between world and will, the nexus between creation and character, then one has come upon a common heuristic framework, a hermeneutical lens, by which to understand both wisdom's subtle coherence and its striking diversity" (p. 5). After brief explorations of both creation and character, Brown investigates wonder as this link: "In wonder, fascination overcome fear, desire overcomes dread" (p. 21).

The body of Brown's study consists of five chapters, one covering Proverbs and two each treating Job and Ecclesiastes. (There is also a short concluding chapter.) Little time is devoted to isagogical matters. Instead, Brown most often assumes standard higher-critical conclusions: Proverbs in its final form is a Persian period book, and its sayings somewhat haphazardly arranged. Job, though having roots in the tenth century BC, was codified sometime after the sixth century BC. Qoheleth is not the author of Ecclesiastes. He is, instead, the "featured speaker" for a book that responds to the failure of traditional wisdom for Jews under Ptolemaic rule. However, for Brown these accepted commonplaces are almost beside the point, and the strength of his presentation lies in his analysis of the message and meaning of these wisdom works.

The chapter on Proverbs is probably the least compelling. Brown treats wisdom vocabulary and categories in Proverbs and concludes that "Proverbs charts a liminal journey from the household to the larger community, a pathway that re-

quires letting go of parental ties, resisting dangerous temptations, avoiding conflict, discerning right desires, pursuing Wisdom, and finding the right partner" (p. 66).

In contrast, the chapters on Job present an enthralling exploration of the facets of this complicated book. He explores God's character, the wisdom struggle of Job, the sagacity of his friends, and Elihu's contribution to the conversation, treating Job 28 as central in the book and vital to understanding its message—and I would agree. Moreover, he views Job's struggle as one of maintaining and yet transforming his integrity, another approach I would favor. Job moves from old integrity to new and overcomes fear with a rediscovered sense of wonder when confronted by God and his creation.

The Ecclesiastes chapters are nearly as gripping as those on Job. Qoheleth, like Job, faces crisis—but his is "not simply socioeconomic or political; it is also epistemological, a distinctly sapiential crisis" (p. 140). Crises present themselves through death, which has a levelling power no matter what one's social or economic status. Thus, Qoheleth's words speak to the ambitious person whose plans for success may lead ultimately to disillusionment and despair. Brown aptly concludes, "Faced with a world that cannot be mastered, Qoheleth urges his readers to go forth freed from obsession and extremism, freed from illusions of grandeur, freed from compulsive striving, yet filled with fear and wonder in the receiving and in the doing, with wonder minus the glory, with wisdom minus Wisdom" (p. 183).

In the end, William Brown has presented us with a well-thought-out hermeneutical approach that allows his readers to engage the message and method of biblical wisdom. While I would recommend this book as fruitful reading in a course on the Wisdom books of the OT, I would also want to supplement it with materials that correct what I see as a facile acceptance of critical thought concerning the authorship and setting of each book. Moreover, since Brown sees nothing specifically Israelite in any of these books, he also presents nothing pointing to Christ, though this is what the entire OT, including Wisdom, does (John 5:39). Yet, I would encourage my students to engage deeply with Brown's treatment of the message of Proverbs, Job, and Ecclesiastes—not because I always agree with his conclusions, but because they often penetrate to the heart and soul of these three biblical books, both compelling and cajoling readers into coming to grips with the multidimensional aspects of divine Wisdom.

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Job 1–21: Interpretation and Commentary. By C. L. Seow. Illuminations. Grand Rapids: Eerdmans, 2013, xxviii + 971 pp., $95.00.

While there are numerous excellent commentaries on Job, this is easily among my favorites—and the second half is yet to come. First, some background and overview: this work is part of the Illuminations series, of which Seow is the general editor. The term "illumination" is appropriate as the reader is treated to an exhaustive literary and theological study that also focuses significantly on reception history.

The author traces how particularly Jewish and Christian, as well as Muslim and secular western audiences, have been shaped by and responded to the narrative and poetry of Job from their own philosophical, literary, musical, and visual traditions.

Some mundane details are worth noting. Each section of the introduction and each chapter of the commentary proper have a focused and detailed bibliography. This means some repetition, but it is helpful to have the resources indicated immediately in their appropriate contexts. Subject, Author, Scripture, and Ancient Sources indices close out the book. Fittingly, the text includes a number of artistic "illuminations" that represent the influence of Job on the visual arts through the centuries. All Hebrew terms are transliterated, which is bothersome only because it necessitates another mental "translation" process.

After the 248-page introduction (more on that later), the rest of this *magnum opus* follows a pattern. For each chapter of Job 1–21, the reader encounters a lengthy "Interpretation" section, followed by a brief "Retrospect" and further in-depth "Commentary" section. Each chapter also includes sidebars that present what the author calls "History of Consequences," another way of saying "notable developments in the reception and interpretation history." This four-pronged approach is comprehensive, but is occasionally repetitive as themes initially articulated in the Introduction reappear multiple times.

The Interpretation sections present the structure of each narrative or speech, dividing them into either acts or stanzas and treating each in succession. Theological themes and literary connections within and outside the Israelite tradition are at the forefront. The difficulties in Hebrew, of which there are many, yield an array of possible interpretations both ancient and modern. Lexical and conceptual connections are developed into an intertextual web that precludes an atomistic reading of any one chapter of the book.

Each Retrospect is precisely that—a brief look at the most salient theological insights of that section, often with the lens slightly readjusted. The "History of Consequences" sections illustrate the rich array of transformations of the Job narrative by Jewish and Christian literary and artistic traditions.

The Commentary sections are gold mines of fine points of grammar and syntax, ANE language and literature connections, data from manuscripts and versions, emendations, ancient and modern commentaries, theological and sociological connections, and intertextual readings. These notes make very clear how difficult the Hebrew text of Job is.

The Introduction includes the anticipated range of challenging issues and also traces the history of interpretation. The book's difficulty stems, among other things, from the extraordinary language. There are 170 terms and forms unique to the book of Job. Because many of them are in the Yahweh speeches, they may symbolically represent the limits of human knowledge, reinforcing Yahweh's challenges to Job. The language also indicates possible foreign influence, although Seow questions the number of claimed Aramaisms. It may be that foreign words are simply "literary affectations" (p. 24), conveying a sense of exotic distance. The Hebrew appears to indicate the exilic or post-exilic period for completion of the text.

The author is more positive than many commentators about the integrity of the book. He surveys the proposed reasons for different authors of the prose and poetic sections—language and style differences, Job's own character, and almost complete absence (apart from chap. 12) of "Yahweh" in the poetry—but demonstrates that there are sufficient connections between the poetry and prose sections to suggest a single composer. He likewise addresses the incomplete third cycle, the purpose of chapter 28, and the presumed secondary nature of the Elihu segment. Bucking consensus thinking, he holds that chapter 28 should be attributed to Job, not the narrator, and he establishes the essential and transitional nature of Elihu's speeches in the wider design of the book.

Additional introductory issues include a suggested sixth-century BC Persian period date; a pastoral Transjordan setting; the suggestion that, despite similarities with ANE lament texts, Job defies a genre label; assessment of the elements that contribute to an exquisitely structured text; the implications of Job's name ("the enemied one"); a survey of the rich array of poetic devices that drive the text; and the diverse theological perspectives. A theme lodged deeply in Job is that human experience is inevitably part of our perception of truth even as we affirm long-standing theological orthodoxies.

In regard to the history of interpretation, Seow is thoroughly conversant with the communities and their literatures across the centuries. He first presents an exhaustive survey of early rabbinic, medieval, and modern Jewish interpretive traditions. He reads the Tannaitic and Amoraic texts in potential polemic with early Christian sources that consistently viewed Job as a type of Jesus. The rabbinic view changed from praise to condemnation of Job as a heretic, blasphemer, and rebel. The Targums likewise recontextualized the book for Jewish audiences. Seow has read Sa'adiah in Arabic and notes that his work was a subtle polemic against Islam at the same time that it adopted hermeneutical principles from Islam, privileging reason, language, and philosophy. The historical "tour" includes the literal renditions in Karaite commentaries, Nahmanides' mystical interpretation of Job, and Maimonides' *Guide of the Perplexed*. The author notes the rise of commentaries in the period from the 10th to the 16th centuries, a time of severe persecution of Jews. Modern Jewish interpretation shows three major influences—Spinoza, the Enlightenment, and the Holocaust. Readers have to come to grips with divine silence and the inadequacy of words to fill that gap. Job post-Holocaust is about a cruel God.

Christian interpretive tradition focuses on the patience of Job. Origen drew a parallel between Job and Jesus, and the pious Job continued to be a type of martyr in the centuries of interpretation that followed. Seow notes examples of recontextualization in the early Christian literature whether the issue is the Arian controversy, Augustine's criticism of Pelagius, or Gregory the Great's pastoral responses to immense suffering. Entering the heyday of biblical criticism, there is a plethora of names of scholars, philosophers, musicians, and artists. This catalog continues into the 20th century, coupled with brief references to overarching approaches. Disciplinary focuses also shaped the reading of Job so that it was no longer viewed as solely an attempt to deal with the problem of evil. For example, a Marxist reading of

Job privileged Job's resistance to power; Jung created a psychological profile of God.

Turning to the richness of the Interpretation sections, here is but a small sampling of Seow's trenchant observations:

- In the first chapter, the numerical patterns weave together deep symbolisms: four character traits describe Job, he experienced blessing in four realms, and the scenes of destruction were four.
- The metaphors in Job's first response (chap. 6) move from the objective, indicated by weighing on scales, to his subjective experience of God's malicious intent, indicated by the poisoned arrows. This raises again the ongoing hermeneutical tension between the possibility of objectivity and the inevitably subjectivity in our perception of truth.
- Chapter 6 is one of the richest theological and ethical chapters in the book, declaring the inadequacy of rigid doctrine, lauding courage in speaking truth to power, and affirming grace-filled friendship.
- Both chapters 7 and 14 develop a weaving analogy with the word *tikvah* which means both "hope" and "thread;" when the thread reaches its end, so also do life and hope end.
- While modern commentators are generally dismissive of Bildad, he is a traditional and thoughtful theologian who addresses major issues for all faith communities.
- The vastness of the divine mystery articulated by Zophar is represented spatially (up, down, wide, long) and analogously (heaven, Sheol, earth, sea).
- The qualities of the ideal ruler are wisdom, counsel, power, and understanding, but Job's affirmation of them (chap. 12) becomes an antidoxology, emphasizing God's power to destroy as well as build. The darkness of divine mystery is not benign; it threatens, disrupting the natural order, and undermining human leaders and social order. This is Job's response to Zophar's theology of divine transcendence. Creation points to the God who acts, manifestly with malevolent intentions.
- The Hebrew text of 13:15 preserves two traditions, both difficult, but there might be a third interpretation. Job believes God will kill him and he is waiting and longing for it; there is intentional ambiguity.
- It is difficult to reconcile the traditional understanding of 19:25–26 with the hostility of the rest of the chapter. Nevertheless, "rising over dust" means confronting the reality of death, which will not have the last word. Job does see his vindication coming from God—as unlikely as that seems. The point of "from my flesh" is that despite his disembodiment, Job will see God.

In closing, I found myself adding a profusion of notes into my Bible because I want to recall them for my own edification as well as that of my students. I cannot think of a better recommendation.

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With the Clouds of Heaven: The Book of Daniel in Biblical Theology. By James M. Hamilton Jr. New Studies in Biblical Theology 32. Downers Grover, IL: InterVarsity, 2014, 263 pp., $25.00.

James M. Hamilton Jr. proposes in the present work to provide a biblical and canonical theology of the book of Daniel. As Hamilton has defined elsewhere, biblical theology is "the attempt to understand and embrace the interpretative perspective of the biblical authors" (p. 21), a process that is profoundly intertextual. The fundamental question Hamilton seeks to answer in *With the Clouds of Heaven* is how Daniel (the author according to Hamilton) engages earlier Scripture to "summarize, interpret, and build on what the biblical authors who preceded him had accomplished" (p. 22). Thus, the Bible's backstory/plot informs the book of Daniel.

Hamilton engages all of the main questions addressed in Daniel. He gives due consideration to Daniel's place in the Hebrew canon, its structure, and how the historical and theological evidence within the book evinces a unified vision of God's redemptive plan. Hamilton's firm "evangelical presupposition" is that God inspired the prophet Daniel to write this book, the supernatural events in the book actually happened, and the book predicts the future as it claims (pp. 39–40).

Hamilton spends a great deal of space on the literary structure of Daniel (chap. 3), and his overview of the literary themes in Daniel is clearly presented. Hamilton opts for a chiasm that takes into account the main discrete units of the book along with the language and genre, and offers a structure that is simple and more memorable than some other proposals. Hamilton offers the following as the central theme of the book of Daniel: "God humbles the proud. God saves the people. God has a plan" (p. 83).

Hamilton's analysis of the historical and eschatological features in Daniel is fascinating. This section of the book is primarily concerned with the interpretation of the four kingdoms (Daniel 2, 7–8, 10–12), the little horn (Daniel 8), and the details given by the angel Gabriel (Daniel 9). While some aspects of Daniel's visions are opaque, Hamilton argues that the main thrust of Daniel's apocalyptic message is clearly perceived (p. 86). The visions therein "are to be understood as complementary presentations of the same realities" (p. 104). The four kingdoms outlined in Daniel establish a typological pattern of wicked kings that exercise beast-like dominion over the earth. The pattern culminates, however, when the final beast dies and the Ancient of Days—who represents the kingdom of God—establishes his throne per Daniel 7. Concerning the "one like the son of man" in Dan 7:13, Hamilton argues that none of the other heavenly beings listed in the book of Daniel can confidently be identified with this title. The figure is both divine and human, identified with yet distinguished from the Ancient of Days, who represents the saints as their king. The figure is clearly the pre-incarnate Christ, although Hamilton argues that Daniel the prophet would not have expected the Messiah to be divine himself.

In chapter 8, Hamilton analyzes how later biblical authors took up and eventually used earlier authors like Daniel in their own writings. He demonstrates how the NT authors proclaim that Jesus is prophesied in the book of Daniel through their use of stock language, thematic similarity and fulfillment of Daniel's prophetic

visions (p. 199). Special attention is given to Matthew 13, 24, 26; Mark 13, 14; and 2 Thessalonians 2.

Chapter 9 answers the question of how John's use of Daniel in the book of Revelation informs the canonical analysis of the book of Daniel. The chapter does not examine the use of the OT in the book of Revelation, but remains focused on the interpretation of Daniel. As with other NT texts, Hamilton argues that John reused Daniel's language even in the very structure of the book, and claims fulfillment of Daniel's prophecies in the historical and spiritual realm.

Hamilton also presents a sampling of how Daniel was interpreted in early Jewish literature. Attention is given to Tobit, Qumran, 1 Maccabees, 4 Ezra, and 1 Enoch. Hamilton argues that these early authors interpreted Daniel in ways similar to NT authors—typologically, prophetically, historically, and predictively.

In the final chapter, Hamilton shows how the book of Daniel contributes to the Bible's unfolding redemptive-historical storyline through the typological pattern of repetition and escalation. Daniel is a forerunner to the new exodus in a way that Joseph was a forerunner to the first exodus from Egypt. This "new-exodus pattern … provides the conceptual and theological framework issued by the New Testament authors to communicate how God has accomplished his plan" (p. 234).

In the main, Hamilton has produced a lucid and convincing interpretation of one of the more difficult books to understand in the OT. Hamilton's goals are clear from the outset and he largely succeeds in meeting them. He opts for a close reading of the text in Hebrew and Aramaic, and ably demonstrates that history and theology must remain closely aligned if one is to do biblical theology rightly. Judging by the table of contents, the flow of argumentation is less clear. His chapters do not necessarily flow from what is previous; that is, the chapters largely stand on their own. But there are a few ways of doing biblical theology on specific books of the Bible, as evidenced by other books in this particular series (e.g. Fyall, *Now Mine Eyes Have Seen Him*). Hamilton does not try to meet all expectations in his methodology, and his intention is not to present a running commentary. He presents a thesis for each chapter and seeks to substantiate that thesis. In the final analysis, Hamilton succeeds in this aim and has provided for evangelicals what is glaringly absent in recent scholarship on Daniel: how to understand the book of Daniel in light of the whole canon of Scripture.

My primary criticism has to do with Hamilton's argument for the literary structure of Daniel. Hamilton states firmly that the book of Daniel is presented as a chiasm, and he has good support among scholars for saying so (e.g. Lenglet, Baldwin, Steinmann, Gentry/Block, Gooding, and Goldingay). The chiasm of Daniel is a tricky subject, however, and not so easily discerned, which is why Hamilton devotes an entire chapter to it (chap. 3), as well as a later chapter showing how the book of Revelation is also a chiasm modeled after Daniel's chiasm (chap. 9). On the whole, I think Hamilton succeeds in showing the author of Daniel is presenting the book as a chiasm in general terms, especially the parallel panels of Daniel 2 and 7, 3 and 6, and 4 and 5—the Aramaic portion of the book. But Hamilton labors to make the content of Daniel fit the same literary form in the other chapters, and this is strained in a few instances. Much of Hamilton's interpretation of Daniel's visions,

for example, is grounded on assumptions and not hard sources. Making assumptions is to be expected in interpreting apocalyptic literature, but it does not bolster confidence for his structural argument in a very difficult book, hermeneutically speaking. Hamilton frequently uses the words "probable," "seems to be," and "widely shared assumption" (e.g. pp. 118, 123, 203, 222), even in his chiastic description.

I note three criticisms in particular. First, Hamilton says in his chiasm that Daniel 1 balances Daniel 10–12, but where is the data? Hamilton mentions a few connections concerning the "year" of Cyrus, the "wise," and the verbs "understanding" and "to stand" (p. 77). But is this enough to show that the author of Daniel is intentionally linking three chapters at the end of the book with one introductory chapter at the beginning through very common Hebrew words? Could the verbal connections function more like an *inclusio* and not a chiasm, or are they simply thematic links to conclude the book? The ground is not so firm on this point, and the chiastic arrangement of the *entire book* not as clear, even if that arrangement is discernable in the Aramaic portion. Indeed, the point of departure for most scholarly presentations of the literary structure of Daniel is in chapters 10–12. If the literary structure must account for both the shift in language and genre, as Hamilton suggests, then at some point we must admit that the genre/language of chapters 10–12 (dreams and visions of the future) has little to do with chapter 1 (Daniel and friends in the court of the king). In addition, it remains to be explained how the larger material in chapters 7–9 (Hamilton lumps these chapters together in his chiasm) and 10–12 can fit with the much smaller material in chapters 1 and 2. Is it typical of a chiasm to show such disparities of length for the matching panels?

Second, Hamilton's chiastic presentation is a little clunky in description. For example, Hamilton says in his chiasm that Daniel 3 is about a deliverance of the "*trusting* from the fiery furnace" and chapter 6 a "*trusting* from the lions' den" (p. 83). Would ancient Hebrews recognize these descriptions and understand that the main content ("trusting") is part of a chiasm? This again can only be a probable reading.

Third, Hamilton's argument that the structure of Daniel is used by John in the NT for the structure of the book of Revelation—which Hamilton calls "broad correspondences" (see the chart on p. 207)—fails to convince. If one generalizes a chiasm in order to make the structure fit in spaces that are very specific in content (as Hamilton does for Revelation, p. 207), then the chiasm falls apart. In my view, it would be better to let the form come naturally rather than trying to fit the content with the form. In other words, one cannot begin with a chiasm and then squeeze the texts into that form, which seems to be the case here. Rather, one must begin with the content and later see if the form is fairly obvious to the reader and thus relevant for interpretation.

But these criticisms are minor objections in light of the whole. This is an important book and a welcome addition to an excellent series (NSBT), and I commend it for all biblical disciplines. I benefited from reading Hamilton's book, and I

am grateful for his commitment to doing robust theology and exegesis for the benefit of the church.

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Jesus against the Scribal Elite: The Origins of the Conflict. By Chris Keith. Grand Rapids: Baker, 2014, xix + 188 pp., $22.99 paper.

How would you recognize a scribal-literate authority in antiquity if you saw one? By observing "whether he took on roles associated with such authority" (p. 37), answers Chris Keith, Professor of NT and Early Christianity at St. Mary's University College, Twickenham. And what does this status have to do with Jesus and his conflicts with authorities—such as the scribes, Pharisees, Sadducees, and priests? Keith is glad we asked.

After writing two book-length monographs arguing that Jesus was *not* a scribal-literate teacher (one formally trained in Torah-interpretation), Keith's new work pursues at least one of the implications of those studies: the origins of the conflicts that arose between Jesus and scribal-literate teachers. By exegeting some of the controversy narratives found in the NT, Keith contends that Jesus' status as a teacher was a major contributing factor in originally launching his controversies with the authorities.

The book is divided into six chapters. The first chapter situates his topic by discussing the two broad types of teachers one would expect to find in antiquity, namely, the scribal-elite and everyone else (p. 36). With these categories in mind, the second chapter presents the dilemma. Since the Gospels often present readers with "mutually exclusive historical options" (p. 69), what are we to do with the irreconcilable accounts (as Keith sees it) in the Gospels regarding the status of Jesus as a teacher? According to Keith's interpretation, Matthew and Mark portray Jesus as scribal-illiterate (correctly in Keith's view), but Luke portrays him as scribal-literate. John remains neutral. Therefore, who was right and who was wrong?

Before providing his answer, Keith takes a step back in chapter 3 to deal with the most technical portion of the book. He briefly introduces (or reorients) the reader to a few prominent ways in which scholars have approached historical Jesus research in order to resolve these types of contradictions. Some have used the form-critical approach, while others have used the criteria approach. Both are highly amiss in Keith's view, which is why he ends the chapter by advocating the newer "memory approach" (pp. 81–84).

Turning back to the main topic, Keith sets out to apply his methodology (or memory approach) to the Gospels in chapter 4. There he argues that Jesus was *not* a scribal-literate teacher even though he was able to deceive some audiences by placing himself in the position of a scribal-literate teacher (p. 102). As a result of the fact *that* Jesus taught—not merely *what* or *how* he taught—the authorities attacked both his interpretation of Scripture and projected position of authority, which chapter 5 outlines.

Before providing some closing remarks, chapter 6 brings together the features of his study and essentially claims that these conflicts emerged in the earliest stages of Jesus' career, because his illegitimate status as a scribal-literate teacher disgraced the authorities' "carefully guarded" social positions (p. 151), ultimately fueling the various debates. Part of the irony in all this (as Keith sees it) is that these disputes often worked in the opposite direction from what the authorities intended, since some audiences sided with Jesus. "In these situations," Keith concludes, "the scribal elite attempted to put out a fire with gasoline" (p. 157).

Overall, Keith's contribution rightly stresses giving more attention to the beginning of Jesus' career, and he demonstrates that all aspects of Jesus' life are thought-provoking in their own right (an outcome Keith hoped for his book, p. 155). Some may also find it refreshing that Keith is not among the scholars who start with the assumption that nothing in the NT reflects the historical Jesus. For example, he supports the historicity of these conflicts (p. 139) and believes "the Gospels are correct in claiming that the conflict that ended on a Roman cross in Jerusalem began in synagogues in Galilee" (p. 156). His work will also likely place a few unnoticed or underappreciated topics on the radar of more students and scholars. Most obvious would be the origins of the controversies Jesus had with the scribal elite, but there are other important matters here, including the significance of identifying Jesus or his father Joseph as a carpenter (although Keith never addresses or indicates the possibility that "carpenter" [*tektōn*] can also be taken figuratively to mean "poet"; see, among others, Gregory Nagy, *The Best of the Achaeans: Concepts of the Hero in Archaic Greek Poetry* [Baltimore: Johns Hopkins University Press, 1979] 297–300).

At the same time, there are numerous, and I think serious, problems with this monograph, both at the macro- and micro-levels. Due to space limitations here, however, I will only be able to note one macro-level issue that I felt prevented the academic discussion from moving forward in a more productive way. Throughout this work, there is an almost complete lack of interaction with those who have already rejected the author's overall methodology, interpretations, or both: Michael Holmes, Craig Evans, Michael Kruger, Paul Foster, J. K. Elliott, and Craig Blomberg, to name a few. Only one of these scholars receives even a single mention in this work: Paul Foster. Yet even then it is only a one-sentence footnote dismissal: "Foster's description of social memory theorists and New Testament scholars who use them is woefully misrepresentative of the full scholarly discussion" (p. 83 n. 57). Without interaction, justification, or counter-evidence, Keith simply sets aside an opposing view. At best, Keith assumes his readers will know all the background conversations and context regarding his comment. At worst, he offers (and models for students—his primary audience, p. 7) a cavalier dismissal of a top scholar. Granted, these same scholars also note some positive features regarding his previous publications, and I certainly do not want to take away from any of those here. My primary point, however, is that there ought to have been some level of response in this work to their critiques, since they almost all carried over and remained applicable.

In a similar vein, the author also refrained from addressing newer sources, arguments, and criticisms beyond those noted above. For example, I counted less than a dozen secondary sources referenced since his most recent book publication (*Jesus' Literacy: Scribal Culture and the Teacher from Galilee* [London: Bloomsbury T&T Clark, 2011]. Also, those sources he did incorporate were often written by those who largely agree with him (like Rafael Rodríguez or Anthony Le Donne). This is surprising because so much has been written since then that either confronts important details of his work or would have provided the necessary qualifications many areas lacked. Interaction with the recent works of Peter Gemeinhardt, Carolyn Osiek, Jörg Ulrich, Margaret MacDonald, and Tobias Georges—not to mention the compilation of essays found in *Von Rom nach Bagdad: Bildung und Religion von der römischen Kaiserzeit bis zum klassischen Islam* (Tübingen: Mohr Siebeck, 2013)—would have helped Keith's oversimplified presentation in chapter 2 regarding schooling and education in antiquity.

In sum, Keith seems at his best when he is reviewing select portions of the history of investigation. His insights into social history are at times penetrating and acute. Yet, due to his lack of interaction with critical reviewers and competing sources, Keith's historical reconstruction, while fascinating and even challenging at points, still requires many further qualifications and justifications if it is going to gain broader academic support. It is hard, therefore, for me to heartily recommend this book to the audience for whom it was written.

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Wages of Cross-Bearing and Debt of Sin: The Economy of Heaven in Matthew's Gospel. By Nathan Eubank. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 196. Berlin: de Gruyter, 2013, xii + 235 pp., $126.00.

There has been an apologetic resurgence of late in the defense of purgatory and indulgences. See, for example, the two recent books by University of Notre Dame Professor of Catholic Theology, Gary Anderson, titled *Sin* (New Haven, CT: Yale University Press, 2009) and *Charity* (New Haven, CT: Yale University Press, 2013). In the work considered here, Nathan Eubank (Professor of Scripture at Notre Dame Seminary in New Orleans) brings the discussion to bear on the first Gospel: Does Matthew have an atonement model? If so, how specific is it? Jesus will save his people from their sins (1:21), but how? These are questions that Eubank's revised Duke University dissertation addresses. In the final analysis, while making many insightful observations and certainly advancing the discussion over Matthew's soteriology, Eubank offers conclusions that at times exclude plausible readings and at other times outrun the exegetical evidence.

After laying out a narrative-critical method that also attends to the historical landscape in which the text was produced, chapter 1 surveys a handful of late OT, Second Temple, and rabbinic texts that shed light on first-century understandings of sin as debt and the counterbalance of righteous deeds stored in a heavenly treas-

ury. Chapter 2 then asks what Matthew's economic language could mean in such a historical context. Important to this chapter (and the entire thesis) is the argument that the term "debts" in 6:12 and 18:34–35 is to be understood synonymously with sins—or at least the result of sins—and, vice versa, that "sins" in Matthew should always be understood as incurring a debt with God. Gehenna, in turn, is to be understood as a debtors' prison from which release is possible once the appropriate remunerations are made (5:21–26; 18:34–35). Second, the term μισθός should be understood as earned "wages," ἀποδίδωμι as the related verb meaning "repay," and κληρονομέω as "acquire, gain." Thus throughout the Gospel Jesus instructs his disciples how they can generate heavenly wages (see esp. 5:5, 12, 46; 6:1–6, 14–20; 10:41–42; 16:24–27; 19:21, 28–29; 24:45–47; 25:20–23, 34–40) for reducing their debt of sin (and that of others). Chapters 3 and 4 then explore this dynamic through the narrative discourse. Eubank sees Israel in a state of exile defined as sin-debt, relying primarily on the quotes of Jer 31:15 and Isa 40:3 in Matt 2:18 and 3:3 respectively. Jesus' mission (summarized in 1:21 as saving from sins) is to fill up the heavenly treasury through his righteous deeds (thus the meaning of the enigmatic πληρῶσαι πᾶσαν δικαιοσύνην in 3:15), so that he can gives his life as a ransom payment for the debts of the "many" (20:28). In Eubank's own words: "Jesus will save his people from the debt of sin through the gift of his own superabundant righteousness" (p. 131). Finally, chapter 5 explores the narrative's climax, the cross and resurrection, a section of the narrative that is all but devoid of the key economic language. Eubank argues, however, that the reader does not forget other significant themes from chapters 1–20 attached to earning heavenly wages that do reemerge in chapters 21–28. The point here is that with his arrival in Jerusalem Jesus brings the wages to pay out (21:5, a *combination* quote of Zech 9:9 *and* Isa 62:11–12) to those in covenant bond with him (26:28). Such payment will ultimately be distributed at the parousia (16:27), but it is proleptically vouchsafed when the dead saints rise to life at the moment of his life-giving ransom payment (27:50–53), "a *documentum* or *exemplum* of the reality to come" (p. 194). Thus, Jesus has followed his own teaching to store up heavenly treasure that he then uses to pay down the sin-debt of his people and distribute the eschatological wages. All the while Jesus "sets forth a salvation-by-imitation schema" (p. 133) that instructs his disciples to earn their own wages (for themselves and others) through sacrificial "cross-bearing" and finally commands them to teach this to the nations (28:19–20). A tension therefore remains in the Gospel insofar as Jesus instructs his disciples to earn the necessary heavenly wage to pay down their debt (through "cross-bearing") but then pays their debt for them (through his own "cross-bearing"). Eubank predictably offers the Catholic doctrines of the double consequence of sin, purgatory, and supererogation as solutions that "think *with* Matthew" (p. 205). (Evangelicals can remind themselves of these doctrines by referring to the *Catechism of the Catholic Church*; see especially the section on indulgences, 1471–79.)

Much can be said in favor of this work. It is well written and convincing on many levels. Only a few examples will have to suffice. Eubank's interpretation of 3:15 is intriguing and potentially fruitful. He links 3:15 to 23:32 where the language of "fulfill/fill up" fits well within the sin-debt/righteousness system he is pursuing:

in the former Jesus fills up the heavenly treasury with (the wages of) righteousness while the leaders' actions are the final debt-incurring deed that calls their account due. Moreover, Eubank's interpretation of 3:15 fits perfectly with his reading of 20:28. With this loaded statement Jesus is revealing at long last (for the Gospel has been quite silent so far) just how Jesus saves his people from their sins (cf. 1:21): having filled up the necessary treasury, he then gifts his life to pay down the sin-debt of the "many." In considering these readings, Reformed theologians will find theologically arable ground in exploring Christ's active obedience and imputed righteousness in Matthean terms. Finally, I think Eubank's interpretation of the resurrection of the dead saints in 27:52–53 is illuminating on the narrative-critical level. They are raised because Jesus is proleptically paying out their eschatological wages as in 16:24–27 and 19:29.

These commendations notwithstanding, I do have two global critiques. The strength of this reading depends upon Eubank's description of the cultural milieu in which the Gospel was written and first read. He is right to say, "When a cluster of metaphors forms part of the essential grammar for describing a particular thing it inevitably shapes the way that thing is understood" (p. 26). It is not so conclusive, however, that economic language, as well as that of a promised wage in the hereafter, is predominantly used in the Second Temple Jewish literature for articulating atonement models. He himself concedes that "heavenly wages are sometimes described as signs of honor or achievement in the life to come. In other cases, they are said to redeem one from sin, deliver from death and punishment, or acquit one on the day of judgment" (p. 199). Given that such language is not univocal across Matthew's cultural landscape, one needs an argument for why readers would understand the heavenly treasury in terms of the latter and not the former. In fact, why not both? Correspondingly, Eubank does not leave space for Matthew to be unique or indeed even to contradict other theologies within the intramural debates that marked Second Temple Judaism. If righteous cross-bearing is recompensed with heavenly wages, it is *not entirely clear that those wages are given for the express purpose of paying down a debt.* In other words, "reward" and "treasure" are still good translations of μισθός, because they would still have value in and of themselves and not only as "wages" good for debt reduction. In short, the cultural repertoire can provide interpretive options, but it does not have the power for exegetical determinacy. The text of Matthew needs to lead the way through the cultural encyclopedia, but it does not clearly direct the reader on *these* paths. Eubank has therefore not reached his goal of "situat[ing] Matthew's debt and wage language *firmly* in its late-first century Jewish context" (p. 11, italics mine).

Along with this first critique, it seems therefore that Eubank has collapsed Matthew's polyvalent language into one (slightly contradictory) system. Why should Jesus' followers earn heavenly wages (which are in Eubank's system only useful for paying down one's debt of sin) if Jesus settled their debt for them with his own superabundant righteousness? Eubank's answer is that maybe there are two kinds of sin (pp. 205–6). Jesus atones for one kind; his followers atone for their own and others' in regard to the second kind. This would solve the riddle only if Matthew gave any indication that there are two kinds of sins. Yet he does not. Rather, 1:21 is

emphatic (note the emphatic use of αὐτός) that *Jesus* saves from sin (presumably all kinds of sin). In the rest of the narrative, therefore, the reader expects a story whereby *Jesus* does exactly that. If one's debt-paying righteousness can overflow to the accounts of others, then the narrative subverts its own thesis statement in 1:21. In fact, when the clearest language of wages (μισθός) appears in Matthew, it is not evident that such wages are primarily (or at all) useful for atoning for sins. Yet, when sin and atonement finally do take center stage (26:28, long expected since 1:21), the economic language recedes and *cultic* language swells (20:28 does not explicitly mention sins). Moreover, 6:12 and 18:21–35 are not enough to provide the reader with a comprehensive understanding of sins as debt across the Matthean universe.

In light of these critiques, I would offer a nuanced solution to the apparent enigma: Jesus atones for sins (1:21; 26:28), indeed by filling up the heavenly treasury with the meritorious wages of righteousness that are then sacrificially dispersed when he gives his life as a "ransom payment for many" (20:28). However, his death should *also* be seen as a penal substitutionary sacrifice. Undeniably, the great value of enigmatic language, like that in 20:28, is its polyvalent potential. That is, Eubank sweeps aside the penal substitutionary understanding of 20:28 (as well as the understanding of ἀντί as "in the place of") without *any* argumentation (pp. 156–58), and he does not address why Jesus must *suffer* (16:21; 17:12). His reading works, yes, but not so well as to exclude the penal substitution model. Both actually find room in Matthew. Along the same lines, Eubank provides no argument for why Matt 26:28 is not to be understood in the language of Jer 31:31–34 (p. 175). What other covenant should Matthew's readers envision? This does not negate the Exod 24:28 allusion, but puts both OT texts on the same redemptive-historical trajectory (as Jer 31:32 so clearly does itself) culminating in Matt 26:28. Or why should "cup" not mean judgment or wrath (pp. 146, 180–81)? In light of Jesus' sufficient atoning work (understood in both economic *and* cultic terms) therefore, the righteous deeds of Jesus' disciples are rewarded in the eschaton with wages *good for something other than debt reduction* (or atoning for sins). That is, wages earned by Jesus' disciples are not immediately allocated upon entrance into glory, but put into a treasury to enjoy forever. In fact, in the Gospel these wages are described explicitly as thrones, resurrection life, stewardship of Jesus' possessions, more money, and the kingdom, but *never* as a payment for one's own (or anyone else's) sins. Thus, Matthew certainly does motivate his followers with the promise of heavenly wages (as is not uncommon in the late-first century), but not wages good for atoning for sin (making the Gospel writer a unique contributor to the theological dialogue of his day).

To be sure, it is only the great strength of Eubank's study that necessitates an alternative solution to the apparent loose ends in Matthew's narrative. Eubank raises many important issues and provides suggestive interpretations. Nuance, however, is necessary to give due weight to the textual assertion that *Jesus* will save his people from their sins (1:21).

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Johannine Writings and Apocalyptic: An Annotated Bibliography. By Stanley E. Porter and Andrew K. Gabriel. Johannine Studies 1. Leiden: Brill, 2013, xviii + 343 pp., $141.00.

At one time, printed bibliographies provided an unmatched resource for researchers: a thorough compilation of serious publications on a particular subject, often topically arranged and sometimes annotated. In Johannine studies, works of this sort include Malatesta (1967), van Belle (1988), and Mills (1995) on the Gospel of John; Muse (1996) and McGinn and Gale (1997) on Revelation; and Rábanos Espinosa and Muñoz León (1990) on the Gospel, Letters, and Revelation. With the advent of electronic research databases, published bibliographies that merely provide a laundry list of publications are largely passé and at any rate are quickly outdated by the ever-increasing flood of new publications every year. Limitations notwithstanding, however, published bibliographies are still valuable when a seasoned scholar can selectively present the more significant works in a field and provide mature evaluations in annotations.

For this reason, the just-published Johannine bibliography by Porter and Gabriel—the first such stand-alone bibliography produced in recent history—is a welcome resource for Johannine studies. The authors cover not only the Fourth Gospel (64% of numbered items following the introductory section), but also the Johannine Epistles (6%), Revelation (20%), and apocalyptic (7%). An introduction sets forth the parameters and methodology of the project. Throughout the bibliography, most topical categories are covered with a helpful paragraph briefly orienting the reader to a particular area of Johannine/apocalyptic studies. Each entry includes an annotation, typically 30–60 words long. Indices of modern authors and ancient sources conclude the volume. Those familiar with Baker's IBR Bibliography series will find the present work to be similar in general format, though significantly lengthier.

While the work's stated audience includes North American and British students, teachers, and scholars, it is crafted most specifically for novice students, being designed to enable them "to grasp most if not virtually all of the major issues of continuing and recent importance in Johannine studies, and to offer a reasonable entry to the literature associated with such topics" (p. 2). It is important to note that the authors mean to provide a representative bibliography of relative thoroughness, not an exhaustive one. In this connection, they are to be commended for clearly setting forth their eight criteria for a work's inclusion (pp. 3–7), which I paraphrase here as questions: Does the work make a quality contribution to the field? Does it interact with a breadth of scholarship? If an older work, is it of historical significance? Is it available in English? Is it intentionally a work of scholarship (not primarily practical or devotional)? Is it included in an essay collection vs. a journal? If in an essay collection, is it exceptional? Is it broad in content, not too narrowly focused? Several of these criteria deserve comment.

By including works of historical significance, the authors helpfully assist the targeted novice student in grasping the history of the discipline and further the volume's stated goal. Of course, as would be expected, older works are by far in the

minority; a survey of the first 400 bibliography items finds nearly 90% to have been originally published in the last half century (2000–2012: 33%; 1990–99: 25%; 1980–89: 11%; 1970–79: 11%; 1960–69: 8%; pre-1960: 11%).

Restricting the volume to English-language entries is an understandable criterion, given the authors' stated goal of offering "a reasonable entry to the literature," but I must confess a bit of disappointment here. Porter and Gabriel have every right to limit their project in this way, but, since Johannine studies are borderless, they here arguably weaken their previous criterion insisting on broad scholarship. The limitation is justified thus: "the vast majority of our users, we believe, are going to be those who want a readily available entry into the world of Johannine and apocalyptic scholarship through English"; further, it is suggested that "those who have ready access to German works are probably far enough along in their bibliographical research to not need such a work as this" (p. 4). It would seem, however, that the book's goal would be furthered by providing bibliographic guidance to foreign-language works helpful for the research of the English-speaking target audience, ready access to such works notwithstanding. I do not wish to overstate this point; the authors have included foreign-language works that are available in English translation (which usually reflects their significance in the field) and a laundry list of twenty or so German and French works on pp. 4–5. All the same, the inclusion of annotated entries for significant yet-untranslated foreign-language works would have made the volume more valuable.

Porter and Gabriel indicate that in cases "where [they] have been forced to make a choice" (p. 6) they have favored essays in published collections over journal articles, suggesting that "it is often more difficult to find and hence use individual chapters that appear in collections of essays, as these essays are often in volumes such as Festschriften that are collections that do not focus upon a specific topic, such as the Johannine literature" (p. 6). I concur that journal articles are often more immediately accessible to the student via research databases. However, would they not be even more topically isolated than essays in collections, which can generally be easily obtained (electronically) via interlibrary loan? I do not know that this criterion had a major effect upon the selection of works in the bibliography, but it seems unnecessary.

As to the excellent selection of works chosen for inclusion, it is difficult to quibble with the omission of this or that item, given the selective nature of the project. Still, I can only assume that the complete omission of van Belle's important *Johannine Bibliography* (Louvain: Leuven University Press, 1988)—arguably the most thorough produced to date—was an oversight. Additionally, it seems a bit odd to include an annotated entry for an essay by a particular scholar and in that entry to mention only in passing his commentary—which occurs with Köstenberger (#434, with regard to his 2004 commentary in the BECNT series) and von Wahlde (#194, with regard to his 2010 commentary in the ECC series). It would seem more helpful to provide annotated entries in the section on commentaries for all—not selected—scholarly commentaries (both recent and historically significant), given their comprehensive nature and the frequency with which the targeted novice student

will encounter references to them in research. Overall, however, the authors have admirably met their goal of a "reasonable entry to the literature."

Moving on to structure, I find much to appreciate in the helpful and often detailed categories, which are given not only for topics but also for works on specific passages. As inevitable with any bibliography, categorization choices for particular items are occasionally questionable; more significantly, however, the volume is nearly devoid of cross-referencing, a key feature in printed bibliographies that offsets the challenge of categorization while consuming minimal space. A subject index is also unfortunately absent in the present work. As a positive, however, the paragraph-length category introductions are solid gold for the targeted novice student, providing succinct orientation to particular areas of Johannine studies.

Finally, a word on the annotations. Usually, these adequately and helpfully summarize the thesis of a work. At times, however, they are fairly terse (the authors acknowledge they have chosen to "err on the side of brevity," p. 2) and essentially restate what can be inferred from a work's title. As well, surprisingly, a number of entries for Revelation commentaries give no indication of the general approach taken (preterist, futurist, etc.). By and large, however, the annotations will helpfully serve the book's intended readership.

The bibliography's price tag will doubtless prove prohibitive for the targeted novice, but college and seminary libraries will want to obtain the work. In addition, this volume should actually—though unintentionally—serve *international* Johannine scholars well by providing an up-to-date inventory of significant English-language works. Porter and Gabriel have rendered students of the Johannine writings a considerable service with a useful resource.

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Character Studies in the Fourth Gospel: Narrative Approaches to Seventy Figures in John. Edited by Steven A. Hunt, D. Francois Tolmie, and Ruben Zimmermann. Wissenschaftliche Untersuchungen zum Neuen Testament 314. Tübingen: Mohr Siebeck, 2013, xvii + 724 pp., €194.00.

How shall we situate *Character Studies in the Fourth Gospel* within the trajectory of Johannine scholarship? Perhaps the place to start is with R. Alan Culpepper's groundbreaking *Anatomy of the Fourth Gospel* (Philadelphia: Fortress, 1983). When *Anatomy of the Fourth Gospel* was published thirty years ago, employing the methods of what might be called "the new criticism" or "literary criticism," evangelical scholarship responded with critical optimism. For example, D. A. Carson, in an important book review, astutely pointed out the strengths and weaknesses of Culpepper's literary analysis of the Fourth Gospel. On the one hand, Carson appreciated how Culpepper's work indirectly challenged the findings of source critics. In *Anatomy of the Fourth Gospel*, Culpepper's approach, Carson observed, resulted in coherent interpretations that actually challenged the conclusions of source critics like Robert Fortna, who argued for a lack of unity in the Gospel of John. On the

other hand, Carson was skeptical about Culpepper's methodology. Culpepper adapted Seymour Chatman's literary categories used to study modern novels and film (*Story and Discourse: Narrative Structure in Fiction and Film* [Ithica, NY: Cornell University Press, 1978]) and applied those categories to the analysis of the Fourth Gospel. In other words, Carson questioned whether or not it was appropriate to analyze ancient texts using the same categories Chatman used to analyze modern novels and film. His critique of this methodology notwithstanding, Carson was certainly prophetic in the last sentence of his review when he observed regarding *Anatomy of the Fourth Gospel*: "In short, this is an important book, not because it has all the answers, but because it will set much of the agenda for years to come" (*TrinJ* NS 4 [1983] 122–26).

Carson was absolutely correct. In the years subsequent to *The Anatomy of the Fourth Gospel*, Johannine scholars have produced a plethora of publications that have not only employed the same or similar categories utilized by Culpepper, but they have also delved into what some consider to be unexplored subcategories of literary analysis. For example, Cornelis Bennema, in his recent monograph *Encountering Jesus: Character Studies in the Gospel of John* (Milton Keynes, UK: Paternoster, 2009) argues that while Johannine scholars have explored literary phenomena such as plot and point of view, the study of character "appears to be the neglected child" (p. 2). Furthermore, Bennema states, "There is no comprehensive theory of character in either literary theory or biblical criticism, and therefore no consensus among scholars on how to analyze and classify characters" (p. 2). Enter *Character Studies in the Fourth Gospel*, edited by Hunt, Tolmie, and Zimmermann.

The "Foreword" to *Character Studies in the Fourth Gospel* states its lofty goal: "to offer a comprehensive narrative-critical study of nearly every character that Jesus (or, in some cases, only the reader) encounters in the narrative world of the Fourth Gospel" (p. xi). To reach this goal, the editors identified roughly seventy characters found in the Gospel of John and then asked various scholars to write a character analysis essay about one or more of them. The scholars chosen for this project include familiar names, such as Paul N. Anderson, Mary L. Coloe, R. Alan Culpepper, J. Ramsey Michaels, Gail R. O'Day, and Marianne Meye Thompson. In all, forty-four scholars contributed at least one essay to this volume, with some scholars contributing two or even three essays.

In light of the lack of consensus among literary critics concerning a method for engaging in character analysis, scholars were given the freedom first to explain their own methodology and then to present the discoveries that resulted from the employment of that methodology. The result of this is quite fascinating, with some scholars addressing methodological issues with depth and sophistication (cf. Bennema's three essays) and other scholars launching right into character analysis without a clear discussion of issues related to method.

The structure of the book is straightforward. The first chapter is a historical survey of various approaches to character and characterization both inside and outside of biblical studies. The second chapter is a multi-page table that identifies the various characters found in the Gospel of John. The third chapter, and those

that follow, are the actual character studies; they are sequenced in order of the characters' appearance in the Fourth Gospel.

Of the approximately seventy characters chosen for analysis, there is the standard fare: John the Baptist, Nicodemus, the Samaritan woman at the well, the paralytic of John 5, and the blind man of John 9. However, there are also some other more creative choices made by the editors of this volume; for example, the servants and steward at Cana, the men of the Samaritan woman, the neighbors of the man born blind, the Roman soldiers at the arrest of Jesus, and the soldiers at the crucifixion.

As with any multiple-author volume of this type, some essays are stronger than others. On the one hand, when I noticed that Culpepper was assigned to provide an essay exploring Nicodemus, I turned to it with great anticipation. However, while somewhat helpful, this rather short essay seemed to lack a clear, concise, and profound set of concluding statements about this intriguing character who has so enamored admirers of the Fourth Gospel. On the other hand, I found the three essays submitted by Bennema ("The Crowd," "Judas," and "The Chief Priests") to be helpful in two regards: not only did he provide a clear method for exploring characterization, but his findings were compelling. Likewise, Andy M. Reimer's short essay on the blind man of John 9 (pp. 428–38) is a helpful analysis of the story, identifying key elements such as the lawsuit motif (previously explored in Andrew Lincoln's important book *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* [Peabody, MA: Hendrickson, 2000]), the frequent use in the Fourth Gospel of the two-person scene literary device, and *double entendre*.

While an incredible resource, the methodological questions that D. A. Carson raised thirty years ago about the entire program of literary criticism are certainly not answered in full in this volume. However, what this volume might do is to demonstrate the wide variety of ways in which literary critics are engaging in their work—and that some literary critics appear to be interested in developing a literary-critical methodology that takes into account the concerns of scholars like Carson. In fact, in the foreword to this volume, favorable reference is made by the editors to Craig Koester's work, *Symbolism in the Fourth Gospel* (Minneapolis: Fortress, 2003), where he explores characters and characterization in the Gospel of John through the lens of each character's "faith-response," all in the context of concern for the historical setting. Such a literary approach appears to do justice both to the stated goals of John's Gospel (John 20:30–31) and also to the concern of evangelicals regarding the historicity of the Bible. In this particular regard, whether intentional or not, the editors' appreciation for Koester's approach begins to address some of Carson's concerns.

Following the last essay, the end matter of the volume includes a listing of all the contributors as well as the standard set of ancient sources (canonical and noncanonical), subject, and modern author indices. The high price of this volume most likely takes its purchase outside the realm of possibility for the personal library of many individuals, but its importance makes it a "must have" for any seminary and

any undergraduate institution that has a biblical studies department offering courses in the Gospel of John.

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Christ Is God Over All: Romans 9:5 in the Context of Romans 9–11. By George Carraway. Library of NT Studies 489. London: Bloomsbury T&T Clark, 2013, xiv + 231, $120.00.

In this revision of his 2012 Southern Baptist Theological Seminary doctoral thesis (supervised by Mark Seifrid), Carraway ventures into the interpretive thicket of one of the most difficult texts in the Pauline corpus, Rom 9:5b. The NA28 reads, ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν, translated in the NRSV as "and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen."

The interpretive problems with this text arise on the basis of two issues. The first has to do with the ambiguous nature of the Greek syntax on multiple points. As a result, the statement can be translated as "the Christ according to the flesh, who is over all God blessed forever, amen." In this rendering, Paul equates God and Christ. For the sake of clarity in what follows, I will label this the "Christological" interpretation. The second possible translation sees Paul concluding a statement about the Christ, then appending a separate doxology to God. Such a translation would read, "from whom is the Christ according to the flesh. May the God over all be blessed forever, amen!" In this case, Paul makes two statements, one about Christ and one about God with no thought of equating the two. I will call this the "doxological" reading. As one can see in the NRSV translation provided above, the committee avoided a decision on this conundrum by rendering the verse in a manner that allows for either interpretation.

The second set of interpretive difficulties concern theological objections to the Christological reading. Could Paul have made the strong Christological claim entailed in the first option above? These objections take one of two forms. In one, scholars ask if Paul makes any statements equating Christ with God elsewhere in his letters. In the other, scholars ask if a first-century monotheistic Jew such as Paul could have equated anyone with God. In both cases, a judgment is rendered on the basis of evidence outside of Romans, whether that involves statements about God and Christ in other Pauline letters or evidence of monotheism among Jews roughly contemporary with Paul. Furthermore, in most cases scholars answer both questions in the negative.

Carraway argues that Paul does equate Christ with God in Rom 9:5. In a carefully worded thesis, he contends that the evidence drawn from Romans 9–11 "suggests the correct reading of 9:5b is that he [Paul] asserted that Christ is God over all; that is, he is the God of Israel" (p. 2). Furthermore, Carraway contends that this is the confession required by Israel for its salvation. His contribution consists of interpreting Paul's claim in 9:5b in terms of the role of this text within the argument

of Romans 9–11. In other words, rather than trying to construct better arguments using the typical approaches to this text (through its syntax and/or through comparison with other Pauline texts), Carraway initiates a fresh line of attack by asking which interpretation makes best sense of this phrase in its argumentative context at the outset of this distinctive section of the letter. In Carraway's words, his project concerns why "Paul would apply θεός to Christ at this point in the letter" (pp. 18–19).

As is customary with the genre, the opening chapter reviews research on the subject, states the author's thesis, and outlines the argument for that thesis to follow. The review of research covers significant aspects of the overall discussion. Given the nature of the objections to the Christological reading, Carraway wisely begins with a concise overview of trends in the study of NT Christology since the publication of Wilhelm Boussett's *Kyrios Christos* in 1913. He then highlights significant issues in the study of Jewish monotheism. Finally, he reviews research on Rom 9:5 specifically. In each case, Carraway covers an enormous amount of ground in a short space, though I found his surveys of these issues accurate.

Chapter 2 examines Rom 9:5 as much as possible apart from the larger debates swirling around its interpretation, debates premised on external rather than internal evidence. He concludes, rightly in my judgment, that the Christological reading is the most natural understanding of Paul's words here.

In chapters 3 and 4, Carraway takes on the two primary objections to the Christological reading. Chapter 3 examines criticisms based on appeals to Jewish monotheism. Relying on the work of such scholars as Richard Bauckham and Nathan MacDonald, he contends, for example, that Jewish monotheism has been misconstrued in modern times by the imposition of categories derived from the Enlightenment such as forced distinctions between ontology and functionality. If actions are attributed to Jesus that would normally be attributed to God (such as creating), why should one still force ontological distinctions between the two? Carraway contends that Paul identifies Jesus with θεός, even if we cannot fully define this identification (because Paul himself does not do so). In chapter 4, Carraway surveys evidence regarding Paul's possible references to Christ as God. The key text here is Titus 2:13, a verse whose interpretation is also clouded by ambiguous syntax. Obviously, many scholars also believe Titus was written by one of Paul's disciples after his death. In addition, Carraway devotes considerable attention to texts where it becomes difficult to determine whether Paul refers to God or Christ. For example, in Phil 2:6–11 Paul affirms the Lord Jesus is due the same adoration acclaimed for YHWH in Isa 45:23.

Chapters 5–7 examine how a claim of Christ as θεός in Rom 9:5 makes sense within the argument of Romans 9–11 by examining key texts within this block of Romans. Chapter 5 explores links between 9:5 and Paul's statements about Christ as the stumbling stone of Israel in 9:30–33. Chapter 6 treats Rom 10:5–13. Chapter 7 discusses Rom 11:25–27. A concluding chapter 8 aptly summarizes the argument of the entire monograph.

Obviously, Rom 9:5 has garnered enormous attention over the centuries owing to its implications for Christology. For this reason alone, a monograph address-

ing the interpretation of the verse warrants the attention of the scholarly community. However, Carraway makes several important contributions to the interpretation of this difficult verse. First, he rightly insists that any interpretation must begin with the best reading of Paul's own words in the verse itself. Scholars often conclude that the Christological reading is highly possible, but then object on the basis of external evidence. Carraway will not let them off so easily. Second, he correctly insists that an interpretation of Rom 9:5 must make good sense within the overall argument of Romans 9–11. If one wants to read this verse based on evidence outside of the verse, the primary evidence should be the discourse in which it is embedded rather than other Pauline texts or notions of Jewish monotheism.

The second contribution, however, points to the singular, yet multifaceted difficulty underlying the project as a whole. Several examples illustrate this problem. In order to refute arguments against the Christological reading, Carraway must plunge into heated and complex disputes over Pauline Christology. As noted above, Titus 2:13 forms the closest parallel to the Christological interpretation of Rom 9:5. However, appeals to the text from Titus draw one not only into the convoluted syntax of its Greek, but also into debates over authorship. Carraway must also take on the philosophical wrangles over the meaning of first-century Jewish monotheism. Then once he is finished dealing with objections to the Christological reading, the heart of his thesis entails reading Rom 9:5 not just in light of such a crystal clear text as Rom 11:25–27, but within a construal of Romans 9–11 as a whole! In other words, although Carraway leads us in the right direction toward resolving the longstanding problems regarding Rom 9:5, doing so necessitates resolving multiple additional problems of similar complexity.

My point here is more of a caution than an objection. Carraway has pointed the way forward toward resolving one of the more difficult exegetical problems in the Pauline corpus. If his readers do not agree with him at each and every point—and many will not regarding his overall reading of Romans 9–11, for example—he has reset the agenda for the debate.

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Paul and the Rhetoric of Reversal in 1 Corinthians: The Impact of Paul's Gospel on His Macro-Rhetoric. By Matthew R. Malcolm. Society for NT Studies Monograph Series 155. Cambridge: Cambridge University Press, 2013, xvi + 305 pp., $99.00.

Paul and the Rhetoric of Reversal in 1 Corinthians is a revision of Matthew R. Malcolm's doctoral dissertation written under the supervision of Anthony C. Thiselton at the University of Nottingham. Malcolm intends to explain both the central theme and the overall structural unity of 1 Corinthians. He reads Paul through a rhetorical lens that accounts for Paul's use of Greco-Roman communicative devices (primarily at the level of individual arguments), Jewish motifs (especially the Hellenistic Jewish motif of dual reversal), and most importantly Paul's *kerygma* about the crucified and resurrected Christ. Malcolm's argument is that "Paul assigns a

pastorally conceived unity to the complex of problems in Corinth, and allows the pattern of his *kerygma* to give overall shape to his epistolary response" (p. 2). Paul's *kerygma* about Christ is a "renegotiation" of the Jewish theme of dual reversal "in which those who are boastful rulers in the present are destined for destruction, while those who are righteous sufferers in the present are destined for divinely granted vindication" (p. 2). In early Christian thinking, "the reversal motif has been renegotiated to express the 'gospel' or *kerygma* of the death, resurrection, and deferred cosmic vindication of Jesus, the Christ" (p. 30). Paul urges the boastful and autonomous Corinthians to identify with Christ in his death and resurrection and thereby to move from "*presumptuous autonomy* to *dependence on God in Christ*" (p. 38, italics mine). The choice is between aligning themselves with the condemned boaster/ruler or with the sufferer who awaits vindication.

One of Malcolm's goals is to explain the coherence and structure of 1 Corinthians by looking at the theme of Paul's *kerygma*. While many scholars recognize the movement from cross to resurrection in 1 Corinthians, Malcolm's contribution is to read the whole letter as governed by this pattern of Paul's *kerygma*. Malcolm's macro-level proposal is best summarized as Paul "summoning the Corinthians to inhabit the crucified Christ (Chapters 1–4), applying this summons to a series of ethical issues (Chapters 5–14), and offering a vision of future resurrected glory for the dead-in-Christ (Chapter 15)" (p. 48). In his analysis, the *kerygma* informs both the macro-structure and the argument in each of the sections. He divides the letter into six major rhetorical units that are widely recognized by scholars (cf. Raymond F. Collins, *First Corinthians* [SacPag 7; Collegeville, MN: Liturgical, 1999] vii–x). Malcolm admits the similarity and views himself as giving a better explanation for the structure previously noted by others. Unit 1 (1:1–4:21) establishes the *kerygma* as the corrective to Corinthian behavior. Units 2 (5:1–7:40), 3 (8:1–11:1), 4 (11:2–34), and 5 (12:1–14:40) apply the *kerygma* to a series of issues in the church. The sixth unit (15:1–58) confirms the corrective of the *kerygma* and culminates with the command to persevere in labor.

The book contains a brief introduction, five central chapters, and a brief conclusion. In chapter 1, Malcolm argues that divinely accomplished dual reversal was a widely known concept in Judaism with significant impact in early Christian interpretation. Paul applies the *kerygma* in this conceptual framework and urges the Corinthians not to emulate the boastful rulers but rather the righteous sufferers, epitomized in Christ. Chapter 2 reviews the past approaches to the compositional unity or disunity of the letter. Malcolm suggests that reading 1 Corinthians as Paul's application of the *kerygma* to the Corinthians' situation best explains the unity of the letter. Chapter 3 analyzes 1 Corinthians 1–4 and appeals to John Chrysostom as an early interpreter who understood Paul's response as pastoral instruction for the Corinthians to attach their identity to Christ and not to polished human orators. In chapter 4, Malcolm compares Paul's instructions in 1 Corinthians 5–14 to Paul's ethic in other letters, in which Paul first corrects improper behavior and then commends love and service. This ethical pattern, he suggests, is found especially in Hellenistic Jewish interpretations of the Torah. Chapter 5 explains 1 Corinthians 15 as Paul's refutation of the Corinthians' assumption of the inferiority of the dead

and a denial of the resurrection. Paul appeals to the resurrected Christ as a paradigm of the righteous dead receiving vindication from God. Christ serves as the foundational example of the *kerygmatic* dual reversal.

One of the challenges of interpreting 1 Corinthians as a unified letter (and not a composition of various letters) is to account for its episodic character while also showing the interconnectedness of the topics. Many commentators err on the side of accounting for the distinguishable themes and thus present the structure of 1 Corinthians merely as a list of topics. Still others make the opposite error and compress the numerous themes into one. For example, Margaret Mitchell's *Paul and the Rhetoric of Reconciliation* (Tübingen: Mohr Siebeck, 1991) interprets the entire epistle as a cohesive argument in the form of deliberative rhetoric. In many ways, Malcolm strikes an appropriate balance between these approaches in showing how the *kerygma* shapes both the macro-level structure and the pastoral application of the *kerygma* to particular themes. Moreover, I think he is correct in arguing that Paul employs specific rhetorical techniques primarily at the micro-level rather than in the letter as a whole.

One of Malcolm's contributions is to demonstrate that the concept of dual reversal was widespread enough in Hellenistic Judaism and early Christianity for Paul to be able to refer to it and have the Corinthians immediately recognize it—others have noted the movement from cross to resurrection in 1 Corinthians, but it has not been substantiated as a recognizable theme in Hellenistic Judaism (in the form of dual reversal). Another challenge in determining the structure of 1 Corinthians is to tie chapter 15 appropriately to the rest of the letter. Malcolm's approach does this by interpreting chapters 1–4 and chapter 15 as providing the theological framework for the whole letter. Chapters 1–4 exhort them to follow the way of the cross and chapter 15 exhorts them to await the resurrection. The intervening chapters apply this *kerygmatic* framework to their particular problems.

Malcolm needs to demonstrate both the pervasiveness of the dual reversal theme and the claim that 1 Corinthians conforms to this theme. I think Malcolm has demonstrated the pervasiveness of the theme. As Jewish communities found themselves to be marginalized and oppressed subgroups, this theme became even more prominent—whether or not it was a uniquely Jewish theme is unanswered. Yet does this dual reversal theme best explain Paul's *kerygma* and the structure of 1 Corinthians? Dual reversal is certainly an aspect of the *kerygma*—possibly even a major aspect—but I am unconvinced that dual reversal is the decisive influence on Paul's *kerygma*. Where are the themes of sin/atonement and adoption, or more specific to 1 Corinthians, the idea of the church as the body of Christ? Concerning the *kerygmatic* dual reversal theme as the structuring framework for the whole letter, Malcolm has mined Jewish literature for this motif and has accumulated an impressive list of references. However, these sources employ the dual reversal theme at the level of micro-rhetoric or argument instead of shaping the structure of the work as a whole. I am unconvinced that this theme of *kerygmatic* reversal accounts for the structure of Paul's other letters as Malcolm indicates it might (see pp. 30–38). Malcolm is aware that he is trying to apply this conceptual motif to the structure as a whole, but he does not sufficiently demonstrate that authors are applying concep-

tual motifs to the macro-level of their letters in a way that is analogous to his proposal in 1 Corinthians. That the message about Jesus dominates Paul's thought is undeniable. The proposals that this message is best understood as a reconceptualization of the Hellenistic Jewish motif of dual reversal and that this *kerygma* structures Paul's letters at a macro-level are not as convincing.

I applaud Malcolm's approach of looking at the rhetorical structure more broadly (while also affirming the value of formal rhetorical analysis at the micro-level). Although I take issue with some of Malcolm's conclusions, he makes a contribution in understanding both the central theme of the letter and the structure of the letter. I recommend this book as a balanced and well-researched read for someone trying to understand the argumentative flow of 1 Corinthians.

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Paul and Patronage: The Dynamics of Power in 1 Corinthians. By Joshua Rice. Eugene, OR: Wipf & Stock, 2013, ix + 196 pp., $23.00 paper.

Joshua Rice, with the assistance of David Rhoads, Barbara Rossing, and Raymond Pickett, completed *Paul and Patronage* as a doctoral dissertation at Lutheran School of Theology at Chicago. In this work, Rice constructs three lenses of patronage (i.e. personal, community, and imperial) through which to examine the power dynamics of Paul's apostolic authority in 1 Corinthians. The *personal* lens is a single patron-client relationship, characterized by reciprocal, non-legal, and asymmetrical ties. The *community* lens refers to reciprocal exchanges between a single benefactor and a community or network of clients. The *imperial* lens introduces a broker/mediator (a local elite) who distributes the benefaction of the emperor ("universal patron," *pater patriae*) to his clients (the masses). Rice applies these lenses to specific passages in 1 Corinthians and detects these types of patronal relations throughout the letter.

The *personal* relationship appears in 1 Cor 1:10–3:23 and chapter 9, where house church patrons are criticized for associating themselves with the patronage of Apollos rather than Paul, and where Paul creates asymmetry between him and Apollos in order to bring the Corinthians back under him as their original patron. The *community* relationship emerges from 10:14–14:39. Paul's high-class network of clients (i.e. the strong) are hanging their superior position over those in a low-class network (i.e. the weak) in settings of elite dining (10:18–21; 11:17–20) and ecstatic worship (11:3–16; 12:1–11, 28–30; 14:1–6). By siding with the socially weak and asserting his superior position over the strong, Paul calls the strong to expand their network to include the weak, thereby resulting in an egalitarian ἐκκλησία, with Paul as their patron/benefactor. Finally, the *imperial* relationship surfaces in 1 Cor 4:1–5:5. In defense of his apostolic authority, Paul portrays himself as a broker/mediator of God's benefaction to the Corinthians, a higher status position that is ironically counterbalanced with a detailed description of his sufferings (4:9–13).

The result is a blurring of the lines between divine and human agency. Paul's power and patronage is commensurate with God's power and patronage (in a qualified sense, of course).

His primary goal in this is to advance the discussion on Paul and power, pushing beyond the dichotomy of either hierarchicalism or egalitarianism, instead advancing a middle position that "assimilates the egalitarian, hierarchical, and *subversive* interpretations of Paul" (p. 153, italics mine). The "subversive" element is his vision of Paul as both hierarchical and egalitarian, revolutionary and status quo. He exerts his hierarchical position over his churches and even his coworkers in certain situations, while fighting for and protecting the egalitarian ethos of the ἐκκλησία. In the end, Rice champions a "both-and" position rather than the "either-or" dichotomy, as he claims to take seriously Paul's apocalyptic outlook, situational theology, rhetoric, and mode of apostleship.

There are many commendable aspects in *Paul and Patronage*. I appreciate Rice's desire to avoid what he calls "the common scholarly tunnel vision" (p. 153); that is, NT scholarship's tendency to use the patronage model in a way that forces this particular form of exchange, along with its power dynamics, onto every single relationship in the NT. Also his cautious use of social-scientific criticism to fill in the gaps of ancient primary sources—especially with regard to the patron-broker-client model—is a helpful approach when examining Paul's discourse of power. Moreover, searching for a middle position between hierarchy and egalitarianism in Paul's relationships with his churches is most certainly a better option when analyzing the entire Pauline corpus.

Nevertheless, I question Rice's methodology and exegesis. Do the *personal* and *community* lenses accurately represent particular aspects of Paul's apostolic authority, especially if God, for Paul, is always the first party, the source of all gifts in exchange on the human level? Contrary to Rice's frequent assertion that Paul wanted to reassert his role as patron of the Corinthians, the fact that they viewed Paul as a patron (or source) was a major part of the problem at Corinth ("I am of Paul!"; 1 Cor 1:12; 3:4). This would explain why Paul emphasizes God's role as the source of all things (1 Cor 1:4–9; 3:6–7, 10, 23; 4:7), such as the gospel (1:18–25; 2:1–5), the Spirit (2:10–12; 6:19–20), spiritual gifts (12:4–6, 11, 18, 28), wisdom (2:6–7, 12), and salvation itself (1:21, 27–31; 6:11). All things belong to God (3:18–23; 8:6; 11:12), and he should receive the return of thanksgiving (i.e. obedience to God's will). The actions of the Corinthians, such as their close conformity to ancient conventions seen throughout the letter (e.g. boasting, status-enhancing relationships, etc.), manifest their neglectful attitude toward God, the primary party in their exchange relationship. So Paul equally highlights his role as mediator with a telling preposition (διά, 3:5) and slave/intermediary metaphors (4:1; 9:17). For instance, in 1 Cor 9:1–18, Paul refused their *return* of financial support *to him* for the *initial* gift of *God's* gospel in 1 Cor 9:1–18, which Paul simply mediated as an οἰκονόμος. The roles of God as source and Paul as mediator are *fixed*, not constantly in *flux*. Paul never claims to be their patron. Rather, he attempts to revive a preexisting loyalty to the gospel—and therefore to God—by acknowledging and accepting his mediatorial role as an apostle. Coming back full circle, then, I do not think that the *personal* and

community lenses help explain Paul's apostolic authority or his vision for relationships in Christ. They leave no room for God's primary role, a role that makes all the difference. Instead, it may be that the patron-broker-client (or *imperial*) relationship is the only model worth investing in. Even then, however, Paul's ideal relational pattern in Christ theologically reconfigures this model in some illuminating ways.

One also wonders why Rice did not include 2 Corinthians in his discussion on Paul and power, especially since it would have completed the relational picture between Paul and the Corinthians and filled in the gaps concerning his apostolic authority. Moreover, his exegesis seems a bit strained at times, assuming, for instance, that Paul's mention of building in 3:10 necessarily evokes the image of a patron paying for a building project (see p. 114; examples of this could be multiplied).

Students will benefit from Rice's analysis of ancient patronage and his engagement with 1 Corinthians scholarship in his exegetical sections, but, overall, I have many reservations about his methodology, exegesis, and therefore his contribution to the discussion on Paul and power.

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Galatians. By Douglas J. Moo. Baker Exegetical Commentary on the NT. Grand Rapids: Baker, 2013, xx + 469 pp., $44.99.

I was recently discussing with a friend what I perceive to be the positive state of commentary publishing currently in the domain of biblical studies. As might be anticipated, she did not share my sentiment. In essence, her stance was one of pessimism: "Is there anything new to say that hasn't been said before?" My response was one of optimism: "There is always something new to discuss when the Bible is the topic." My response in this vein is even stronger when the Bible book is Galatians, because of its exegetical, theological, and historical importance. So it was with great delight that I took up for review Douglas Moo's recent work on Galatians in the BECNT series.

Moo is clearly no stranger to exegetical research and writing. He has written commentaries, for example, on 2 Peter and Jude (NIVAC; Grand Rapids: Zondervan, 1996), Romans (NICNT; Grand Rapids: Eerdmans, 1996), James (PNTC; Grand Rapids: Eerdmans, 2000), and Colossians and Philemon (PNTC; Grand Rapids: Eerdmans, 2008). NT students should also be familiar with his *Introduction to the NT* (2nd ed.; Grand Rapids: Zondervan, 2005), co-authored with D. A. Carson. Given the positive reception of his Romans commentary since its publication, writing a commentary on Galatians is a natural and appropriate progression. With this commentary Moo is cementing his place as one of the ablest NT exegetes currently working today.

I have mentioned the overall strength of this series in other commentary reviews, but those comments are worth repeating here. With the BECNT series, Baker has offered many useful refinements in content and page layout that make

included volumes easy and pleasant to use. Shading sets apart introductory overview and concluding summary discussions which can thus be accessed easily when one does not need to dive into the detailed discussion. Each section concludes with "additional notes," which cover more technical or ancillary issues that need not take up space in the commentary proper. The headers contain outline segments that allow the reader to determine at any point where the passage under study fits within the larger flow of the argument. Most importantly, in keeping with the series title, exegesis of the text is front and center throughout the commentary.

In addition to the series particulars, Moo mentions in the introduction three items particular to his own work: (1) he has chosen to cite regularly only nine commentaries on Galatians in order to avoid unnecessary interruption of the flow of his own argument; (2) he consistently refers to English translations to illustrate exegetical options; and (3) translations of Galatians are his own (p. xii). I value the two latter practices, both for their underlying philosophy and for their execution within the commentary. Moo's statement of his first practice left me a bit confused, however, as I could not tell that it was implemented in any substantial way.

The form and structure of this commentary follows a traditional organization. Moo begins with 64 pages of introduction. He discusses authorship, occasion, destination and date, occasion and purpose, theological themes, and genre and rhetorical stance. The theological themes addressed in the introduction are important to note as they provide a framework for interpreting the particulars of the text. This is especially true for two sections that deal with issues of strong contemporary interest, namely, "The Faith of Christ" and "Justification/Righteousness." The introductory material ends with a compact outline of the book. The end matter includes a list of cited works and four indices (subject, author, Greek words, and Scripture and other ancient writings). The commentary itself proceeds as expected from section to section, each with the following order: (1) introductory comments; (2) exegesis and exposition (with author's translation first); and (3) additional notes. The additional notes are technical in nature, dealing with textual criticism or involved points of interpretation.

In seeking to evaluate his work, I examined how Moo handled particular issues that are noted *topoi* in the interpretation of Galatians, namely, the New Perspective on Paul, the destination of the book either to North or South Galatia, and the meaning of the phrase πίστις Χριστοῦ. Moo's decisions on all these topics are traditional and conservative, but the reader should not take this to mean that Moo does not consider all sides or that he has simply taken up a default position. He is agile with evidence, fair in his treatment of differing viewpoints, and convincing in his arguments. His work should be considered a new defense of these time-honored views.

At no point in the commentary does Moo address directly his approach to the New Perspective on Paul. He does, however, address it within the context of the biblical-theological argument of the book. Moo clearly wants to explain Paul's letter with categories appropriate to the text itself, which is in keeping with his focus on the exegetical argument. Readers who are interested in Moo's take on the New Perspective should look to pp. 23–31 where Moo explains that it is indeed appro-

priate to move beyond Paul's salvation-historical argument about the eclipse of the Torah to the universal, theological assertion that human doing in no way achieves salvation: "Specifically, we argue for the traditional but currently unfashionable view that underlying Paul's polemic against doing the torah in Galatians is his concern about human 'doing' in general. The problem with human doing is that it is always and necessarily inadequate: sinful humans are incapable of rendering to God the obedience that God deserves" (p. 27). Thus Moo is traditional in his interpretation of Galatians with reference to the issue of works, or to put it another way, he does not argue for a New Perspective viewpoint when interpreting the book.

Whether the book was written to North or South Galatia is a central interpretive problem for the exegete. Moo's discussion of this issue runs for 17 pages (starting on p. 2), but it is not overly burdensome to process his argument. Moo ultimately prefers the South Galatian theory, arguing that Paul wrote the book in AD 48 on the eve of the apostolic conference in Jerusalem; he thus believes that Galatians is Paul's earliest letter. What is distinctive about his argument is not his decision but his tone. Consistently Moo reaches decisions with tentativeness in light of the subtle nature of much of the evidence. For example, he makes a careful distinction between the destination and date of the letter, arguing essentially for independence of these two issues (pp. 3–4). He slightly favors the South Galatian theory on the basis of Paul's travels (p. 8). He equates Gal 2:1–10 with the famine relief visit "very weakly" (p. 15). At times Moo presents his arguments too tentatively, but I appreciate his desire not to overstate his case.

Regarding the thorny grammatical and lexical problem of the meaning of πίστις Χριστοῦ, whether the genitive should be considered objective or subjective, Moo spends almost 11 pages working through the evidence (pp. 38–48). As with the destination and date of the letter, Moo presents evidence carefully and reaches his decision with appropriate reservation. He ultimately favors contextual evidence as the deciding factor for interpretation. Moo does not regard Richard Hays's influential work on the narrative substructure of Galatians to be convincing, nor does he think that charges of anthropocentrism stick. Since lexemes and grammar allow for both "faith in Christ" or "the faithfulness of Christ" as reasonable construals of the phrase, context is the only arbiter left standing. Among other contextual arguments, Moo privileges the centrality of Abraham's faith (Gal 3:6–9) to Paul's overarching flow of thought through the central section of the letter. Thus he concludes that "the traditional interpretation of the phrase πίστις Χριστοῦ as a reference to human believing 'in' Christ is well grounded" (p. 47).

When considering the value of a commentary, I often find it helpful to think along the dual axes of goal and execution. On both counts Moo's commentary on Galatians excels. His goal in writing is to convey his exegesis of the text. Given the fashionable trends in commentary writing that lead away from exegesis as the central task of the interpreter, this is an important and laudable goal. Thankfully for the reader, his execution of this goal is strong. Moo has produced a traditional, conservative, and exegetical commentary of Paul's letter to the Galatians with a proper balance between details on the one hand and synthesis on the other. Almost all readers will find it to be quite usable for all kinds of work. Those who are inter-

ested in scholarly research of the text will find it most serviceable, but those whose primary focus is exposition will be helped as well. This is another fine volume in the BECNT series, and I look forward to Moo's next exegetical volume, whatever that may be.

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Interpreting the General Letters: An Exegetical Handbook. By Herbert W. Bateman IV. Handbooks for NT Exegesis. Grand Rapids: Kregel, 2013, 315 pp., $29.99 paper.

In a market inundated with commentaries, it is refreshing to find resources, such as the work reviewed here, that seek to equip readers to engage the biblical text on their own. As the second of a planned four-part series of exegetical handbooks published by Kregel, this particular volume by Herbert W. Bateman IV provides contextual background and methodology for exegeting the so-called General Letters of the NT (Hebrews, James, the Petrine epistles, Jude, and 1–3 John). While Bateman is certainly well qualified to write this book based on his own work in the General Letters, as well as in Greek grammar and exegesis, historical background, and biblical theology, his effectiveness can also be seen in his clear presentation of the material to its apparent target audience of students and pastors who have at least one year of NT Greek behind them.

The book is divided into eight chapters. In chapters 1 through 3, Bateman lays the groundwork for his exegetical method by covering the literary, historical, and theological contexts of these biblical books. Chapter 1 surveys literary characteristics of Greco-Roman letters and applies this information to the General Epistles. Topics include structural elements, the length of letters, opening salutations, types of epistolary correspondence, and finally the impact of amanuenses on letter writing. On the basis of the "plausible" use of amanuenses by the NT authors along with "the rejection of pseudepigraphic writings in the early church," Bateman argues against theories of pseudonymous authorship of the Petrine Letters, James, and Jude (pp. 55–56). Because Bateman does not shy away from details, the content of this chapter will be of benefit for both student and scholar alike.

The apparent goal of the second chapter is to situate the General Letters in their Jewish/Greco-Roman contexts as a means for understanding the "human experience rooted in ancient history reflecting a culture different from our own" (p. 58). He begins by surveying the period of history from Alexander the Great through the rise of Augustus in Rome followed by a discussion of how these events intersected with Israel's history from the time of Judas Maccabaeus through the Jewish insurrection beginning in AD 66. Against this backdrop, he then discusses three areas where background studies can play an especially useful role for understanding the General Letters, namely, interpreting "wisdom in James" (p. 73), "household codes and 1 Peter" (p. 81), and "rebellion in Jude" (p. 84). In this latter discussion, Bateman tantalizes us with a brief presentation and defense of his view

that "Jude was addressing the issue of Jewish rebellion that permeated all of Judea rather than 'false teachers' or subversive 'sexual perversions'" (p. 85).

In chapter 3, Bateman seeks to identify "a biblical theology for the General Letters and its specific canonical contributions" (p. 90). He does this by first tracing the role of the covenants in the unfolding of the *Heilsgeschichte* and what elements of current "inauguration" and future "consummation" of "God's kingdom-redemption program" can be found in these books (p. 103). Finally, he gives an overview of the main themes handled by each individual author (Hebrews, James, Peter, Jude, John). Bateman is to be applauded for couching his biblical theological discussion in light of the larger picture of Scripture. While some readers may not fully subscribe to his premillennial/progressive dispensational approach (pp. 92–93 n. 7), he does address differences in theological positions with regard to certain eschatological matters (p. 115).

After dealing with the broader literary, historical, and theological areas in the first three chapters, Bateman unfolds the nine steps of his exegetical method in chapters 4 through 7. The first three steps presented in chapter 4 deal primarily with preparing the text for exegesis. These include translating the Greek text, identifying interpretive issues through comparison with various English Bible translations, and solving text-critical matters.

The next three exegetical steps presented in chapter 5 focus on discerning the finer points of meaning in the text. He begins by developing an annotated structural outline of 2 Pet 1:3–11 followed by a discussion of "style, syntax and semantics" (p. 187). These include examples of inclusion, chiasm, and period sentences in Hebrews, "syntactical idiosyncrasies" in John's letters (p. 192), and the use of participle "exhortations" in 1 Peter (p. 194). Finally, he discusses word studies, first by giving specific guidelines for selecting words and then by offering specific steps for "interpreting (the) meaning" in Classical, Septuagintal, Koine, and NT sources (pp. 201–2). He concludes this section with examples of words studies from Jude that unpack "synonymous terms," "*hapax legomena*," and "figures of speech" (pp. 202–5).

Bateman presents the last three exegetical steps in chapter 6 using 3 John as his example. He begins with a four-phase process for constructing an exegetical outline that "has the Greek clause as its foundation" (p. 210). Next he describes the move from the exegetical outline to the development of a "one sentence statement" of the text (p. 230) and further to both interpretive and theological outlines. It is in this latter step where the contemporary relevance of the message begins to take shape. Finally, Bateman not only provides a homiletical outline of 3 John but fully scripts a sermon to demonstrate how all the various components work together.

Having described and thoroughly illustrated each of the nine exegetical steps with examples from different parts of the General Letters, in chapter 7 Bateman applies the method to two passages: Jude 5–7 and Heb 10:19–25. With the exception of handling a text-critical issue in Jude 5 (p. 251) and giving "contextual orientation" for the Hebrews passage (p. 269), he focuses mainly on structural and exegetical outlines together with an exposition section where he unfolds many of the exegetical specifics in the running text and footnotes.

In the eighth and final chapter, Bateman closes the book with a list of sources categorized according to the various aspects of the exegetical method, followed by a two-pronged analysis of the relevant commentary literature. The first prong consists of a description of the various types of commentaries and the different emphases of the major English commentary series. For the second prong he provides a select bibliography of the major commentaries of the individual epistles.

Though this book has many fine aspects, two are especially worth mentioning here. First, the well-researched and comprehensive treatment of each topic taken up by Bateman makes this work a treasure trove of bibliographic and exegetical information for both scholar and student alike—especially for those unfamiliar with these NT books. Second, as mentioned above, the wording and structure of the book make it a valuable asset for both the pastor's study as well as the seminary classroom. Not only does each chapter begin and end with a summary box but Bateman's presentation includes carefully crafted transitions to help guide the reader through every section. Further, through the use of many helpful illustrations, explanations (especially in the footnotes), excursuses, and tables, readers are able to revisit and deepen their understanding of the material along the way.

In spite of the fact that the book has many strengths it could be strengthened in future editions in light of the following brief list of suggestions. First, the discussions in the areas of genre, historical backgrounds, and biblical theology in the first three chapters seem at times overly detailed for accomplishing their goals. Further, as this is a handbook, it might be useful to include some methodology in these chapters, such as how to analyze literary genre, how to research and incorporate historical background in one's exegesis, and how to trace biblical-theological themes. Second, there are a few places where the method could be simplified. This is especially the case for the process of creating the exegetical and interpretive/theological outlines (chap. 6), which, though aptly illustrated, ends up being rather complex. Finally, given that introductory matters play an important role in exegeting epistolary literature, a section or even a table summarizing this information might be helpful for the reader.

Other than these minor issues, it must be restated in closing that Bateman's work has made an important and lasting contribution not only to Kregel's series but also to the literature for exegeting these important but often-neglected letters of the NT.

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OT Quotations in Hebrews: Studies in their Textual and Contextual Background. By Georg A. Walser. Wissenschaftliche Untersuchungen zum Neuen Testament 2/356. Tübingen: Mohr Siebeck, 2013, xv + 220 pp., €74.00 paper.

The present monograph is a revised version of the 2012 doctoral dissertation of G. A. Walser submitted to the University of Leicester under the supervision of Dr. Susan Docherty. Even with the flurry of recent studies on Hebrews' use of

Scripture, the author finds that insufficient attention has been given to the textual and contextual backgrounds of the quotations, primarily to the reality of textual divergence between the Hebrew text preserved in the Masoretic tradition and the LXX and its presumed *Vorlage*. Behind this reality stand questions about the texts that were available to or used by the author of Hebrews, about the reasons for appealing to a particular text, and about the results of using it in the epistle's argument, all aspects in need of further clarification.

The review of the current state of research revolves around two outstanding lacunae identified by Walser. First, at the textual level, he contends that while most studies agree that the LXX was the Scripture of the author, they rarely have taken into consideration that "at the time when Hebrews was composed, the Old Testament in Hebrew was not as uniform as is usually taken for granted, and thus the Greek rendering, or rather renderings, of the Hebrew texts were equally differentiated" (p. 4). Second, at the level of contexts, insufficient attention has been given to the Jewish context in which they were composed. The aim of the investigation is "to go one step further, taking the reception of the Old Testament texts in the post Second Temple Jewish community and in the Early Church into consideration" (pp. 4–5). It should be pointed out that these complaints are perhaps only partially justified. The textual aspects have been thoroughly investigated by K. J. Thomas (1959 Ph.D. dissertation), J. C. McCullough (1971 Ph.D. dissertation), and P. Ellingworth (1978 Ph.D. dissertation), all unpublished dissertations not included in the volume's bibliography. To limit oneself to their corresponding summary articles, which Walser does mention, does not do justice to the hundreds of pages of detailed textual analysis in the above-mentioned studies. If one adds the most recent thorough monograph of Gert J. Steyn, *A Quest for the Assumed LXX Vorlage of the Explicit Quotations in Hebrews* (FLANT 235; Göttingen: Vandenhoeck & Ruprecht, 2011), alongside the studies in other languages than English, Walser's critique begins to lose strength. Similarly, with regard to the context, there is an ever-increasing awareness as to how much background material must be considered for a complete assessment of the theological milieu of the epistle. Yet, Walser's study does not address directly the issue of the epistle's background of thought, be it early Jewish or early Christian; it is rather an endeavor to trace the reception tradition of selected scriptural passages employed in Hebrews.

Nowhere is this aspect more visible than in the set of axioms, which, while reasonable and legitimate, are in need of more robust justification and methodological stringencies. The five working assumptions are: (1) the existence of several versions of the OT text when Hebrews was written; (2) the existence of several interpretations related to these versions; (3) the wide dissemination of these various interpretations; (4) the likelihood that these interpretations continued to leave an imprint in early Christian thought and post-Second Temple Judaism; and (5) the likelihood that the interpretations of these texts in early Christianity and within Judaism can shed light on the way the author of Hebrews read these texts (p. 5).

These explicit assumptions are accompanied by several implicit assumptions that emerge as the study progresses. For example, Walser contends that "when Hebrews was composed, the author did not only have access to several versions of

the text, but most certainly also to a number of different interpretations" (p. 5). However, is this not a projection of the modern scholarly world on to the realities of the first century? How do we know that he had access to several versions of the text? How can we tally the number of different interpretations available to him? Tracing the existing interpretations might be easy for the modern researcher with access to various texts, but is it legitimate to assume that a first-century writer knew and made use of a variety of textual variants and/or interpretations? More about these presuppositions later.

Once the presuppositions are clarified, considerations about texts and contexts guide the rest of the investigation. As far as the textual background is concerned, attention is given to the interface of Hebrews and Septuagint research, focusing on one important aspect, "namely, the fact that the Septuagint sometimes represents a different version of the Old Testament text from the MT" (p. 9). With regard to the contextual background, the author frames the discussion in terms of Hebrews' place within Second Temple Judaism, the parting of ways phenomenon, and the interpretive milieu of the early Christian community. It soon becomes clear that the evolution from uniformity to pluriformity, the generally accepted theory of textual development for the Hebrew and Greek texts of the OT assumed by this study, is applicable also to the interpretation of these texts. One witnesses not only the reality of divergent texts but also that of divergent interpretations of these texts—without being entirely clear whether Walser has in mind different interpretations based on the same text form or rather different interpretations generated by different text forms that existed for a given passage.

The investigation then follows three OT texts quoted in Hebrews, chosen primarily because each text survived in at least two semantically divergent textual traditions. Moreover, each "could be expected to have been affected differently both by the wider context and by the fact that they have been quoted in Hebrews" (p. 24). The following three chapters deal in turn with these three quotations. Chapter 3 analyzes the use of Jer 31:33 in Heb 8:10 and Heb 10:16, focusing on the morphological mismatch between the Hebrew-based text singular noun *torah* and its corresponding Greek plural noun *nomoi*, as well as on its implication for larger theological considerations about the abrogation of the Sinaitic Law. Chapter 4 looks at the use of Ps 40:7b in Heb 10:5 and its well-known conundrum caused by the translation of the Hebrew idiom "my ears you have dug" by the Greek phrase "a body you prepared for me." Lastly, chapter 5, as a pleasant surprise, untangles the use of Gen 47:31b in Heb 11:21, revolving around two different ways to vocalize the Hebrew text, either as "bed" (the Masoretic tradition) or as "staff" (the vocalization presupposed by the Septuagint text), resulting in a bewildering number of interpretive options for the patriarch's gesture, including the object, the place, and the meaning of his act of worship. The useful presentation of the textual and contextual data includes the Hebrew text tradition, starting with the MT and covering all the surviving witnesses, primarily the Dead Sea Scrolls and the Targums, and, of course, the Greek translations. Similarly, the Greek text tradition is traced both directly in the Greek Church fathers and indirectly in the Latin Church fathers. The monograph excels in the presentation of relevant sources from both Second Tem-

ple Judaism and nascent Christianity until circa AD 500 with reference to the three passages investigated. The texts are supplied in their original languages with an English translation offered alongside. A final chapter is reserved for general conclusions of the investigation concerning the text and context of the passages analyzed, within the larger frame of the use of the OT in the NT and of the current parting of ways debate, and it ends with potential venues for future research.

Walser's approach brings a new dimension to the ongoing dialogue, one that sheds light on a dual phenomenon of text reception: the reception of Scripture passages in Hebrews and the reception of Hebrews in the first five centuries of Christian theology. This indeed is the aspect for which the monograph is most heartily recommended. Avoided or simply ignored by most studies on the topic, the material surveyed by Walser brims with surprising and important interpretive nuances. A clearer pathway for tracing the reception history of the three Scriptures and then of the reception of Hebrews' use of these quotations could hardly be imagined.

Yet, given the assumptions outlined above, I find it difficult to distinguish between the parts of the study that undertake the investigation of Hebrews' reception (an intention clearly stated on pp. 4–5) and those dealing with the theological ideas predating or contemporary with Hebrews, which influenced the author of Hebrews. The two lines of investigation cannot morph into one entity. If one were to single out an aspect in which the study is less than optimum, it would be the blurred line between these two approaches, and, perhaps, the surprisingly high number of typos.

Here are, in random order, several points signaling, if not disagreement, at least areas in need of more nuanced analysis. First, Walser contends that any particular text variant is a witness to what had already been an interpretive tradition. This thought emerges often, but never as clearly as in the discussion about the variants "bed" (Gen 43:31 MT) and "staff" (Gen 43:31 LXX; p. 163), where he unconvincingly argues that the LXX translators did not make a mistake, they simply followed an established path of interpretation. How would the Septuagintalists, who encounter this phenomenon all too often, be able to distinguish with certainty between the two scenarios?

Second, Walser works with the presupposition that a textual form can be deduced from quotations in the Church fathers. While this is a reasonable assumption, it is not always the case, especially in the scriptural quotations of the Church fathers. Associating too strictly the text of a scriptural quotation in the Church fathers with their interpretation is not always a settled outcome.

Third, Walser cautions that, while the epistle follows the LXX text, it "does not mean that the interpretation in the mind of the author of Hebrews was necessarily based on the LXX version of the text" (p. 178). The sense of being left without exegetical controls is too strong to accept unreservedly such a presupposition.

Fourth, he often pleads for an uninterrupted chain of interpretations by which later interpretations almost certainly evidence earlier ones (pp. 15–17). What are then the remaining objective controls of historical exegesis in charting the genesis and the evolution of a particular tradition of interpretation?

Fifth, he states that "the absence of an interpretation in the Jewish community does not prove that it originated in the Christian Church" (p. 19). If true, how would one avoid succumbing to the idea that all these interpretations are as old or as valid? Furthermore, are there any distinctive elements that would help differentiate between Jewish and Christian interpretations?

None of the above comments are raised in stark disagreement with Walser's presuppositions, analysis, or conclusions, but rather they serve as an encouragement to the author to establish more objective parameters in his future contributions to the field of Hebrews' scholarship, which are eagerly awaited.

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From Jesus to the NT: Early Christian Theology and the Origin of the NT Canon. By Jens Schröter. Translated by Wayne Coppins. Baylor-Mohr Siebeck Studies in Early Christianity 1. Waco, TX: Baylor University Press, 2013, xiv + 417 pp., $59.95.

From Jesus to the NT is the inaugural volume in the Baylor-Mohr Siebeck Studies in Early Christianity series, a collaborative effort that seeks to select and translate major works from senior German scholars in order to make them more accessible in Anglophone scholarship. It is greatly appreciated that series editors Wayne Coppins and Simon Gathercole have selected Schröter's work, originally published by Mohr Siebeck as *Von Jesus zum Neuen Testament*, to be the inaugural volume in this important new series.

The book is organized in four parts: Part 1, "Recollection and History in Early Christianity" (chaps. 1–4), constitutes a sophisticated discussion of a theory and philosophy of history and its relevance for the study of the NT and early Christianity. Building on this discussion, part 2 (chaps. 5–11) outlines the distinctive Christian view of reality and history as preserved in the Jesus tradition, the theology of Paul, and the book of Acts. Part 3, "On the Way to the NT," describes the subsequent development of a canonical NT, originating from early individual Christian texts. While providing a historical description of how particular texts were fixed as the final 27 books of the NT, Schröter also considers how these texts became binding ("canonical") for the early communities that read and received them (chaps. 12–14). Finally, part 4 reflects back over the entire work seeking to clarify the question of how to view a theology of the NT in light of both its canonical ("binding") status and the methodological milieu of modern historical-critical study (chaps. 15–16).

Far from a neutral category, Schröter argues that history must be defined and its function must be clarified with respect to how it aids the interpretation of the Jesus tradition and the texts of the NT. He wishes to access "history from the perspective of Christian faith," while fully in "conversation with the science of history" (p. xii). Schröter's discussion of history ranges from the epistemological presuppositions of the modern science of history (chap. 1) and the insights of contemporary hermeneutics of history (chap. 2) to thinking through the connection between

events and their narration (chap. 3) and the function of memory and recollection upon historiography (with special attention to Ricoeur, chap. 4).

According to Schröter, the significance of God's acts in and through the life of Jesus and our interpretation of that activity cannot be accessed via historical "science" alone. Reflecting on the role of memory in history writing, he notes that the "function of the recollected past … can be brought into connection with the early Christian … form of history writing." He continues, "The combination of 'myth' and 'history' that is characteristic for these writings [Gospels and Acts] can be explained precisely against this background: the meaning of the history of Jesus and the movement that arose from it is only disclosed when one understands it in the light of God's action." Thus, the "truth claim" of the texts "cannot therefore be reduced to the 'facticity' of the reported events," because separating "the actual historical events from interpreting recollections" would distort one's understanding (p. 69). The connection of myth and history is explored further as Schröter discusses Luke as a historian (see p. 215 for a comparison between literary and historical narrative). Far from minimizing the historical accuracy (or concern for the actual event), Schröter attempts to strike a balance in interpreting material (the NT) that is itself both a record of events and an interpretation of those events. An example of this might be interpreting the historical event of Jesus' death through the interpreting lens of one's confession of the resurrection (thus a Christian notion of history). Though one might doubt whether Schröter is, in the end, able to connect the account of actual historical events and the role of interpreting recollections at the same time, such an endeavor is precisely what is needed. I appreciate the balance of historical seriousness and theological sensitivity: "When the Christian understanding of history is oriented to the action of God in Jesus Christ, then the standards of science-of-history research are not thereby abandoned" (p. 70).

With this understanding of history's role in interpreting the NT, Schröter takes up the early Christian representation of reality and history through their own texts. Part 2 surveys the span of time starting with the Jesus tradition leading to the theology of Paul and finally concluding in the distinct depiction of history linking Jesus and Paul in the "Lukan *Doppelwerk*" (Luke-Acts). In chapters 5 and 6, he considers the origins of the Jesus tradition and their narrative representation in the Gospels respectively. The image of Jesus offered by Schröter is a balance of careful historical analysis of oral and written traditions alongside that of the NT's own kerygmatic presentation. Leaning on the Synoptic Gospels as a primary source for studying the historical Jesus, Schröter contends that it is the narrative context of Jesus' sayings rather than merely their historical context that aids in understanding the significance of Jesus' life. Chapters 7 through 9 largely deal with Paul, where, especially in two studies of Galatians, Schröter notes how he defines the place of believers "in Christ" beyond an identity within Judaism or Hellenism. Chapters 10 and 11 focus on Acts specifically considering the tension between Luke as an historian versus Luke "as a theologian of salvation history." Schröter concludes that from Luke's perspective "the history of Christianity is thus a series of events directed by Israel's God." Luke participates in Hellenistic historiography, while at the same time, because of his theological perspective, he is "the discoverer of Christian

salvation history" (p. 226). Tracing Luke's "salvation history" provides Schröter with a backdrop for the next section, which considers the canonical significance of the NT.

Chapters 12–16 convey the most important insights connected to the book's subtitle, namely early Christian theology and the origin of the NT as canon. Reflecting on both the Jesus tradition and the book of Acts, Schröter considers the process within which the NT emerged through the formation of a "fourfold Gospel" (Irenaeus) and how Acts served as a bridge connecting the Gospels to the letters of Paul (two sub-collections that had already gained canonical authority simultaneously). He notes that in the manuscript tradition Acts is so often collected along with the Catholic Epistles such that Acts is never found in a compilation with the Gospels or the letters of Paul alone and furthermore that, even when Luke stands as the final Gospel in order, this is never to connect it with Acts. Schröter argues that, whereas Harnack rightly emphasized Acts' connections to the three major corpora of the NT (Gospels, the letters of Paul, and Catholic Epistles), he was wrong in that this canonical function was not contrary to the historical-critical meaning of Acts. Rather than a later imposition upon Acts, Schröter argues "the exclusive binding of the Jesus witness to the circle of the Twelve can be regarded precisely as a characteristic feature of Acts' conception of history" (p. 301).

Leaving Acts as a particular example, Schröter argues that "historical-critical interpretation of the New Testament texts and a theology of the New Testament do *not* exclude each other—and neither should they be dissolved into each other—but stand in a tension-filled dynamic in relation to each other" (p. 330, italics his). Rather than pitting historical description against theological significance, it is actually the fundamental role of canon that allows for taking up both together. He notes that "the emergence of the New Testament canon is … not an arbitrary establishment of ancient church bishops and theologians that through historical criticism has become antiquated in the meantime and therefore unimportant. Rather, the formation of the New Testament belongs to those developments of the early church in which fundamental characteristics of Christian faith manifested themselves" (pp. 337–38). The historical process of canonization of the NT is inextricably bound up with the early church's confession of its risen Messiah, and thus Schröter argues their binding influence and preservation are founded upon this very witness.

While clearing away arguments and conclusions that are no longer helpful (particularly in historical Jesus studies, canon formation, and NT theology), Schröter offers a constructive proposal balancing critical and theological judgments. Clearly he has been successful in his goal "to clarify the contribution of New Testament science to the overall theological discourse" (p. 5). Making significant contributions to the areas of memory and historiography, historical Jesus research, canon formation, and NT theology, Schröter's work will be a valuable resource in

NT studies. Baylor University Press and the editors of this new series have provided a great service in making this excellent study more accessible to Anglophone scholarship.

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Union with Christ in the NT. By Grant Macaskill. Oxford: Oxford University Press, 2013, 353 pp., $150.00.

In recent years, NT, patristic, and Reformed scholarship and theology have seen a resurgence of works on union with Christ. Grant Macaskill has added to this theological repertoire with his recent publication, *Union with Christ in the NT*. I trust, with the recent interest in union themes, this text will surface to the top as an influential voice. Although not totally giving a paradigm change, Macaskill is a trustworthy voice and his work will influence subsequent dialogue. For who else can simultaneously bring to bear biblical studies disciplines, Second Temple literature, patristic, Lutheran, Reformed, and Barthian traditions, and the work of modern authors upon a single topic in the NT?

Union and participation with Christ is intrinsically a difficult topic to discuss ontologically and theologically. It thereby proves to be complex; Macaskill details union in the NT as a "remarkably cohesive portrayal of the union of human beings and God" (p. 1). He defines union as a covenantal expression in the formal union between God and Israel, a theology of representation by one man (Jesus), and the indwelling Spirit as divine presence of an eschatological new covenant gift (p. 1). Moreover, the temple is an image to communicate such participatory themes in order to maintain the distinction between God and man—this distinction prohibits the conflation of divinity with human beings as is potentially problematic with *theosis*. In this way, human glorification "is understood as the inter-personal communication of a divine property, not a mingling of essence" (p. 1). Union with Christ is designated to a specific people, whereby members are recipients of wisdom, intimate with God, possessed by the Spirit, and marked by faith and certain ethics (pp. 1–2). The sacraments are "formal rites of this union, made truly participatory by the divine presence in them" (p. 2). So, from the initial pages of this book, Macaskill provides an immediate frame of reference for participation motifs to include new covenant eschatological ideals, temple imagery, an ethical people group, and the church's sacraments.

At the outset, he helpfully gives a rationale for his methodology and presuppositions. To prove his thesis, two major divisions structure *Union with Christ*: (1) foregrounds and backgrounds to the study of union with Christ in the NT; and (2) participation and union in the NT. In this way, *Union with Christ* is historically and theologically informed. Part 1 observes the backgrounds of OT and Second Temple literature, as well as the foreground of patristic and Reformation (Lutheran and Reformed) traditions and modern scholarship. Part 2 analyzes temple and body imagery, sacraments, and participatory themes throughout the NT corpus. As a

biblical scholar, he affirms some of the value in the history of interpretation and the theological interpretation of Scripture (pp. 3–8). In this way, his work is both theologically informed and sensitive to historical criticism.

Part 1, "Preliminaries: Foregrounds and Backgrounds to the Study of Union with Christ in the NT," highlights the work of others (ancient and modern) so as to lay a foundation for Macaskill's original research (p. 10). Chapter 1 situates his approach within modern scholarship. He overviews the contributions by Deissmann, Bousset, Schweitzer, E. P. Sanders, Richard B. Hays, Gorman, Dunn, Wright, and Constantine Campbell. This present book seeks to fill a gap in modern discussions, which have made little effort to integrate the entire NT (p. 40).

Chapters 2–3 provide foreground readings of union with Christ by discussing the patristic and Reformed traditions. In chapter 2, Macaskill observes participatory themes in the patristic tradition, interacting briefly with the language of *theosis*. Cursory readings of Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Athanasius, Cyril, and the Cappadocians reveal several interrelated participatory themes, such as filiation, shared "likeness" with deity, the centrality of Psalm 82, and sacramental imagery (pp. 54–72). In examining participation in Lutheran, Reformed, and Barthian traditions, chapter 3 details how these traditions are continuous and discontinuous with previous patristic traditions. Although Todd Billings has recently studied union motifs in Calvin, Macaskill gives a complimentary reading of Calvin, so that both recent evaluations prove valuable. He ultimately concludes that Lutheran and Reformed traditions deal with different questions than the patristic tradition and consequently fail "to take seriously the distinctive configuration of soteriology" (p. 98). In addition, *theosis* motifs fail to incorporate covenantal themes (p. 99) and other sacramental and electing ideas.

Background and "behind the text" readings—chapters 4 and 5—seek to highlight the continuity of themes and allusive ideas found in the NT. Here, NT union and participation motifs find some continuity with covenantal, glory, apocalyptic, messianic, and Adamic themes. Out of all the chapters, these two are the weakest because of their scope and lack of textual analysis. Regrettably, "Examining the Adamic Backgrounds" (chap. 5) needs updating because of a recent Sheffield Phoenix publication. Macaskill's chapter is still insightful for observing the Adamic backgrounds for union with Christ, but the informed researcher would do well to consult in addition the following for Adamic backgrounds: Marjo Korpel and Johannes de Moor, *Adam, Eve, and the Devil: A New Beginning* (Sheffield: Sheffield Phoenix Press, 2014).

Next, Part 2, "Participation and Union in the NT," identifies textual, theological, and ontological implications of union with Christ from the NT. The temple and the body of Christ (chap. 6) are interwoven as significant themes in Ephesians, 1 Corinthians, the Petrine epistles, Acts, and the Synoptic Gospels. Macaskill concludes that union with Christ creates an eschatological temple, and he does so by connecting "glory" language, the Spirit, the new covenant, and the body of Christ (pp. 170–71). In addition, the two ecclesial sacraments (chap. 8) "operate within a covenantal framework" and reflect important Christological and Trinitarian themes related to participation (pp. 217–18). Although the two works were produced in the

same year, it would prove valuable for this field of study to observe the similarities of Macaskill's sacrament chapter with the conclusions of N. T. Wright's recent work (*Paul and the Faithfulness of God* [Minneapolis: Fortress, 2013]). Wright also observes a covenantal framework when discussing union and the sacraments.

Chapters 10–11 explore participatory themes in the remainder of the NT, which exploration helpfully distinguishes Macaskill's work from typical Pauline theologies on union. The Gospel of John (chap. 10) grounds union with the incarnation of the divine *Logos* to humanity. Macaskill ties Johannine participation to filiation and communal ethics (p. 270). Like previous chapters, "Grammars and Narratives of Participation in the Rest of the NT" (chap. 11) demonstrates continuity with Pauline and Johannine themes by highlighting covenantal imagery, participation and illumination, the Isaianic Servant, and the presence of the Spirit (p. 296).

In *Union with Christ in the NT*, Macaskill has given scholarship and the church a gift. First, the layout of the book is worthy of imitation. Each chapter—with the possible exception of chapter 7, "Other Images of the Temple in the NT"—ties back to the thesis and opening chapter. Macaskill slowly and methodically develops a central argument, and his final section in each chapter, entitled "Conclusions," is the most commendable. Every chapter has a final section that provides a summary and integration of the ideas presented, along with brief comments on how the findings substantiate his thesis. Second, Macaskill examines vast amounts of primary and secondary literature. Even apart from his overall argument, Macaskill has provided data for future Second Temple, patristic, Lutheran, Reformed, and Barthian studies. Third, this work is a wonderful contribution to the recent works on union. He provides a healthy corrective to the modern works from Campbell, Wright, and "apocalyptic Pauline readings," by seeing larger motifs of participation and by situating his approach within the history of reception. Macaskill is able to identify key developments in the OT all the way through the centuries until modern works. This historical trajectory influences his exegesis and theological formation in positive ways.

This work, however, is not without its faults. First, it proves difficult to write on participation in the NT and fail to incorporate extended discussions on Johannine Trinitarian participation (e.g. John 15; 1 John 2:26) or on Philippians 3 and law motifs. Also, Macaskill fails to engage the Pastoral Epistles and gives surface-level readings of Colossians. Second, *theosis* is currently being discussed in modern scholarship. Therefore, I was surprised to find no interaction with Ben Blackwell's work on the topic (*Christosis: Pauline Soteriology in Light of Deification in Irenaeus & Cyril of Alexandria* [WUNT 2/314; Tübingen: Mohr Siebeck, 2011]).

Union with Christ in the NT is a wonderful addition to biblical studies related to participation and *theosis*. I hope many will read Macaskill's work and NT union passages with new and refreshing insights. Despite some of the critiques, this will serve as a staple text in this theological and biblical exchange. Aspiring Ph.D. students would do well to digest the work, find underdeveloped topics, and continue writing in this field. Not only will biblical studies students find Macaskill's text refreshing,

but so will pastors and students of Second Temple Judaism, patristics, and Reformed and Lutheran theology.

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Embracing Shared Ministry: Power and Status in the Early Church and Why It Matters Today. By Joseph H. Hellerman. Grand Rapids: Kregel, 2013, 313 pp., $17.99 paper.

Joseph Hellerman is Professor of NT Language and Literature at Talbot School of Theology, Biola University and pastor-elder (along with eight other men) at Oceanside Christian Fellowship in El Segundo, CA, where he has served for almost 20 years. He is the author of several books including *The Ancient Church as Family* (Minneapolis: Fortress, 2001), *Restructuring Honor in Roman Philippi: Carmen Christi as Cursus Pudorum* (SNTSMS 132; Cambridge: Cambridge University Press, 2005), *When the Church Was a Family: Recapturing Jesus' Vision for Authentic Christian Community* (Nashville: B&H, 2009), and *Jesus and the People of God: Reconfiguring Ethnic Identity* (Sheffield: Sheffield Phoenix, 2007). Basing much of this current work on previous research, Hellerman approaches ecclesiology from a sociological perspective to gain insight into Paul's letter to the Philippians.

Hellerman's basic thesis is that Paul deliberately subverts the social values of Roman culture in order to instruct the early Christians how to live in community. Thus, Phil 2:6–11 becomes a key text for the book, since there Paul intentionally illustrates how Jesus used his power and authority, not to elevate himself, but in the service of others. When this type of humility is applied to ecclesiology, it results in a team of leaders who relate to each other as family instead of a single leader who is the dominant decision-maker and vision-caster for the church. In Hellerman's words: "Ideally, the local church should be led by a plurality of pastor-elders who relate to one another first as siblings in Christ, and who function only secondarily—and only within the parameters of that primary relational context—as vision-casting, decision-making leaders for the broader church family" (p. 17). Although the author acknowledges that this book is "about the institutional structures of our churches" (p. 17), he stresses that it is not about a particular form of government but, more importantly, about the function of leaders in the church. At the same time, he recognizes that certain forms are more conducive for cultivating a highly relational model of leadership that will be more likely to exercise authority in a servant-like, godly manner.

The book is divided into three sections. Part 1, "Power and Authority in the Roman World: The Social Context of the Pauline Mission," includes three chapters that delve into the socio-cultural context of the Roman city of Philippi. Hellerman is confident that we cannot properly understand Paul if we cannot understand the world in which Paul lived. According to Hellerman, at least two factors highlight Philippi as a unique city. First, Luke specifically calls Philippi "a Roman colony" (Acts 16:12), which is interesting in light of the fact that at least eight other cities

that Paul visited were Roman colonies but were never named as such by Luke. Second, only in Philippi do the local residents accuse Paul and Silas of advocating customs that were not lawful for Romans to accept or practice (Acts 16:21). From this Hellerman builds his case that Philippi was noticeably more "Roman" in its culture and social values than other cities in which Paul ministered.

Chapter 1, "Putting People in Their Places," considers social stratification in Roman culture, which included elites (senators, equestrians, and decurions) and non-elites (freeborn, freedmen, and slaves). These various social levels were carefully defined and were rigidly marked off by (1) attire; (2) seating in public and private events; and (3) the judicial system (where elites received lesser penalties). Astonishingly, it is within this context that Paul not only labels himself and Timothy as "slaves" of Christ Jesus (Phil 1:1), but it is also the only place where he calls Christ a "slave" (Phil 2:7). Hellerman sees this as a clear indication that Paul is turning the social stratification of Philippi on its head. Thus, when Paul adds that Christ had the "form of God," this is not first and foremost a statement about Christ's deity (though it is that) but a declaration of his exalted "social status" that he willingly divested himself of for the sake of others. Chapter 2, "Running the Race for Glory," considers the prominent place of honor in the hierarchy of social values and the great length to which people went to defend and promote their own honor in the public arena. Chapter 3, "Power and Status in Philippi," examines the specific ways in which the people of Philippi used their position and authority to honor themselves. This is especially seen in the many inscriptions discovered in Philippi that catalog the various honorific titles of donors to public projects.

Part 2, "Power and Authority in the Early Church," which also has three chapters, explores relevant texts in Acts and Paul's letter to the Philippians in light of the socio-cultural background of Roman Philippi. Chapter 4, "Challenging the Social Status Quo," follows Paul and Silas through their encounters in Philippi as narrated by Luke in Acts 16. Here the "Romanness" of Philippi is highlighted including the population's preoccupation with honor and titles (see Acts 16:20, 22, 35, 36, 38, which contain titles only found here in Acts) and their concern to proclaim and promote their citizen status. Again, only in Paul's letter to this city does he use formal citizenship terminology to speak about Christian practice and eschatology. Furthermore, Hellerman sees a striking parallel between Paul's portrayal of Jesus in Phil 2:6–8 and Paul's attitude and behavior in Acts 16. There he and Silas refused to exploit their Roman citizenship but instead willingly suffered beating and imprisonment at the hand of Roman officials. In addition, it is only in Philippians that Paul addresses the leaders of the church (1:1, "overseers and deacons"). The reason for this is that Paul "intentionally downplayed his own social status and elevated the status of his recipients" (p. 127), a move that would have never happened in the broader culture. Another example in which Paul undermines Roman values is in Phil 3:5–6 where he presents his honors (similar to many extant inscriptions) that were both ascribed (related to birth status) and acquired (related to achieved status) but then calls them all rubbish—an astonishingly countercultural move.

Chapter 5, "The Humiliation of Christ," unpacks the cultural and theological significance of Phil 2:6–8. Hellerman maintains that Paul's agenda in this text was not primarily Christological but ecclesiological (or as he later states, "Christology in the service of ecclesiology," p. 290). That is, it is primarily focused on encouraging the Philippian Christians, along with their leaders, to follow Jesus who "willingly surrendered his divine status, choosing, instead, to embrace the abject position of a crucified slave" (p. 169). Chapter 6, "When Jesus Is Not Enough," is a more practical chapter in which the author emphasizes "that certain ways of doing church naturally lend themselves to a Jesus-like use of authority on the part of the leaders" (p. 179), and for Hellerman that means shared (plural) leadership. Since the church is a family, self-promotion is off limits. Rather, leaders willingly open up to each other and the members of their congregation.

The final section, "Power and Authority in the Church Today," consists of three very practical chapters that seek to highlight the negative effects of single leadership that has unquestioned authority and very little accountability and to present the biblical model of Jesus-like leadership that involves a plurality of pastor-elders.

This book has several strengths. First, the author writes both as a scholar and as a practicing church leader. He is both a seminary professor and a pastor-elder. Thus, the book is historically, sociologically, and theologically informed and yet also practically relevant. Second, and related to the first strength, the author displays an impressive knowledge of Roman culture and ancient Philippi. There are many texts that are better understood in light of the relevant information that the author furnishes. Finally, the author makes a compelling case for plural leadership from texts that are sometimes ignored in such discussions. Instead of providing a list of texts that support a particular church polity, the author explores the background and culture of Philippi to argue that plural leadership is needed in order to shepherd the congregation most effectively.

The book does, however, have a few minor weaknesses. First, I think the title of the book is a little misleading. I was expecting to learn about "Shared Ministry" throughout the book but the subtitle really highlights the content of the book ("Power and Status in the Early Church"). Apart from the introduction, there was virtually no mention of plural leadership in the book for the first two sections (about 200 pp.). Second, at times the book felt a little disjointed. For example, it was not always clear how the first part of the book directly related to the second part of the book. More significantly, I wonder if someone reading a book about plural leadership is going to have the perseverance to make it through the first part of the book that deals with inscriptions from ancient Philippi. Finally, in several places the author notes that he is after function and not form (pp. 17, 194, 266). This, I believe, is a good and helpful distinction. Yet, it seems that the whole point of the book is that you are not likely to have the proper function without the proper form. Is not *shared ministry* a form of ministry? Hellerman states his thesis: "I hope to demonstrate that team leadership is 'biblical' … and that the plurality approach offers much hope for raising up healthy, effective pastoral leaders and for significantly curbing authority abuse in our churches" (p. 266). His very thesis is

that form matters because it affects function. Even with those critiques, I heartily commend this book to pastors and seminary students.

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Evangelical Theology: A Biblical and Systematic Introduction. By Michael F. Bird. Grand Rapids: Zondervan, 2013, 912 pp., $49.99.

Michael Bird knows that he is adding to a growing number of well-written theology textbooks, many of them by evangelicals. However, none of them, he believes, has its "content, structure, and substance singularly determined by the evangel" (p. 11). Consequently, *Evangelical Theology: A Biblical and Systematic Introduction* was written "to produce a textbook for Christians that represents a biblically sound expression of the Christian faith from the vantage point of the evangelical tradition" (p. 19).

Bird maintains that a theological method directed by the evangel does several important things. First, it defines the gospel, which Bird does by using categories drawn from both the *historia* and *ordo salutis*. Second, the various theological *loci* and their relationship to the gospel are identified. Third, the evangelical theologian's work facilitates interaction among the sources of theology, about which we will say more later. Fourth, an evangelical theology will describe what the *loci* look like when appropriated and applied in light of the gospel. And, fifth, a theology crafted using the evangel as the centerpiece must deal in *praxis*.

The structure of Bird's book reflects his evangelical method. The book is divided into eight sections: prolegomena, God, the gospel of the kingdom, the gospel of God's Son, the gospel of salvation, the promise and power of the gospel (the Holy Spirit), the gospel and humanity, and the community of the gospelized. These sections are fleshed out, having anywhere from three to eight chapters each. The topics in these sections account for why Bird's system does not always follow a traditional order.

For instance, Bird is convinced that eschatology—not just ultimate things, but final things—must be discussed early. So, after the doctrine of God in part two, readers are thrust into a discussion of the millennial kingdom, the rapture, tribulation, the intermediate state, and the final judgment, to name a few. One wonders if Bird might have been better served dealing with ultimate things in his prolegomena and the theatre of the end time calendar at the end of his book. The other awkward chapter is the one on anthropology. Whereas creation is dealt with in part two, the creation of humanity is not taken up until part seven. On the whole, Bird attempts to root his structure in the gospel and, consequently, the various *loci* feel a bit disjointed. However, even when readers feel as though they are not quite where they ought to be at any given time in the text, Bird's engaging style (with even a bit of humor) is enough to keep readers following along.

Let me say a little more about Bird's theological method before moving on. According to Bird, an evangelical theology requires an evangelical methodology

that, in turn, requires several sources or dialogue partners, which possess varying levels of influence. These partners include natural revelation, tradition, experience, and even culture, but it is the Bible, from Bird's perspective, that is the single most important theological source. However, the Bible's use as the chief source must be qualified. Bird objects to a theology that is concordance-driven, a method that he says is epitomized by Wayne Grudem's *Systematic Theology*.

Nevertheless, Bird's own method requires some fine-tuning. For instance, if he contends (e.g., p. 78) that a theological concept may be recognized in the text in the absence of a particular scriptural appellation, then well and good. Yet, he seems to be pressing the proverbial envelope when later he says that a doctrine like the Trinity is "not strictly a biblical doctrine" (p. 97). This would mean that the doctrine of the Trinity is not so much in the text, even as a result of exegesis, as much as it is a construct of "all the theological disciplines working in unison" (p. 100). It is likely that Bird has simply overstated his point because later he does acknowledge an incipient Trinitarianism, which he calls building blocks for later Trinitarian thought.

Bird's discussion of the Trinity, though in many ways well done and instructive, raises questions. First, why is he reticent to do more than suggest an incipient Trinitarianism in Scripture? The same disinclination appears in his statement about how the worship of the first Christians "within a few years of Jesus' death, was already edging in a Trinitarian direction" (105). Contrast Bird's expression of the NT's Trinitarianism with that of Warfield's articulation of the same: "The whole book is Trinitarian to the core; all its teaching is built on the assumption of the Trinity; and its core allusions to the Trinity are frequent, cursory, easy and confident" (B. B. Warfield, *Biblical and Theological Doctrines* [Philadelphia, PA: Presbyterian & Reformed, 1968], 32). The difference is palpable. Bird's doubtfulness about finding anything more than an embryonic Trinitarianism in the text of Scripture seems anemic when compared with Warfield's treatment.

Second, if the primary theological source is the Bible, then why does Bird argue that the doctrinal development of the Trinity was "grounded in an experience" of the Spirit of sonship and the Spirit of the Son (p. 105)? Bird argues, "The Trinity is the theological implication that emerges from the Christian experience of God in the Spirit, through the Son, and before the Father" (p. 105). It seems that, for Bird, the Trinity has more experiential evidence than textual.

But, we may ask, why not ground the development of the doctrine in the farewell discourse of John's Gospel or the baptismal and benedictory formulas of the NT? According to Bird, it is true that these texts have been traditionally considered basic to Trinitarian doctrine, but the reality is they do not provide the doctrine of the Trinity with the necessary biblical warrant (p. 97). Could we not also say that Bird's simple dismissal of these traditional texts will not do?

Third, after dismissing the farewell discourse of John and the benedictory formula at the end of 2 Corinthians, Bird argues that a better way of studying the Trinity is to start with the creeds and then figure our way back to the Bible (p. 97). Also, according to Bird, before we ask if the Trinity "is 'biblical,' it is more appropriate first to enquire as to what Christians mean when they confess that God is

Trinity, which necessitates delving into the creeds and confessions as a first port of call" (p. 97). But if, as Bird contends, the Bible is our primary theological source, and "our identity, doctrine, and practice are bound up with the belief that God has spoken to us in our Scriptures" (p. 64), then why is it "better" for us to start with the creeds and confessions as our first port of call?

To these potential difficulties Bird appeals his method of doctrinal construction to the principle of good and necessary consequence (p. 100). Though I do not dispute that Bird may employ this principle in his construction of Trinitarian doctrine, nonetheless it is his use of Scripture as a record of the early Christian's Trinitarian experience upon which his Trinitarian theology is built that is objectionable. As much as I appreciated Bird's chapter on the Trinity, notwithstanding the curious division between it and the chapter on God, I think that its development will only serve to weaken rather than strengthen this fundamental doctrine among evangelicals. The Trinity is already viewed as a speculative doctrine, and I am afraid that Bird's method of exposition will only contribute to the growing belief that the Trinity is the most abstract and impractical of all Christian doctrines.

Another peculiarity emerges with regard to Bird's discussion of the essence of God. He asks, "Is there any single attribute that captures the essence of God's character and being" (p. 139)? The question itself may expose a deficient understanding of the relationship between essence and attributes. Of course, God's being and attributes cannot be divided, because the essence of God is revealed in the perfection of all of his attributes. Yet, in light of God's simplicity, to look for a single attribute that captures God's essence appears uncertain at the outset. However, Bird goes on to suggest three communicable attributes that he infers to be the seat of God's being or his essence: glory, holiness, and love. Several concerns should be voiced.

First, Bird's decision as to what constitutes God's essence seems to be driven by his own rational understanding of what attributes would best emphasize the gospel-driven theme. But why these three attributes? Why only three attributes? Why only the communicable attributes? Second, rather than basing his position on even a brief discussion of the historical debate over the relationship between the divine attributes and the divine essence, Bird bases his position on a brief quote from Barth (p. 139). Third, he fails to even consider that God's essence might not be readily captured in an attribute because of the doctrine of divine simplicity.

Bird follows up his discussion of the nature of God with the creative activity of God. However, he does a curious thing in the order of subject matter. He does not deal with theological anthropology and the *imago Dei* for another five hundred pages. As for the question of whether or not Adam and Eve were historical figures, Bird clearly affirms that the two are literal figures. He is a progressive creationist who believes that the first two *homo sapiens* were Adam and Eve (pp. 654–55) and that God created *ex nihilo*.

From the character of God and his activity as creator, Bird moves to a discussion of how God reveals himself. Several issues emerge at this point; I will mention only two before resting on the third. First, it is a bit frustrating that Bird introduces speech-act as a philosophy of revelation but fails to develop its meaning or signifi-

cance in the context of his theology. Second, it is astonishing that the list for further reading on the doctrine of revelation would not include anything from Warfield. Agree or disagree with Warfield's position, even today he is a great constructive theologian and an authority when it comes to the much debated topics of revelation and inspiration.

The third issue has to do with the nature of biblical inspiration. Bird's discussion on the matter takes place in two locations, under the doctrine of God and, four hundred pages later, under the doctrine of the Holy Spirit (pp. 196–202; pp. 638–46). In these early pages, Bird takes up the question of Scripture as revelation and, more specifically, the question of how revelation is contained in Scripture. He contends that "Scripture is a revelation on the grounds that it is a *record* of the events whereby God did mighty and amazing things in the past" (p. 198). Yet Scripture is also an interpretation of those past events by which it becomes a means of revelation.

This raises an obvious question. How does Scripture become a means of revelation? According to Bird, "The Spirit actualizes the Word in terms of its propositional content and brings about a transforming existential effect" (p. 202). On the surface, this statement seems to teach that the Spirit takes up the Word and makes the propositional content to become the actual Word of God for the hearer. But does this actualization happen to the Word, the hearer, or both?

When Bird later takes up the matter of inspiration under the doctrine of the Holy Spirit, he argues for the dynamic theory of inspiration over against the intuition, dictation, and verbal theories. This means that the Spirit "directed the writer's thoughts and concepts while allowing their respective personality, style, and disposition to come into play with the choice of words and expressions" (p. 640).

There are three important considerations at this point. First, Bird arrives at this view not by Scripture's self-testimony but by allowing the phenomena of Scripture and its didactic self-witness to inform his theory, which is at the heart of the debate over the nature of Scripture. Second, Bird seeks to avoid the language of inerrancy but is willing to use the term infallibility; however, if one of the definitions of infallible is "not erring," the distinction seems to make little difference. Third, Bird insists that infallible is historic and in accord with global Christianity, whereas inerrancy is the fruit of North American fundamentalism. However, Scottish theologian Sinclair Ferguson repudiates this view in his reissued book, *From the Mouth of God* (Edinburgh: Banner of Truth, 2014).

As we have already noted, the center of his evangelical methodology is the gospel. According to Bird, the gospel is the net by which all other *loci* are to be caught, explained, and appropriated. Selecting one major theme around which the *loci* of theology are to be organized is neither new nor wrong. However, when such a method is enlisted, it must not be allowed to function as a regulator by which other legitimate themes are eschewed or even altered. But it appears that Bird has allowed the gospel as a theme to function in this way. His modified covenantal theology is at the root of the problem.

There are several noteworthy aspects to Bird's modified covenant theology, not all of which will be covered in this review. First, Bird seems ambivalent about

the nature of wrongdoing that ought to be ascribed to Adam. When discussing God's plan and purpose, he repudiates that Adam failed to keep an eternal law in Eden; instead, he broke relationship with God (p. 227). However, later Bird favorably quotes from the Westminster Larger Catechism Q. 21, which indicates that Adam and Eve transgressed the commandment of God and fell from the estate of innocence in which they were created (p. 498). He needs to bring clarification to the above quotes.

What is more, Bird argues that there is no covenant of works/covenant of grace paradigm but only an Adamic administration and a messianic administration, and those fallen in Adam need the redemption provided by Christ, a redemption that will restore the broken relationship that was inherited through Adam. Nevertheless, Bird goes on to explain that "Jesus is the federal head of humanity, who is obedient to God in contrast to Adam, who was disobedient to God …. [Jesus] was faithful and obedient in his vocation as God's Son as Adam should have been (Luke 4:1–13)" (p. 479). At this point, how can Bird avoid the clear implication that at least Jesus, as the second Adam, regarded his work as meritorious (John 17:4, 5; Phil 2:8–9)? What Bird apparently fails to realize is that grace cannot be understood apart from covenantal stipulations that have been breached. In the end, he seems to be attempting to avoid the twofold covenant structure of Reformed theology because, according to his conception, merit is incongruous with his gospel method.

Another interesting aspect of Bird's theology is his exegetical method with regard to Christology. On one hand, much of the OT is prospectively Christological but, on the one other, much of its material is retrospectively Christological. The obvious question is, which texts fall into which Christological hermeneutic? For example, Bird argues that "a virgin conception is clearly not predicted in the Hebrew text of Isaiah 7:14" (p. 369), whereas Matthew does see one there. Consequently, careful readers will likely have difficulty following Bird as he parses out which texts belong in which hermeneutical category.

Readers will discern a pattern not far into Bird's text if they haven't already discovered it by reading this review. He seems to be to the left or to the right (mostly to the left) of theological center on most topics. For example, when he argues for a position on the atonement, he tentatively proposes that the *Christus Victor* model be the "crucial integrative hub of the atonement" rather than the penal substitutionary theory (p. 414). And when Bird argues for a view on the extent of the atonement, he stands in the Armyraldian tradition (p. 422).

In addition, writing with a view to the evangelical church, Bird discusses issues of ecclesiology, insisting that churches need more than an implied doctrine of the church (p. 700). According to Bird, there are three issues involved. First, there is a tendency among evangelicals to seek spiritual rather than physical unity. Second, the church is not universal in mindset. And third, there is a problem of hyperindividualism in the church. Bird nails the problem.

Looking back on this brief review of a large book, it may appear rather negative. Despite my sometimes sharp disagreement with Bird on a number of points, I thoroughly enjoyed reading this well-informed and even humorous theological text.

Depending on where readers are on the theological grid, they may love or hate it, but they certainly won't be bored reading it.

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Church History: The Rise and Growth of the Church in Its Cultural, Intellectual, and Political Context, vol. 1: *From Christ to the Pre-Reformation*. By Everett Ferguson. 2d ed. Grand Rapids: Zondervan, 2013, 544 pp., $44.00.

Church History: The Rise and Growth of the Church in Its Cultural, Intellectual, and Political Context, vol. 2: *From Pre-Reformation to the Present Day*. By John D. Woodbridge and Frank A. James III. Grand Rapids: Zondervan, 2013, 862 pp., $49.99.

Evangelicals are rediscovering their history, their *church* history. Whether born of a desire to connect to the past, to combat postmodern rootlessness and American individualism, or simply to learn the stories of the Christian brothers and sisters, the two volumes of *Church History* are valuable contributions to this movement. Zondervan has assembled a team of three accomplished scholars and has put decades of research and teaching experience within two volumes that narrate the beginnings of Christianity until the twenty-first century—no small task. *Church History* differs from other popular Protestant "church histories" on the market because it has been written by three scholars, each of whom is a recognized authority in his field. The volumes thus bring a level of scholarly insight and familiarity with the various historical specializations that is almost impossible for any one scholar to achieve. Additionally, the volumes are affordably priced, so while their main use will undoubtedly be as textbooks in colleges and seminaries, any interested reader can read these books with great profit.

All three authors of *Church History* are careful to highlight the personalities of the key players in church history, and this attention to the people involved saves the volumes from being just another dry historical textbook of names and dates.

Volume 1 (*From Christ to the Pre-Reformation*) is now in its second edition. It contains twenty-four chapters, beginning with a brief background summary of the Hellenistic world and ending with Boniface VIII in the thirteenth century. Volume 2 (*From Pre-Reformation to the Present Day*) picks up the story in the 1300s and continues the narrative until contemporary times, with two and a half pages devoted to the election of Pope Francis and a final chapter entitled "Christianity and Islam." With such a sweep, these volumes can claim to be the most comprehensive church histories available from an evangelical and Protestant perspective.

In Volume 1 Ferguson, a noted Patristic scholar, treats his subjects with what we may call "critical reverence," highlighting the many failings and limitations of the Church fathers. He also draws portraits of faithful Christians who bore witness to Jesus Christ in their time and context. Ferguson lists the major writings of major patristic authors and gives very short summaries about their importance for the development of Christian theology. In Ferguson's view, the Fathers are essential conversational partners, whom we neglect to our own hurt, and he is careful to

show that they are not a monolithic court of testimony. Indeed, they bore witness to the ultimate authority of Scripture.

"Problems" seems to be an overused term in Volume 1. Chapter 7 ("The Fathers of the Old Catholic Church and Their Problems") and Chapter 24 (with section headings such as "Late Medieval Dissent: The Problem of Division;" "Women's Spirituality: The Problem of Comprehensiveness;" and "Christianity on the Frontiers: Problems of Missions") both use the term frequently. One wonders why it is the focus in these chapters. Were the other issues and struggles throughout early church history *not* problems? And what qualifies as a "problem"? The cumulative effect of all these "problems" is that the late medieval church was corrupt and teetering on the verge of collapse, desperately needing a Reformation. However, Ferguson provides a more balanced evaluation in his closing summary: "With its mixture of triumphs and failures the church history of the thirteenth century is no different from other centuries, distinguished only being more spectacular in its successes and shortcomings" (p. 527).

Ferguson is particularly helpful in Chapter 6, where he treats the development of the Rule of Faith, the Apostles' Creed, and the canon. His presentation rightly acknowledges both historical development and Scriptural authority. He also discusses the development of the doctrine of apostolic succession, noting how the idea grew and changed.

Ferguson summarizes the main points of huge swaths of early church history with a familiarity born of a lifetime of study. He alerts readers to areas of continuing debate such as the authorship of texts traditionally associated with Hippolytus (p. 35) and how to interpret the actions of Constantine (pp. 180–84), but he does not get bogged down in the details. This text is a view of the forest, to be sure, but there is plenty of useful information about the trees.

A welcomed emphasis is the fair amount of space that Ferguson gives to the Eastern traditions and churches. Too much Western scholarship has been solely focused on the West, which is no longer possible in this global age. He also draws attention to some little known facts of Eastern church history such as the extent of persecution in Persia: "Persecution of the Persian Christians began in 339 and lasted forty years, producing more martyrs and fewer apostasies than the Roman persecutions of the preceding three centuries" (235).

Volume 2 (*From Pre-Reformation to the Present Day*) is a bit more ponderous than the first volume. Volume 1 covers thirteen hundred years of history in 528 pages, while Volume 2 spans roughly seven hundred years with an additional three hundred pages of text (encompassing a total of 839 pages). Perhaps this is due to the developing complexity of global Christianity, or because of a two-author text. Regardless, it is a thorough treatment of the pre-Reformation period up to the present. According to promotional material received from Zondervan, Frank James authored chapters on the late medieval period and Reformation, and John Woodbridge authored chapters on the eighteenth and nineteenth centuries, while the two collaborated on the final chapters on global and American Christianity.

Volume 2 begins by describing the upheavals of the late medieval period (1300–1500), calling it the "Age of Adversity, Renaissance, and Discovery" and

noting that the complexities and challenges of this period defy "facile characterizations" (p. 35). Chapter 2 treats the Renaissance and the various relationships between Renaissance scholarship and Christianity. Chapter 3 focuses on "Luther's Reformation," giving insight into the dynamic human personality of the Reformer while not shying away from his "Dark Side," namely his approval of Philip of Hesse's bigamy (a political exigency) and his anti-Semitism (though James explains the nuances of this development in Luther's rhetoric). James helpfully highlights Luther's importance in reforming marriage: "Luther's outspoken affection for his wife became the new criteria [*sic*] for a good marriage" (p. 141).

Chapter 4 covers the Swiss Reformations, focusing mainly on Zwingli and Calvin, despite the acknowledgement that other Reformers were also important. As James notes, "The Reformed tradition rightly is seen as arising from the cross-fertilization of a number of Protestant divines, among whom the four most important were Calvin at Geneva, Bucer at Strasbourg, Bullinger at Zurich, and Peter Martyr, the peripatetic Protestant who labored at Oxford, Strasbourg, and Zurich" (p. 175). Despite this assertion, Bullinger receives four paragraphs; Bucer receives one paragraph, which focuses on how he influenced Calvin (with occasional references elsewhere); and Peter Martyr only receives occasional references. Reformation scholars are still sorting out claims of how much influence individual Reformers exerted, but it is clear that John Calvin still has star-power. In the context of the contemporary "young, restless, and Reformed" movement, and when Calvinists still have a reputation for being crotchety, it would perhaps have been helpful to hear more about Bucer the ecumenist, who tirelessly strove to bring opposing parties to agreement. However, James does draw attention to Calvin's work of negotiation and compromise in the *Consensus Tigurinus*, and does mention Bucer's irenic spirit in that context. James does a marvelous job of humanizing Calvin and dispelling certain myths about the Reformer: he was not the "dictator" of Geneva, he did care about missions, he actually went to great lengths to try and change Servetus's mind, and he appealed for a more humane death for Servetus. There is even a touch of humor in Calvin's comments about his marriage (p. 163).

Chapter 5, "Radicals and Rome: Responses to the Magisterial Reformation (16th Century)," traces the history of both the Radical and Catholic Reformations It is important for Protestants, and perhaps especially for Evangelicals, to understand the differences in various strands of "radicalism" and to appreciate the concerns and contributions of those who disagreed with the mainstreams of the Reformation. It is also vital to understand the process by which the Roman Catholic Church attempted to reform herself. Chapter 6 treats "Reformations in England," while Chapter 7 covers the development of Catholic and Protestant orthodoxies, renewal movements, and revolts.

Chapters 8 through 17 (by Woodbridge) relate the story of the rise of modernity and its effect on Christianity. These chapters cover a huge period of religious, political, economic, and societal changes. There seems to be a heavy emphasis on French developments, probably a result of being Woodbridge's area of specialization. However, at times I found myself wondering whether some of the details of French politics or history were essential for the overall narrative. These chapters

sometimes read more like a history text, with snapshots of church history. It is necessary, of course, to understand the context of developments in the church, but the average college student, or even seminarian, will have to be quite devoted to keep track of all the names and dates.

Woodbridge masterfully weaves together the strands of philosophical and scientific thought and political development, demonstrating the complexity of movements in the growth of modernity. At times he corrects common misconceptions such as the caricature of Descartes as the source of modern skepticism and autonomy. According to Woodbridge, Descartes was "attempting to counter the menace of various forms of skepticism for Christianity and for knowledge in general by establishing an indubitable starting point upon which reliable knowledge could be based" (p. 344). In his treatment of the "Age of Lights," Woodbridge does not simply dismiss the Enlightenment thinkers (as some Christian writers and apologists do) but strives to illuminate their motives, concerns, and projects.

In the final chapters (18–22), evangelicals will find much to sort through. Chapter 18 is a thrilling account of the growth of the global church; this global orientation is one of the features that makes this text so important. Chapter 20 is an able summary of developments in both the Roman Catholic Church and Orthodox churches in the twentieth and twenty-first centuries.

In Chapter 19, Woodbridge and James chart the growth of liberal theology and various schools of theology that gained notoriety in the twentieth century. Their explanation of the concerns of thinkers like Barth, Brunner, Niebuhr, Bonhoeffer, Moltmann, and Pannenberg is helpful, especially to American students who are far removed from the context of post-WWII Europe. Their treatments of liberation theology (in both its black and Latin American varieties) is also helpful, especially in reminding readers of the pain and suffering that gave birth to these theologies. The authors divide feminist liberation theology into four streams: post-Christian, revisionist, ethnic, and evangelical. It is with the last designation that history impinges on the present, exposing the wide diversity of meanings for the term "evangelical." They provide an objective account of both the egalitarian and complementarian perspectives, but then state: "A high view of Scripture does not resolve these differences of interpretation" (p. 743). This sentiment also concludes their brief mention of the 1978 book, *Is the Homosexual My Neighbor?*: "Despite their agreement on the binding authority of Scripture, significant differences remain among evangelicals" (p. 744). The authors remind us of the importance of the current discussion on what it means to have a "high" value of Scripture.

In Chapter 21, James and Woodbridge survey the development of contemporary American evangelicalism. They provide a balanced summary of many divisive issues, including inerrancy. There seems to be an emphasis on helping readers understand the complexity of the issues surrounding inerrancy and the diversity of opinion within the evangelical world, both past and present. For instance, James Orr (one of the contributors to *The Fundamentals*) is quoted as saying that strict inerrancy is "a most suicidal position" (p. 797). We also find that J. Gresham Machen was "somewhat sympathetic to theistic evolution" and so did not take part in the Scopes Trial (p. 801). B. B. Warfield is also quoted in a fashion that might surprise

some: "I do not think there is any general statement in the Bible or any part of the account of creation, either as given in Gen. I & II, or elsewhere alluded to, that need to be opposed to evolution" (p. 801). At the least, these insights help us to remember that church history is messy—some who might revere Warfield because of his defense of inspiration might also shy away from his view of Genesis. However, the concern of James and Woodbridge seems to be to remind us that faith in Jesus Christ transcends views of biblical inerrancy. They have done an admirable job of helping readers hear voices on all sides of the question, no matter their theological conclusions on the accuracy of such opinions.

Finally, and importantly, Chapter 22 finishes the second volume with a helpful overview of the conflict between Christianity and Islam.

Both volumes try to include, at least in passing, the stories of female Christian experience and the contributions of women to church history. For instance, Ferguson notes that it was St. Basil's sister, Macrina, who should be credited with starting what we now call "Basilean monasticism" (1.233), and Woodbridge reminds us of the central importance of the Countess of Huntingdon in the spread of the Methodist movement (2.415).

Volume 1 has a number of useful charts, listing things such as early noncanonical writings, Gnostic belief systems, and information about church fathers. At times, Volume 1 reads somewhat like class lecture notes, but the careful organization and numerous lists of key points contributes to understanding the large amount of information. Volume 1 has six maps, thirty-two charts, and one hundred and thirteen illustrations in 528 pages of text. In contrast, Volume 2 has four maps, eight charts (and sidebars), and one hundred and four illustrations in 839 pages of text. While this disparity is undoubtedly an economic consideration (because additional visual content would augment an already quite lengthy textbook), there are also questions of image choice. There appears to be a disproportionate number of images of church buildings in Volume 2, often with only a slight connection with the text next to which they appear (e.g., p. 521). The picture of Hagia Sophia in Volume 1 is obscured by trees in the foreground. Additionally, many of the images in Volume 1 are quite dark in quality, but Volume 1 also gives more information about each individual picture. While the volumes are hardbound, the spine of my copy of Volume 2 cracked significantly. Thankfully, there are only a couple of bibliographic typos, with 1.226 being the most confusing (because the same book is listed twice in the bibliography with two different authors).

My biggest concern with these texts is the lack of references for their citations; there are no footnotes or endnotes. Quotations from modern historians appear more frequently in Volume 2, but often they are simply introduced with the name of the historian or theologian. Volume 1 deals more with original, ancient sources, and quotations in the sidebars usually give the titles and section numbers of the quotes, in addition to the authors. Within the text of Volume 1, there are also more generous citations from the original sources.

While there are short bibliographies at the end of each chapter, authors quoted in that chapter may or may not show up in the bibliography for that chapter. The General Bibliography at the end of Volume 2 is also more a list of what to read

next. It is only three pages long, with one page of "Reference Works" (standard church history texts) and then a "Recommended Reading for Enthusiasts." Consequently, students who wish to give due credit to quotes within the book are left with the option of third-hand citations of unknown texts. As a teacher, I am deeply disturbed by the increasing failure of basic research skills among our students. Academic publishers should provide examples of proper documentation and source citation. I am sure there were good reasons for making this editorial decision (e.g. the high cost of paper), but more should have been done in this regard.

Zondervan has also provided a wealth of online resources and materials (at "Textbook Plus") for instructors and students to use alongside these texts.

Despite any of these quibbles, these two volumes are indispensable for students of church history. The authors have produced helpful, authoritative books that treat the history of fallen, yet redeemed, people with honesty and with compassion. They deserve careful reading.

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Reformed Epistemology and the Problem of Religious Diversity: Proper Function, Epistemic Disagreement, and Christian Exclusivism. By Joseph Kim. Cambridge: James Clarke & Co., 2011, xiv + 110 pp., $15.00 paper.

Perhaps you know of someone who is just as smart as you and who knows the exact same evidence as you do for the truth of Christianity, but this person has drawn a contrary conclusion to your own. Does this disagreement from an equally competent and informed peer stand as a reason to doubt that you have reached the right conclusion? Addressing this question involves considering a number of interesting questions in epistemology. Joseph Kim's book, *Reformed Epistemology and the Problem of Religious Diversity*, provides a helpful introduction to many of these epistemological questions by giving a focused defense of religious exclusivism. In particular, Kim's book is an account of how Alvin Plantinga's reformed epistemology is supposed to provide a suitable response to the problem of religious disagreement for Christian exclusivists.

The thesis Kim defends is that *if* Christianity is true, then Christian belief is likely to be warranted. From the outset it is important to recognize this is significantly different than arguing that Christian belief is actually warranted. As Kim emphasizes throughout his book, this conditional thesis is all that Plantinga has attempted to defend in his celebrated work, *Warranted Christian Belief*. The main motivation for this move in both Kim and Plantinga's epistemology is due to their shared acceptance of an externalist account of epistemic justification (hereafter, "externalism"). Roughly, externalism is the position that holding a justified belief consists of some factors external to the epistemic subject's perspective or awareness. By contrast, internalism is the view that having a justified belief is a matter that can be determined from what is within the subject's perspective or awareness. If justification consists of factors that are not within the purview of the epistemic

subject, then it is not possible to determine whether one is justified from an introspective analysis of what one is aware. The epistemic externalist must analyze justification conditionally: if certain conditions are met (and I cannot determine whether they are met from my perspective), then I am justified. Kim's book follows this this trend in epistemology by providing a conditional response to the problem of religious disagreement.

The opening chapter provides a clear statement of both a moral problem and an epistemological problem based on religious disagreement. The moral problem is quickly discharged as self-refuting, and the way is prepared for a longer engagement with the epistemological problem. In order to address the epistemological problem, Kim first embarks on a concise summary of Plantinga's reformed epistemology. One of the strengths of the book is that it encapsulates Plantinga's epistemology clearly and accurately. According to Plantinga, a person is warranted in holding a belief when it is produced by a properly functioning cognitive faculty that is aimed at truth, operating in the environment for which it has been designed, and there are no defeaters for the belief. It is worth emphasizing that on Plantinga's externalism, there is no requirement that one must have some awareness of anything that indicates one's belief is likely to be true. Just as long as these external conditions are met, and one has no reason to doubt the belief is true, then it is warranted. This is the framework in which Kim responds to the epistemological problem of disagreement.

In Kim's analysis, the epistemological problem is ultimately generated by implicitly relying on the equal weight view in the epistemology of disagreement. The equal weight view maintains that when one is in disagreement with an epistemic peer (roughly, someone who has the same intellectual abilities as oneself) and one's peer reaches a contrary conclusion to one's own conclusion on the basis of the exact same evidence, then one ought to doubt one's own conclusion. The equal weight view can be illustrated with the following example. Suppose you and a friend are both equally competent at math, and you are aware of this parity. Then, the two of you work out separately the answer to a long algebra problem involving many steps. At the end of working out the problem, you feel very confident that your answer is correct. However, when you compare your answer with your friend's, you discover he has arrived at a different conclusion. Consequently, it seems like you should have less confidence in your own answer. The equal weight view goes so far as to say that you should no longer confidently believe that your answer is correct unless more vindicating evidence comes to light.

Kim's objections to the equal weight view are imported directly from works of well-known epistemologists in the field of disagreement. First, he reiterates Thomas Kelly's response, which maintains that the equal weight view puts too much significance on the disagreement from a peer. Before considering a peer's opinion on some matter, Kelly highlights that one believes one's conclusion on the following bases: (1) the original evidence for one's conclusion; and (2) one's belief that one's conclusion is supported by the original evidence. But when one takes a peer's disagreement into consideration, the only addition to one's original basis is: (3) one's peer has drawn a contrary conclusion on the basis of the original evidence.

Because there are two supporting reasons for one's original position, (1) and (2), and only one reason to reject it, (3), Kelly argues that the equal weight view is mistaken. At this point, the reader can raise a number of interesting epistemological questions, such as whether one should count (1), (2), and (3) as having equal weight; or whether (1) and (2) are genuinely two distinct reasons to accept one's conclusion; or what are the implications for considering multiple peers with the same evidence who disagree with one another. Kim offers no further discussion of Kelly's argument; instead, he proceeds to give Brian Weatherson's response to the equal weight view, which essentially raises the problem of what to do when peers disagree about the epistemological consequences of disagreement. If they continue to disagree, they could have a potentially infinite number of disagreements. To avoid this infinite regress, Weatherson claims that we must give no credence to the equal weight theory. The reader is left with a number of questions, once again, such as whether first-order disagreement must be given the same epistemic considerations as higher-order disagreement, if such infinite regresses will occur among epistemic peers, and whether there are considerations that block the higher-order disagreement from leading to an infinite regress. Rather than exploring these (or any other) critical considerations, Kim appears to be content to let Kelly and Weatherson pronounce the final word on the equal weight view with little critical analysis of their arguments.

Assuming that he has satisfactorily dismissed the potential defeater of religious disagreement, Kim then considers other objections to his thesis. Two important objections to Plantinga's account of warrant are addressed in chapters four and five, the Son of the Great Pumpkin Objection and the Inadequacy Thesis. The Son of the Great Pumpkin objection takes its cue playfully from Linus's belief that the Great Pumpkin will return on Halloween. Because on Plantinga's view, the belief that Christianity is true can be warranted by satisfying external conditions (where the subject needs no awareness whether they are met), how is belief in Christianity different from Linus's belief that the Great Pumpkin will return? Specifically, the objection is stated that the conditional thesis (if Christianity is true, then Christian belief is likely to be warranted) could be successfully utilized by a diverse array of alternative worldviews such as those that affirm voodoo, astrology, flat-earthism, Islam, Judaism, and even Linus's belief in the Great Pumpkin. The implication is that if these alternative worldviews could make the exact same case for warrant as Plantinga's case for Christianity—and clearly these beliefs are not all worthy of being warranted or justified—then something has gone terribly wrong with Plantinga's defense that Christian belief is warranted.

Kim's response to the Son of the Great Pumpkin objection first points out that not every worldview is such that if it is true, then the belief that it is true is likely to be warranted. For instance, flat-earthism, even if it is true, would not include as part of its worldview mechanisms that would necessarily improve the production of true beliefs about geology. Beliefs that do have the feature (that if it is true, then one's belief that it is true is likely to be warranted) can be divided them into two camps: those that can reasonably be verified or falsified to those who do not accept them, and those that cannot be reasonably verified or falsified to those

who do not accept them. The strange views that fall into the first category that can be falsified (perhaps including voodoo, astrology, and the Great Pumpkin) are not candidates for Plantinga's defense of warrant because there are standing defeaters for those worldviews. To the extent that other worldviews cannot be reasonably verified or falsified, however, both Kim and Plantinga concede it is available to such worldviews to make the same conditional defense that Plantinga gives for Christian belief. (It is also interesting to note that both Plantinga and Kim count Christianity as a worldview that cannot reasonably be verified or falsified to those who do not accept it.)

The second problem that Kim considers is the Inadequacy Thesis, which objects to the conditional nature of Plantinga's defense of the warrant of Christian belief. Plantinga's case remains inadequate because (to the extent his work succeeds) he has only established that *if* Christianity is true, then it is warranted. But he has nothing to say about whether or not Christianity is true, thus leaving readers with no clue as to whether Christian belief is actually warranted. Kim's response is that the success of the objection depends on one's goals; Plantinga's goal is different from those who press this objection. Because the concept of warrant depends on factors outside of the subject's purview, if one gives an analysis of some worldview's warrant, the best one can do is to make a conditional case like Plantinga's. If one is interested in whether Christianity satisfies the conditions for knowledge or internal justification, then that is another matter quite distinct from Plantinga's goals. In other words, the Inadequacy Thesis raises an objection that presupposes different epistemic goals than the ones that Plantinga and Kim are interested in addressing.

The strengths and weaknesses of Kim's book stem from a common feature, namely, that it is a close summary of the views of other philosophers (especially Plantinga's). This is a weakness because the book consequently contributes very little new information to the existing debate on the issues of religious epistemic disagreement and religious exclusivism. The strength of the book, however, is that it provides a helpful, concise description of a number of influential epistemological views that are relevant to the current debate on the epistemology of religious disagreement. This book would serve as an excellent resource for a class on religious epistemology or religious exclusivism, although I would urge professors to balance out the class with other perspectives more friendly to internalism (such as my essay, "The Significance of Religious Disagreement," in *Taking Christian Moral Thought Seriously* [Nashville: B&H, 2011], or the religious epistemology of Paul Moser or Richard Swinburne).

In the closing part of this review, I offer some criticisms for Kim's book, beginning with some trivial problems and then moving to two more significant ones. The trivial problems include some non-standard notation and spelling problems. For instance, the author chose to use mathematical symbols (+ and =) to stand for semantic connectives of "and" and "if and only if." Standardly, philosophers have represented these connectives with traditional logical notation for "and" (such as &, ^ , or •) and "if and only if" (such as iff or ≡). The philosopher "BonJour" is misspelled as "Bonjour" throughout the text (as a philosopher with a capital letter in

the middle of my last name, perhaps I am overly sensitive to this sort of error). Another minor error is that the author portrays Evan Fales (a prominent atheist) as one inclined to believe that Christian exclusivism is true (see pp. 96 and 99).

The first serious criticism is that Kim mischaracterizes internalist accounts of justification. The problem is that he portrays such accounts as essentially being based on satisfying one's epistemic duties. However, this is not a standard way to define internalism among contemporary epistemologists. Indeed, many of the most influential internalists explicitly disavow any duty-based component to their analysis of justification (see the works of Earl Conee, Richard Feldman, Richard Fumerton, and Timothy McGrew). In the sections discussing the internalist objection to externalism, Kim doesn't discuss any published criticism of externalism past 1985 (pp. 24–45). He then points out that BonJour's criticism of externalism (published in 1985) does not successfully critique Plantinga's externalism (published in 1992). Of course, it is no surprise that BonJour's critique of externalism doesn't apply to Plantinga's views because it was published seven years later! If the author had discussed BonJour's paper, "Plantinga on Knowledge and Proper Function," which directly responds to Plantinga's epistemology, BonJour's critique of Plantinga's position would have been represented more equitably.

The second problem with Kim's case is a general problem with the Reformed epistemologist's response to the problem of religious disagreement. The epistemological problem of religious disagreement is raised from a first-person perspective: how do *I* know that *my* beliefs are true when *my* peers with the same evidence have concluded otherwise? The answer given by reformed epistemologists invites people not to worry about epistemological questions from the first-person perspective and to consider what *could* be the case *if* some conditions of which one cannot be aware are met. They maintain that the differences between, say, a Christian who is warranted in believing that Christianity is true and a Muslim who is not warranted in believing that Islam is true, do not lie in any discernible differences in the evidence, reasons, or reasoning that is available to either of the subjects' perspective. The epistemic differences in the two cases, according to reformed epistemologists, have to do with factors of which neither of the two epistemic subjects is aware. Those seeking an epistemology that speaks to the first-person perspective must look elsewhere for those answers. Because the first-person perspective is ineliminable from any of our epistemic pursuits, I would urge people to abandon Reformed epistemology and consider alternatives that meet this basic requirement.

In sum, Kim's *Reformed Epistemology and the Problem of Religious Diversity* is a clear and concise digest of Plantinga's epistemology, and it offers an accurate summary of a prominent reformed epistemologist's response to the problem of religious disagreement. While I am not sympathetic to the answers proposed for the problem of religious disagreement in this book, I commend it as an unambiguous statement of an influential response to the problem. It would make an excellent

part in a number of different classes that address issues related to religious epistemology and Christian exclusivism.

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A Trinitarian Theology of Religions: An Evangelical Proposal. Gerald R. McDermott and Harold A. Netland. New York: Oxford University Press, 2014, x + 331 pp., $29.95 paper.

How should we think about the presence of non-Christian religions in God's providential ordering of all things? How, from a theological perspective, should we view human religiosity? Does our commitment to Christ as the way, the truth, and the life require that we dismiss the teachings and practices of non-Christian religions? How do we account for exemplary behavior among Buddhists, Hindus, or Muslims? How do we determine which (former) religious practices, if any, may be acceptable for converts to Christianity when planting churches in cross-cultural contexts? In an increasingly pluralistic world, these represent crucial questions for followers of Christ. In *A Trinitarian Theology of Religions: An Evangelical Proposal*, Gerald McDermott and Harold Netland tackle these questions from a distinctively evangelical perspective by developing a theology of religions. In the first section (the majority of the book) McDermott and Netland present their constructive proposals. In the second section, they invite several scholars to respond.

After describing the key features of evangelical theology, McDermott and Netland introduce readers to the subject of their investigation in chapter one. The theology of religions attempts to explain the meaning and significance of non-Christian religions. A theology of religions that is "genuinely Christian" must be "thoroughly Trinitarian" and "faithful to the clear witness of Scripture and the orthodox heritage of the church" (p. 9). While Scripture does not provide us with a ready-made theology of religions, it does give us a framework for thinking about religions. Since the 1980s, it has been customary to categorize Christian approaches to non-Christian religions in terms of exclusivism, inclusivism, and pluralism. McDermott and Netland claim that this taxonomy is "misleading and simplistic" because it focuses exclusively on soteriology while neglecting of other important questions (p. 13). Although the theology of religions emerged as a distinct discipline in the second half of the twentieth century, theological reflection on non-Christian religions can be found throughout the history of the church. In the remainder of the chapter, they offer a brief historical survey of Christian perspectives on religions. The chapter concludes by describing how evangelicals entered the theology of religions discussion in the early 1990s.

As their title suggests, the doctrine of the Trinity plays a key role in their constructive proposal: "It is our contention that this renewed interest in the Trinity must become normative for future reflection on the religions" (p. 47). This foundational Christian doctrine constitutes the focus of chapter two. After briefly summarizing apostolic teaching on the Trinity, they draw attention to misuse of Trinitarian

doctrine in the theology of religions. Examples of the latter include dividing the work of the Holy Spirit from the work of the Son (e.g. Raimundo Panikkar, Jacques Dupuis, and Amos Yong), dividing the person of Jesus Christ from the second person of the Trinity (e.g. Panikkar, Dupuis, Mark Heim, and Paul Knitter), and separating the Father from the Son (e.g. Miroslav Volf). In developing a theology of religions, one can disregard the Trinity, one can look for triadic patterns among religions that remind us of the Trinity (e.g. Panikkar and Heim), or one can build upon Trinitarian relations in their "narrative fullness" (e.g. Veli-Matti Kärkkäinen). McDermott and Netland commend the latter approach. In the chapters that follow, they explain that they will consider how Trinitarian doctrine shapes one's understanding of revelation, conversion, ethics, culture, religiosity, and mission in relation to non-Christian religions.

In chapter three, McDermott and Netland relate the doctrine of revelation to non-Christian religions. If God has revealed himself, his self-revelation must provide the determinative framework for our interpretation of other religions. They begin by summarizing evangelical teaching on the doctrine of revelation (e.g. revelation involves the unveiling of what is hidden; it is a divine gift; the content of revelation concerns God; one must distinguish between general and special revelation) and address several disputed matters (e.g. whether God's self-revelation in nature can be known and whether revelation is propositional). Then they relate this doctrine to non-Christian religions. Scripture teaches that there is "knowledge of the true God among those outside the people of Israel and the church" (p. 105). Nevertheless, this knowledge is not adequate to save. They conclude the chapter by exploring three ways Christians have accounted for similarities between Christianity and non-Christian religions. Some theologians (e.g. Thomas Aquinas) teach that similarities arise from human reflection on God's revelation in nature. Others (e.g. Jonathan Edwards) believe that similarities arise from past contact with special revelation (e.g. the influence of Christian teaching upon Islam). A final group of theologians teaches that similarities flow from the influence of the Eternal Logos. Justin Martyr believed pagan philosophers learned from the Logos. While we can affirm the presence of truth and goodness in non-Christian religions, we need to exercise caution in speculating "about *how* that truth or goodness came to recognized and displayed" (p. 121, italics theirs).

Next, McDermott and Netland explore the implications of Christian teaching about salvation and conversion for an evangelical theology of religions. Christians have historically taught that salvation is found only through the person and work of Jesus Christ. Increasingly in the West, this type of "exclusivism" is seen as fueling violence and disunity. They critically engage two alternative approaches that allegedly provide a better basis for human unity: the teaching of the Dalai Lama and the pluralistic position of John Hick. They rightly argue that both these proposals distort religions and fail to take them seriously on their own terms. After engaging revisionist understandings of the identity of Jesus Christ (e.g. Paul Knitter), they turn to the difficult question of the fate of the unevangelized. Some evangelicals teach that only those who hear the gospel and respond in faith can be saved while others (e.g. Clark Pinnock and John Sanders) suggest that large numbers of une-

vangelized people will experience salvation apart from conscious faith in Christ. Many find themselves in the middle. The wisest approach involves acknowledging the possibility that some who never hear the gospel might experience salvation while focusing on proclaiming Christ to everyone (p. 155). Contra some contemporary theologians (e.g. Dupuis), they argue that God's grace is not mediated through non-Christian religions. In the final part of the chapter, McDermott and Netland address arguments in support of universalism. Scripture, they argue, teaches "an eschatology that flatly contradicts [universalism]" (p. 181).

In chapter five, McDermott and Netland turn to ethics. Can adherents of other religions live morally virtuous lives? What, if anything, can Christians learn from them in the arena of moral theology? While significant differences exist between Christianity and other religions on the level of doctrine, a "remarkable convergence [exists] when it comes to the moral life" (p. 195). Adherents of other religions can live "morally exemplary lives" (p. 185). Christians should work with followers of other religion in areas of "common moral concern" (p. 197). Because Christians in the West are often suspicious of the Law, some adherents of other religions believe that Christians have little concern for the moral life. It is important to remember, however, that faith and works are inseparable. The inseparable relation that exists between faith and works has two implications for the theology of religions. First, religions (including Christianity) are not merely ways of interpreting the world but also "ways of being in the world" (p. 191). Thus, when Christians examine other religions, they must consider both belief *and practice*. Awareness of this distinction helps us understand how one religion can exist in differing forms (e.g. Sufi Islam vs. Wahhabi Islam). Second, criticism of our conduct by adherents of other religions can make us aware of blind spots in the practice of our moral theology. Hence, engagement with those outside the church can lead us into a better understanding of how God wants us to live. Jesus sometimes pointed to exemplary behavior outside Israel to challenge his followers (e.g. the Good Samaritan).

A Christian theology of religions must give an adequate account both of the concept of religion as well as religious traditions. In chapter six, McDermott and Netland explore the meaning of "religion" and consider how religious traditions relate to culture(s). This is the longest chapter the book—and with good reason. I also found it be one of the most helpful chapters. Much evangelical missiology assumes a sharp (yet ultimately problematic) distinction between religion and culture. The latter distinction informs discussion of contextualization in cross-cultural contexts (e.g. debate over the legitimacy of "C5" communities among Muslim background believers). If a practice is deemed "cultural," it is generally accepted, while if it is determined to be "religious," it is normally rejected. The most important question, however, is not whether a "practice is religious or cultural but rather whether its adoption facilitates or hinders individuals or communities in becoming mature disciples of Jesus Christ" (pp. 210–11). After discussing the meaning of culture, they turn to the concepts of religion and religions. A proper "theological understanding of religion requires not only fidelity to the teachings of Scripture but also an accurate description of the institutions, beliefs, and practices of religious people" (p. 233). Their phenomenological account of religions builds on

the work of Roger Schmidt and Ninian Smart. One must recognize that religions change and develop over time (especially in response to the influences of modernization and globalization). These changes impact the meaning of religious practices (which, in turn, has implications for contextualization). The chapter concludes by examining the implications of three biblical themes for an evangelical understanding of religions: creation and revelation, sin, and demonic influence.

The final chapter explores Christian witness in a pluralistic world. Although the missionary nature of Christianity is criticized in the West, a theology of religions that is faithful to Scripture must include a call to proclaim the gospel. Christian mission must be understood in light of God's identity and his mission for the world. Some wrongly appeal to the "kingdom of God" to undermine the exclusivity of Jesus Christ; however, a proper biblical understanding of the kingdom will be Christological and Trinitarian. The goal of the kingdom is the redemption of humanity through the joint work of the Son and Spirit so God's people can enjoy his rule in the new creation (p. 264). Christians must remain faithful to gospel proclamation while "being appropriately accepting of religious diversity and working for harmonious relations among the religions" (p. 270). This will involve acting in love, rejecting violence, protecting religious freedom, and acting respectfully. Although they are often suspicious of interreligious dialogue, involvement in dialogue can help evangelicals better understand adherents of other traditions. Finally, interreligious apologetics (appropriately done) plays a legitimate and important role in Christian witness to adherents of other religions.

The second part of the book contains brief responses (approximately five pages each) from four scholars representing differing quarters of the global Christian community. Lamin Sanneh (Professor of World Christianity at Yale Divinity School) explores the relationship between truth and tolerance. Veli-Matti Kärkkäinen (Professor of Systematic Theology at Fuller Seminary) expresses concern about several aspects of systematic theology that he believes require greater attention in their proposal (i.e. Scripture, atonement, creation, anthropology, Trinity, and eschatology). Vinoth Ramachandra (Secretary for Dialogue and Social Engagement of the International Fellowship of Evangelical Students) raises a number of substantial issues, including the meaning of the term "evangelical," the meaning of the gospel, and whether a theology of religions is even possible. Christian Schirrmacher (Professor of Islamic Studies at the Evangelical Theological Faculty and University of Bonn) focuses on interreligious dialogue between Muslims and Christians. By way of response, Netland and McDermott offer a brief rejoinder to the concerns registered by these scholars.

A Trinitarian Theology of Religions possesses several strengths. First, it addresses a crucial topic for the contemporary church: How, as followers of Christ, should we think about the presence, practices, and beliefs of non-Christian religions? Second, McDermott and Netland bring a distinctively evangelical voice into a conversation that is often dominated by voices from other quarters of the church (e.g. Catholics and mainline Protestants). These two scholars make a great team. Both have written extensively on the theology of religions. McDermott's expertise centers on Christian theology, the theology of Jonathan Edwards, and world religions,

while Netland's expertise centers on religious pluralism, epistemology of religion, apologetics, intercultural studies, and world religions (especially Buddhism). Third, they engage a wide variety of issues that must be addressed in developing a Christian theology of religions: the doctrine of God, revelation, anthropology (human religiosity), the person and work of Jesus Christ, pneumatology, soteriology, ethics, theological interpretation of religiosity and religious traditions, the relationship of religion(s) to culture(s), and finally contextualization. They manage to cover these topics in an accessible way in a little over three hundred pages. Many readers (including me) may find themselves thinking, "I wish they had said more about x." Some of their individual chapters could easily have been expanded into an entire book (especially the chapter on the relationship between religion and culture); however, they have done readers a great service in mapping the constellation of key issues that need to be considered in developing a theology of religions. There is much more work to be done, and they point evangelicals in fruitful directions for future work. They also help us see that alongside soteriological questions (e.g. the fate of the evangelized) there are many other substantial issues that need to be addressed. Finally, writing on a topic that frequently lends itself to polemic, McDermott and Netland are gracious and irenic as they engage those with whom they disagree. I appreciated the tone of this book.

While McDermott and Netland are to be commended for attempting to articulate a "Trinitarian" theology of religions, the doctrine of the Trinity does not do the kind of theological heavy lifting throughout the book one might expect given the title. As a result, they have not shown readers the full contours of a "Trinitarian" theology of religions. Methodologically, they are right to insist that the doctrine of the Trinity must shape evangelical reflection on non-Christian religions. Moreover, they do a great job identifying key Trinitarian errors in the theology of religions. They also offer a wise perspective about how Trinitarian doctrine should function in a theology of religions. However, as their constructive proposal unfolds in chapters three to seven, it is not clear how the doctrine of the Trinity substantially shapes their proposal at key points (e.g. their discussions of moral theology in chapter five, and religion/culture in chapter six). Part of the answer might be that other theological loci (e.g. creation and anthropology) are more relevant to a Christian understanding of these topics than the doctrine of the Trinity. I found myself wondering if the book might better have been titled "A *Christian* Theology of Religions: An Evangelical Proposal." I appreciated the fact that they did not press the doctrine of the Trinity to address questions it cannot answer (a significant weakness in some contemporary theology). At the same time, there are places where greater attention to Trinitarian doctrine might strengthen their argument (e.g. their discussion of salvation in chapter four).

Second, readers may wonder which (or whose) doctrine of the Trinity constitutes the basis for their proposal. They only spend a few pages elucidating this doctrine (pp. 49–54). Given the importance of the Trinity in their proposal, more explanation seems warranted—especially because certain elements of the Trinitarian theology that they affirm (e.g. the indivisible operation of the divine persons) may not be shared by all evangelicals. A third limitation concerns the responses by the

four scholars at the end. While they raise important questions in the theology of religions, only two of them (Kärkkäinen and Ramachandra) directly and substantially engage McDermott's and Netland's constructive proposals. Consequently, their responses are not nearly as helpful as they might have been. These limitations notwithstanding, *A Trinitarian Theology of Religions* is great resource not only for missiologists and theologians but also pastors and Christian leaders who are wrestling with the challenges of following Christ in a pluralistic world.

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The Trinitarian Theology of Jonathan Edwards: Text, Context, Application. By Steven M. Studebaker and Robert W. Caldwell III. Burlington, VT: Ashgate, 2012, 264 pp., $119.95.

In recent years, the ever-growing field of Jonathan Edwards studies has increasingly moved in two new directions. Some scholars have turned their attention to various Edwardsean theological legacies among evangelicals in the decades following the famous theologian's death. Others have focused upon expounding themes in Edwards's writings that were not as prominently emphasized by an earlier generation of scholars. One example of the latter trend is the increased attention being given to Edwards's Trinitarian thought. Steven Studebaker and Robert Caldwell's recent monograph *The Trinitarian Theology of Jonathan Edwards* is an attempt to provide a comprehensive primer on that topic. The resulting book is thoroughly researched, tightly argued, and warmly evangelical.

Studebaker and Caldwell believe that the Trinity was central to Edwards's theological vision. They draw extensively on their previous books: Studebaker's *Jonathan Edwards' Social Augustinian Trinitarianism in Historical and Contemporary Perspectives* (Piscataway, NJ: Gorgias, 2008) and Caldwell's *Communion in the Spirit: The Holy Spirit as the Bond of Union in the Theology of Jonathan Edwards* (Milton Keynes, UK; Paternoster, 2007). They argue that Edwards advanced an Augustinian "mutual love" model of the Trinity wherein the Holy Spirit is the love between the Father and Son, further arguing that the Spirit is the one who draws believers into the fellowship of the Trinitarian life of mutual love. Edwards advocated his model within the context of the Enlightenment but without abandoning his roots in Reformed Orthodoxy. He offered a creative Trinitarian vision that was grounded in the Augustinian and Reformed traditions and that permeated every aspect of his thought.

The introduction notes that scholars have long been aware of Edwards's two major Trinitarian works, the short essay *Discourse on the Trinity* and the third chapter of his *Treatise on Grace*. However, with the completion of the Yale Edition of *The Works of Jonathan Edwards*, scholars now have access to a wider number of Edwards's previously unpublished sermons and private "Miscellanies." The authors define some of the key terms for understanding Edwardsean Trinitarianism: immanent and economic Trinity; subsistence and person; disposition and divine communication; divine goodness, happiness, and mutual love. They also briefly survey

the views of a century and a half of scholars who have studied Edwards's view of the Trinity, from Horace Bushnell and Benjamin Warfield to Herbert Richardson and Amy Plantinga Pauw. This section should be familiar ground for scholars familiar with Trinitarian theology, recent studies of Edwards's theology, or both.

Following the introduction, Part 1 provides critical editions of Edwards's *Discourse on the Trinity* (Chapter 1) and the relevant chapter from his *Treatise on Grace* (Chapter 2). The authors include their own annotations to help readers understand Edwards's arguments. The third and fourth chapters are mostly descriptive summaries of Edwards's Trinitarian views. Chapter 3 provides as exposition of Edwards's "ontological" (*a priori*) argument for the Trinity wherein he sought to use Enlightenment concepts to prove the doctrine via reason alone. They highlight God's disposition to communicate his goodness, "Edwards's most fundamental theological conviction" (p. 62), and frame it within Edwards's commitment to a mutual love model of the Trinity. William Schweitzer has also recently explored this theme in his monograph, *God is a Communicative Being: Divine Communicativeness and Harmony in the Theology of Jonathan Edwards* (London: T&T Clark, 2012). Studebaker and Caldwell examine Edwards's understanding of the interrelationships within the immanent Trinity and defend Edwards against charges of implicit modalism (Oliver Crisp) and tritheism (Warfield and Paul Helm). Some scholars, notably Plantinga Pauw, have sought to cast Edwards as a proto-proponent of modern social Trinitarianism. However, Studebaker and Caldwell believe this interpretation is based upon a misunderstanding of the mutual love model and how it provided the mental scaffolding for Edwards's Trinitarian thought.

In Chapter 4, Studebaker and Caldwell move from the immanent Trinity to the economic Trinity, arguing that who God is *ad intra* is reflected in how he acts *ad extra*. They show how Trinitarian thought was at the center of Edwards's understanding of creation and redemption, even when it was implicit rather than explicit. They argue, "A grand trinitarian structure thus emerges throughout his evangelical theology" (p. 88), a point they tease out in later chapters. Divine communication was behind Edwards's otherwise traditional articulation of covenant theology, and the individual roles of each member of the Trinity were expounded in detail. Edwards believed the incarnation was necessary and argued for a Spirit Christology wherein "the Spirit creates, sanctifies and unites the humanity of Jesus Christ with the divine Son" (p. 97). Both Chapters 3 and 4 make clear that Edwards believed in an ontological equality within the Trinity, but a functional subordination of the Son to the Father and the Spirit to the Father and the Son. Edwards provides a foil to those scholars who believe this sort of Trinitarian subordination is the recent invention of semi-Arian complementarians who need a theological apologetic for their understanding of gender roles.

Part 2 attempts to provide the historical context for Edwards's Trinitarian thought. Chapter 5 examines the history of the mutual love model by summarizing the contributions of four thinkers: Augustine, Aquinas, Bonaventure, and Richard of St. Victor. Edwards embraced the basic contours of the tradition as it was defined by Augustine and Aquinas: mental triads to illustrate the Trinity; the unbegotten Father, the generation of the Son/Word, the procession of the Spirit; and mu-

tuality between the immanent and economic Trinity. However, with Richard and Bonaventure, Edwards highlighted the centrality of divine goodness and brought special attention to the role of the Spirit as the recipient of the divine love of the Father and Son. Edwards was, not surprisingly, a creative exponent within the broader Augustinian mutual love tradition.

The sixth chapter focuses its attention on Trinitarian theology in the eighteenth century. The authors argue, over against many modern scholars, that Edwards exhibited far more continuity than discontinuity with Reformed Orthodoxy, though he restated historic Reformed views in creative ways informed by his Enlightenment milieu. This is surely correct; Stephen Holmes, Adriaan Neele, and Kyle Strobel have also made this point persuasively. More controversially, Studebaker and Caldwell posit that Edwards affirmed the historic Reformed doctrine of divine simplicity but used language that seems to belie that belief because he was confused about how the Reformed Orthodox argued for the doctrine. This claim will no doubt generate some healthy debate, because many contemporary scholars believe Edwards denied, or at least downplayed, divine simplicity. Unlike Trinitarian revisionists who were causing controversy in England, Edwards believed the Trinity could be rationally defended. He "was a creative and insightful trinitarian theologian of the late Reformed scholastic era who sought new ways within the tradition to communicate the doctrine of the Trinity to an increasingly skeptical and modern world" (p. 152).

Part 3 includes four chapters on Edwards's pastoral application of his Trinitarian thought. In these chapters, the authors make their own evangelical convictions and pastoral concerns increasingly evident. Chapter 7 looks at Edwards's use of the Trinity in his preaching ministry. Particularly when preaching on redemption, Edwards attempted to demonstrate to his parishioners the Trinitarian nature of God's saving work. He highlighted the different roles of the Father, Son, and Spirit in redemption and showed how Christians can enjoy communion with each individual person of the Trinity. Edwards was reflecting on a traditional Puritan theme, exemplified by John Owen, which happily has been recovered by contemporary evangelical theologians such as Fred Sanders and Michael Reeves.

Chapter 8 focuses upon Edwards's application of Trinitarian thought to spiritual formation. Contra scholars who want to position Edwards as a quasi-Catholic, the authors argue Edwards affirmed the Reformed understandings of justification and atonement, including their forensic, transactional emphases. However, these acts result in a real and vital relationship with God through union with Jesus Christ. For reformational evangelicals who are concerned about an alleged overemphasis on forensic language, Edwards offers a potentially fruitful way of reconciling the "transactional" and "transformational" aspects of salvation. In his pneumatology, Edwards creatively suggested that the Holy Spirit is the personification of God's grace because he is the gift of Christ, unites the believer with Christ, draws Christians into communion with the Trinity, and transforms the disposition of the redeemed so that it reflects God's disposition to communicate goodness and love toward God and others. The latter represented Edwards's understanding of sancti-

fication, which complements the traditional Reformed emphasis on progressive holiness.

The ninth chapter examines Edwards's Trinitarian theology of creation and makes contemporary practical application toward evangelical creation care. Drawing upon Edwards's treatise *The End of Creation*, the authors argue that God communicates himself in creation. However, because Edwards focused on the communication of God's goodness rather than his essence, he cannot be charged—as is sometimes the case—with advocating pantheism (though the authors concede he might have affirmed a form of panentheism). Following the insights of many scholars, particularly Michael McClymond, they discuss Edwards's theocentric idealist philosophy, as well as his commitment to a dispensational ontology, the latter drawing upon San Hyun Lee. As a Calvinist, Edwards believed God created all things ultimately for his own glory; this has always seemed a controversial claim to those who are inclined to read human narcissism into God's desire to receive glory from his creatures. Because God is the source of creation and communicates his goodness to us through nature, the authors argue evangelicals should be committed to creation care as a means to glorify God. In a context where environmental concerns attract the attention of believers and non-believers alike, this Edwardsean creation ethic merits further consideration by some intrepid doctoral student in theological ethics.

Chapter 10 closes the book by looking as Edwards's Trinitarian view of heaven—familiar territory for many devotional readers of Edwards. Heaven is a triune society that perfectly reflects the loving fellowship within the Trinity. Edwards suggests that, in redemption, humans have risen to a higher place in heaven's hierarchy than unfallen angels because of the former's union with Christ. Heaven is progressive in the sense that believers continue to grow in their knowledge of God and love for him and one another; this is Edwards's version of the beatific vision. In his famous sermon, "Heaven is a World of Love," Edwards depicts the afterlife as a blissful society of mutual love between three groups: (1) the persons of the Trinity among themselves; (2) the believer and the members of the Trinity; and (3) among believers. The perfect harmony of heaven will reflect the harmonious relations within the Godhead and represent a fulfillment of God's communication of his goodness and harmony to creation. The authors rightly note that Edwards's emphasis on teleological continuity between our present existence and the world that is to come is refreshing in an evangelical context that too often focuses upon discontinuity and disruption (when, that is, evangelicals are not being simply sentimental).

The Trinitarian Theology of Jonathan Edwards is a significant addition to the literature related to Jonathan Edwards's thought. It succeeds in its goal to "offer a comprehensive introduction to Edwards's trinitarian theology" (p. 1). Furthermore, the book manages to be simultaneously technical and edifying, which will please evangelical scholars, though it remains far too dense for casual readers of Edwards. The book's structure, which moves from description to explanation to application, makes it especially suitable for classroom use, though, regrettably, the publisher has priced the book out of most classroom contexts. Doctoral students should take a

deep breath and purchase a copy of the book; it deserves more underlining, highlighting, and marginal notes than is appropriate for a library copy. Dear Ashgate, graduate students deserve a paperback edition of this book. Thank you for your consideration.

The authors' willingness to interpret Edwards on his own terms as a Reformed pastor-theologian first and an Enlightenment thinker second is refreshing, as is their overt emphasis on various ways in which evangelicals can appropriate Edwards's thought. Some scholars will disagree with various arguments advanced by the authors, but these disagreements will likely reflect the fault lines already present among Edwards scholars (e.g. Edwards's belief about divine simplicity, Edwards's relationship with the Enlightenment, Edwards's view of justification). One could have hoped for a more extensive discussion of Edwards's alleged affinity for a form of *theosis*, which is only briefly mentioned, because this topic has attracted significant scholarly interest and is directly related to his Trinitarian thought. However, readers will appreciate Studebaker and Caldwell's emphasis upon how Edwards creatively and extensively explained the role of the Spirit in his Trinitarian thought. Benjamin Warfield famously argued a little over a century ago that John Calvin was first and foremost "the theologian of the Holy Spirit." Studebaker and Caldwell ably demonstrate that the same title could be conferred upon Calvin's innovative, but normally faithful, theological successor, Jonathan Edwards.

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Living by Revealed Truth: The Life and Pastoral Theology of Charles Haddon Spurgeon. By Tom Nettles. Fearn, Scotland: Christian Focus, 2013, 683 pp., $49.99.

Tom Nettles, recently retired Professor of Historical Theology at The Southern Baptist Theological Seminary, has spent many years studying the life and ministry of the Victorian London Baptist pastor and preacher, Charles Haddon Spurgeon (1834–92). This book draws on that work, providing a combination of historical detail and insightful analysis rarely matched in other biographies of this great nineteenth-century Christian.

The subtitle of this volume is specific: "The Life and Pastoral Theology" of Spurgeon. Nettles states that his aim is to "understand [Spurgeon's] theology of pastoral ministry" (p. 9). This, then, is more than a mere recounting of biographical data. The book addresses a wide range of aspects of Spurgeon's ministry from a variety of viewpoints, in order to seek to achieve its goal. Much use is made of Spurgeon's magazine, *The Sword and the Trowel,* as it reveals a great deal of personal information about the editor (as was the intent). Nettles also makes extensive use of letters and sermons and refers to biographies both older and more recent, as he seeks to "present a fair and accurate picture of this strikingly human Baptist Demosthenes" (p. 10).

In the introductory chapter, Nettles argues that the driving force of Spurgeon's ministry was a Christ-centeredness that was rooted in the Christ re-

vealed in the Scriptures. Spurgeon was committed to the articulation of a clear, well-developed systematic theology as well as to a ministry of conversion. This commitment, expressed by an attachment to the 1689 Baptist Confession and to a strong sense of historical and theological connection with the Particular Baptists of that time, meant that every institution with which Spurgeon was connected bore that same mark. Revealed truth as found in Scripture formed the substance of his ministry and its driving force.

The next three chapters cover the period from the beginning of Spurgeon's life to his move to London and the construction of the Metropolitan Tabernacle, the focus of so much of his ministry for the remainder of his life. Nettles rightly brings out the fundamental place that the doctrines of grace held in Spurgeon's thinking from his early years as a converted Christian: "He knew that the saving gospel embodied the depths of the divine character and manifested the glory of the eternal purpose of God." (p. 57). Nettles describes how Spurgeon at this relatively young age engaged in active evangelism, distributing tracts, visiting up to seventy individuals regularly to press home spiritual truth upon their heart, and trying to win his siblings for Christ. A time of intense study of the Scriptures and of theology followed, as well as teaching opportunities in Sunday School and his first sermon in Teversham. During this period, Spurgeon learned to use illustrations and to speak in such a way as to be listened to. He became "a master of stating the profoundest truths in vivid images and plain language" (p. 60). Two years of regular preaching ministry at Waterbeach resulted in conversions, a much increased congregation, and a marked transformation in the town. Once in London, Spurgeon's courtship and marriage to Susannah in January 1856, as well as the opposition and vehement ridicule brought against him by fashionable "Christian" London, are described. The congregation's move that same year to the Surrey Gardens Music Hall is described, with its disastrous first meeting when panic led to a stampede resulting in several deaths and more wounded, as well as severe mental and nervous effects on Spurgeon himself. Through it all, Spurgeon's sense of responsibility to the vast crowds that were by now attending his ministry is emphasized, with his desire to deliver the whole counsel of God, leaving none without excuse.

Chapter three takes us to the construction of the Metropolitan Tabernacle. Nettles conveys well the sense of wonder and achievement, felt by Baptist preachers and other sympathizers at the time, for this new building. Nettles provides an extended description of the opening services in 1861, as well as of the preaching during a five-week stay at the Agricultural Hall in Islington in 1867 to allow for repairs to the Tabernacle, which attracted immense congregations of up to 20,000. It is in this chapter that Nettles provides one of several accounts in the book of aspects of Spurgeon's thinking and practice that are not so well known. Nettles gives, through Spurgeon's eyes, an extensive view of the social condition of the London to which Spurgeon sought to minister. He drew attention to the neglected children, the petty thieves, the professional beggars, the prostitutes, and to drunkenness, gambling, and fraudulent charity. He inveighed against the evils of the theatre and preached against employment practices that oppressed workers and allowed employers to profit unduly from their cheap labor. He even expressed a concern

for the environment—over the polluting of rivers by industrial waste. Spurgeon was concerned to address the causes of poverty, not just to alleviate it with superficial remedies. He sought to have churches planted in the poorest districts. And he made the Tabernacle a place of constant benevolent activity to help address as many of these challenges as possible.

Nettles devotes the remainder of the book to a description and analysis of different aspects of Spurgeon's ministry, rather than to a chronological narrative of his life. Although there is some resulting loss of a sense of development in Spurgeon's ministry, this approach enables Nettles helpfully to bring together in a single chapter evidence from the entirety of the pastor's ministry to illuminate a particular topic. Accordingly, chapter four examines his views on preaching: how to prepare for it, what is important in preaching (doctrine, good content, a proper delivery, the aid of the Holy Spirit—not recent critical views, heresy, foppishness, or too much polish). Above all, he brings out Spurgeon's emphasis on the vital importance of preaching Christ as God's prime method for the conversion of souls. Spurgeon's opposition to the use of novelties to attract a crowd is well brought out.

Doctrinal and theological matters are explored in the next two chapters. Chapter five seeks to expound the main points of Spurgeon's theology. The Bible is the sole authority and root of all doctrine. Spurgeon prized covenant theology: "The doctrine of the divine covenant lies at the root of all true theology" (p. 184). He saw the importance of holding the truths of the Bible together, in a system that gives each part its rightful place—rather than simply a collection of truths with no relation between them. Nettles argues strongly and convincingly against the view of some biographers (Kruppa, Underwood, Carlile) that Spurgeon's Calvinism and his evangelistic heart were in conflict. These authors misunderstood their subject's opposition to hyper-Calvinism as well as his personal appreciation for Arminian brethren. An account is given of Spurgeon's convictions about substitutionary atonement, original sin, regeneration, justifying faith, human responsibility, the sovereignty of God, assurance, and hell. Chapter six then demonstrates the centrality of the atonement for Spurgeon's preaching, with particular emphasis on the definite, rather than unlimited, nature of that atonement as a fundamental part of the gospel message that Spurgeon preached.

The following chapter is devoted to a fascinating discussion of Spurgeon's views of and approach to church life and worship. Again, this is an area that is often insufficiently addressed. Nettles brings out very clearly the immense burden that the work of the Tabernacle imposed upon Spurgeon—mental, emotional, physical, and spiritual—arguing with good evidence that this may well have shortened his life. Nettles explains how decisions were made at the Tabernacle and how the leadership worked, gives statistics for church members, and presents Spurgeon's views on prayer meetings, public worship and singing, evangelism, and the Lord's Supper.

In the next two chapters, Nettles discusses Spurgeon's approach to evangelism. He produces evidence to show that Spurgeon viewed the doctrines of grace as an essential component of the gospel that should be preached in evangelistic messages, not simply in sermons for believers. He takes issue here with Iain Murray's

emphasis upon the element of human responsibility in Spurgeon's evangelistic preaching, which Nettles describes (perhaps with overstatement) as a "minority emphasis," maintaining that "Spurgeon did not advocate any de-emphasis on the doctrines of grace as provocative of conviction and conversion" (p. 297). Chapter nine describes the development of the Pastors' College Society of Evangelists, particularly the itinerant work of W. Y. Fullerton and his accompanying musician Manton Smith, as well as Spurgeon's support for the British campaigns of Moody and Sankey.

Nettles next turns to an examination of the various benevolent ministries in which Spurgeon became involved, with an analysis of their theological foundations. In connection with a meeting of the Ladies' Maternal Society in 1879, Spurgeon commented, "Works of charity must keep pace with the preaching of faith, or the church will not be perfect in its development" (p. 339). He saw practical works of charity as fundamental to genuine Christianity. But although he condemned the oppression of workers and the poor by wealthy industrialists, he did not neglect also to call the poor to repentance. Nettles recounts the reading, at the celebrations for Spurgeon's fiftieth birthday, of a list of over sixty benevolent institutions connected with the Tabernacle, including Bible classes and missions to various neighboring parts of London. Heading the list were the institutions that lay close to Spurgeon's heart: the Almshouse, the Pastors' College, the Stockwell Orphanage, and the Colportage Association, with Mrs. Spurgeon's Book Fund and Pastor's Aid Fund. Of these, Nettles provides evidence to show that the Pastors' College was of even greater significance to Spurgeon than his beloved orphanage work, as it was dedicated to producing men who would preach the gospel to the everlasting good of human souls. Nettles indicates the worldwide reach of the men who trained at the College and brings out the clear emphasis, once again, on the theological nature of the instruction provided there and the central position that the doctrines of grace occupied in the theology taught.

Nettles's following two chapters explore Spurgeon and literature. He shows how important literature was to Spurgeon's ministry, emphasizing the toll that the weekly provision of a printed sermon exacted from him, not least because he could not then repeat those sermons in preaching elsewhere but had continually to find fresh material. The scale of the work that Spurgeon achieved in this area is stunning: a continual flow of written material, often involving the perusal of a multitude of other literature.

Spurgeon and theological controversy form the substance of the next three chapters. Nettles divides Spurgeon's controversies into three kinds: those concerning scriptural teaching, those concerning people who taught differently from the confession they professed, and controversies with particular publications. The significance of this categorization is difficult to discern. Spurgeon, however, emerges as a man who addresses his polemics to the issue at stake, not to the man. So in his long-running interaction with contemporary London minister Joseph Parker, Spurgeon always sought to give credit where due, while warning against doctrinal error (a courtesy not returned, it would seem, in Parker's dealings with Spurgeon). Chapter fourteen provides helpful analysis of Spurgeon's battles with a number of

different groups whose teachings he believed to be both unbiblical and harmful: traditionalists, liberals, Roman Catholics, and Anglicans (though with respect for the Protestantism of the last-mentioned). He addressed vigorously the errors that he saw in the doctrine of baptismal regeneration. He inveighed against rationalism and sought strongly to defend the orthodox doctrine of hell. Chapter fifteen is devoted to an account of the Down Grade controversy that overshadowed so much of the later years of Spurgeon's ministry and was the occasion for all kinds of insults and reproaches at the time (and since). Nettles's account is balanced, but clearly vindicates Spurgeon's stance on the basis of evidence available at the time and since his death, concerning the heterodox views gaining ground within the Baptist Union.

Chapter sixteen addresses another somewhat neglected area, which is Spurgeon's relations with and reputation amongst American Baptists. The visits to London of Toy, Hatcher, Broadus, and Boyce are recounted, and their accounts and estimates of the man they had come to see and hear are provided, all emerging with fulsome admiration of Spurgeon and his ministry. The respect in which he was held in America, and the wide circulation of his publications, are emphasized. The only point on which some American Baptists, particularly those in the South, disagreed with Spurgeon seems to have been his open communion position. Nettles argues that claims by Southern Baptists at the time that Spurgeon was at heart a closed communion advocate are not supported by the evidence.

The final two chapters address Spurgeon's experience of and approach to sickness, and recount his death. Spurgeon's faithful secretary J. W. Harrald estimated that, from the age of thirty-five, Spurgeon spent one-third of the time out of his pulpit for reasons of sickness, pain, or convalescence. There seems little doubt that the immense burden of his work contributed significantly to his ill health. Nettles suggests that the medical evidence points to his having suffered from Bright's Disease, or chronic nephritis. Nettles demonstrates the care that the church officers at the Tabernacle showed for their pastor, insisting that he take rest when needed and providing for everything in his absence. He also produces convincing refutation of the idea, still prevalent in some quarters, that Spurgeon's involvement in the Down Grade controversy was attributable simply to his ill health.

The final decade of the nineteenth century began with a worldwide influenza epidemic, to which Spurgeon seems to have succumbed in the spring of 1891. He appeared after a while to be recovering, but was struck down again in June. By July, he was very seriously ill and seemingly on the borders of death. A. T. Pierson was called to supply the Tabernacle pulpit from October, while Spurgeon travelled to his customary place of recuperation at Menton in the south of France, this time (unusually) accompanied by his wife. Pain in his hand took him to his bed on January 20, 1892; he died on the last day of that month. Nettles provides a moving account of the memorial services and addresses that followed, closing with the quotation in full of the incomparable words of committal delivered at the graveside by Archibald Brown—words that I defy anyone with any heart for the gospel to read without deep emotion.

The volume is attractively produced in hardback. Unusually, the text is in double columns, but this works well, with footnotes welcome on the page to which they relate. From this point of view, the book is a pleasure to read. However, it suffers somewhat from editorial deficiencies. This is a long book, and unnecessary repetition has in places made it too long: for example the reader is informed twice, in similar terms in the first chapter, about Spurgeon's mother's witnessing against her children before God's throne if they remained unconverted (pp. 31, 40) and about Spurgeon's views on Independent and Anglican practices of infant baptism (pp. 33, 44). The style of writing is occasionally a little heavy, stating conclusions that are fairly obvious from the narrative. Sometimes the sequence of the narrative is odd; for example, chapter two ends with the completion of the new Tabernacle building and comment on the financial situation, whereas chapter three begins with the decision to vacate the old New Park Street building in order to construct the new Tabernacle, which is slightly disorientating for the reader. There is no bibliography, which is a real shame, though there is a helpful subject index. There are too many uncorrected errors of spelling and syntax, sometimes rendering a phrase incomprehensible or, on one occasion, even unintentionally heterodox ("that he is God, and that beside him there is one else"; p. 595).

Tom Nettles has produced a fine and very valuable study of Spurgeon the pastor and preacher. It is particularly strong in exposing the immense burden of work that Spurgeon bore throughout his ministry and the effects that the load had upon him; its exposition of the strength of doctrine that underpinned that ministry and its clearly Calvinistic nature; its appreciation of Spurgeon's heartfelt desire to do people good, manifested in the various benevolent works of the Tabernacle; and its demonstration that, in polemics, Spurgeon's sole concern was to contend for biblical truth as he saw it for the good, not the harm, of people. This is a volume that will be of great interest not only to historians but to pastors and all those concerned for the spread of biblical truth and gospel life.

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Generous Spaciousness: Responding to Gay Christians in the Church. By Wendy VanderWal-Gritter. Grand Rapids: Brazos, 2014, 281 pp., $16.99 paper.

There have been numerous books published in recent years by Christians on the subject of same-sex attraction (SSA) and same-sex relations (SSR). Progressive Christians maintain that monogamous committed SSR should be accepted by the church, arguing that the traditional biblical texts condemning SSR are either culture-bound or have been improperly exegeted. Most evangelicals hold the view that while SSA is not necessarily due to something people have consciously or deliberately done or chosen, SSR are sin. They urge evangelical churches to welcome those with SSA and in SSR, allowing the former to be members and leaders if they commit to celibacy, but not those in SSR. Many publications by evangelicals in

recent years have defended the historical exegesis of biblical passages condemning SSR, and have exhorted evangelical churches to welcome people with SSA.

Generous Spaciousness is unique as a book written by a professing evangelical, and published by an evangelical publishing company, in that it argues that evangelical churches should be both welcoming and affirming of people in SSR. (For the sake of brevity, I refer to the author, Wendy VanderWal-Gritter, as Gritter.)

Gritter's goal is to persuade evangelical churches to adopt a stance of "generous spaciousness," which involves accepting both SSA people who decide to live celibate lives and those in monogamous committed SSR. Her contention is that Christians with SSA can be led by the Spirit to make both choices, and the church needs to accept either as acceptable for Christians.

Gritter's book begins with an account of her own spiritual journey as the head of New Direction Ministries of Canada, a position which she has held since 2002. When she began this ministry she was committed to two things: the traditional understanding of SSR as sin, and the need for Christians to build positive relations with people with SSA and in SSR. In the "Introduction" and first three chapters, she recounts how her thinking changed. First, she observed that SSA does not usually change with conversion to Christ and with an obedient life of discipleship. Second, she concluded that her, and fellow evangelicals', view of SSR as sin, was largely motivated by fear and defensiveness. Third, in attending to the stories of SSA people and the fruit of the Spirit in their lives, she became convinced that SSA is one expression of the diversity and "fluidity" of human sexuality, and that SSR should be "embraced and celebrated" in the church. This stance freed her from the fragmentation and oppression she had experienced in maintaining her previous view of SSR as sin.

The result of this development in these three areas led her to the conclusion, enunciated in chapters four through six, of "generous spaciousness," which she now believes that evangelicals should adopt. Not only must Christians give space to all to determine what their sexual orientation is, but they must also allow SSA people to decide how they will live out their same-sex attraction—whether in celibacy or in SSR in marriage. (Full disclosure: I was removed from the board of New Direction Ministries when I objected to Gritter's changed perspective.)

Two things are striking about the first six chapters of the book. First, Gritter obviously has a deep compassion and attentiveness to people who experience SSA. She understands their struggles, fears, and desires, and is clearly sensitive to the ways that Christians have failed to love and empathize with them. Second, while many evangelicals are convinced of their own calling to a covenantal marriage (between one man and one woman), she insists that this is not a divinely-created universal and constant norm for all. Because her claim is contrary to the teaching of the church for two thousand years and of the vast majority of the evangelical church today, it requires a justification, especially a biblical one, beyond Gritter's own spiritual journey and the experience of SSA people today. She proceeds to do this in chapters seven through eleven.

In chapter seven she argues for a distinction between the physiological and relational aspects of human sexuality. She claims that to bind the relational to the

physiological is reductionistic. Appealing to the "one flesh" union described in Gen 2:24—which she claims refers not to "physical complementarity but to a kinship bond"—she argues that human sexuality is primarily relational and not about gender complementarity (p. 110). In effect, she posits a dichotomy between one's biological sexuality and one's subjective gender attraction, making the latter the decisive factor.

There are three problems with this position. First, to argue that binding sexuality to our biological sexuality is reductionistic misunderstands reductionism. Reductionism maintains that our sexuality is *nothing more than* our biological sex. Most Christians recognize that sexuality involves a whole range of relations between men and women, and husbands and wives, beyond merely physical sexual relations. Second, Gritter is arguing for a *complete divorce* of sexuality from our biological sex, such that the physical expression of our sexual relations has nothing to do with our physiology. That is, people in SSR express their love contrary to the physiological design for a sexual union between a man and a woman. The implication is that it does not matter with what physical ways people achieve sexual satisfaction, as long as they are relationally loving. Furthermore, those in SSR are incapable of achieving one of the primary purposes of marriage, namely, the begetting of children. To have children they must always involve the sperm, egg, or womb of a third party. This dichotomy and divorce also extends to procreation.

Third, Gritter's interpretation of the "one-flesh" union of Gen 2:24 as referring to a "kinship bond" does not bear close scrutiny. While the one flesh union refers to *more* than the physical sexual union, it certainly does refer to that. This is evident in the citations of this passage in the NT: Paul's exhortation to young men not to satiate their sexual urges with a prostitute (1 Cor 6:16); and Paul's counsel to husbands to love their wives as their own bodies, analogous to Christ's love for his body, the church (Eph 5:28–30). In both passages it makes no sense to understand Paul's point as being simply about a "kinship bond" and not about the physical union.

In chapter eight Gritter lays the epistemological framework for her discussion of the biblical teaching on SSR. First, she asserts definitively that because our ideas about God are flawed and incomplete, our best notions of him will always fall short. Then, she asserts *with certainty* that the essential and most important understanding of God is that he is love, and that the core of the gospel is not about God's holiness, but about his unconditional love. If our ideas about God are flawed, how can she be so certain of these claims about the primacy of his love? More importantly, these claims ignore the frequent biblical exhortations to Christians to be committed to both truth and love (e.g. 1 John), and to be holy because God is holy (1 Pet 1:16).

Gritter contends that, because gay Christians have a deep grasp of God as love, and because those who do not realize this are driven by fear, thereby rigidly confining God in a locked coffin, we should attend to the prophetic voices of gay Christians to make "room for the wildness of God who defines definition" (p. 128). To resist these gay voices is to align ourselves with those who stoned and crucified the false prophets. Such a provocative accusation warrants a response. First, while there are some believers driven primarily by fear of building relations with SSA

people, many are motivated by the desire to hold to the *truth* of biblical teaching in the face of tremendous cultural pressure to accept SSR. They also strive to show the *love* of a holy God to people with SSA and in SSR. Second, throughout the Bible the difference between false and true prophets is that the former conform to the culture, while true prophets speak the truth from God in resistance to cultural pressure. It is not fear of the "other" that leads many evangelicals to resist "generous spaciousness," but the fear that they will be unfaithful to divinely revealed truth.

In chapter nine on "The Role of Scripture," Gritter urges the reader to adopt a posture of receptivity and submission to Scripture by embracing *orthoparadoxy*, living in the "tension and mystery" of God's revelation in Scripture. She claims that those not accepting of SSR—to whom she again attributes negative characteristics—are not embracing the mystery of *orthoparadoxy*, while those who lovingly accept SSR are fully open to God's revelation by living in this tension.

Gritter's notion of orthoparadoxy as the posture for reading Scripture is highly problematic. If one assumes that biblical revelation is paradoxical, especially in its ethical teachings, this opens the door to all sorts of contradictory positions on Christian behavior—abortion, premarital sexual relations, truth-telling, the worship of God as triune, etc. Certainly, the church has recognized that there is much *mystery* in God's revelation because his ways transcend our finite understanding. But this is distinct from paradox. To embrace paradox on biblical ethical teaching is, in effect, to embrace uncertainty for Christian morality.

Anticipating the demand by evangelicals that people with SSA remain celibate, Gritter does two things in this chapter. First, she dismisses the call to embrace the suffering of singleness as making an idol out of suffering. Second, she emphasizes how devastating it is for Christians with SSA to resign themselves to life-long singleness.

While suffering can become an idol with negative consequences in Christians' lives, it is important to note, firstly, that Christ himself calls his disciples to lives of self-denial and bearing the cross (Luke 9:23). The testimony of Scripture and the experience of Christians throughout the centuries is that self-denial and suffering for Christ and his kingdom are the paths for developing spiritual character. Second, a life of a celibate singleness is the challenging call to *any single believer*, whether heterosexual or with SSA. Singleness need not be a life sentence of solitude and isolation; there are various ways to experience community and relationships in churches and other intentional communities.

In the concluding section of this chapter, Gritter acknowledges that there are clear prohibitions about SSR in the Bible, but she insists that the biblical calls for love and justice override laws that "exclude people on the basis of disability, ethnicity, and status" (p. 145). In response, it should be noted that, while it is true that the OT ceremonial laws do exclude people from worship on the basis of physical matters, the NT clearly abolishes such exclusion with the fulfillment of God's redemptive purposes in Christ (cf. Gal 3:28). Nevertheless, the biblical call to obey God's commands, which includes a rejection of SSR, remains constant in Scripture. Christians are told that love for God is evident in obedience to his commands (John 14:21; 1 John 2:3–6).

In chapter ten, "The Challenge of Interpretation," Gritter deals with the three priorities in theological reflection: experience, tradition, and reason. As previously noted, she advocates for the experience of the Spirit's guidance of Christians with SSA as grounds for accepting SSR. Even more troubling is her discussion of church tradition. She acknowledges that the unanimous testimony of church history is a "negative appraisal of same-sex sexual behavior" (p. 154). But she suggests that tradition should include, not merely the testimony of the historical church, but also the diversity of beliefs found in the contemporary church. This contemporary diversity regarding SSR allows "tradition" to affirm SSR.

There are two problems with this redefinition of tradition. First, no theologian or church historian defines church tradition is this way. Second, if church "tradition" is defined so as to include the diversity of current views on a matter of doctrine or ethics, then historical church tradition will always be overthrown. It is precisely the appearance of a diversity of views on a theological or ethical matter that usually prompts the church to clarify which doctrine or practice is biblically acceptable, and which is not. If "tradition" includes the diversity of views held by Christians at the time, then the church could never proclaim true views over against false ones. All current positions would be equally valid. For example, in the fourth century the Arian view of Christ would be just as acceptable as the Athanasian view. This is clearly unacceptable.

What is glaringly absent in this discussion is any reference to historical Protestant principles of biblical interpretation such as the NT interprets the OT, clear passages interpret less clear passages on a subject, and the authority of a consistent ethical command throughout the Bible. Instead, Gritter appeals to dependence on the Spirit in "leading, guiding, and quickening discernment" as the authoritative norm in morality (p. 156).

In support of a diversity of ethical positions on SSR, Gritter claims that the "perspicuity of Scripture" is confined to the gospel message and does not include moral and ethical matters. But this restricted view of perspicuity is not borne out by Protestant confessions. For example, the Westminster Confession of Faith, I.7, states that "those things which are necessary to be known, believed, and *observed* for salvation" can be understood by both the learned and the unlearned through the ordinary means of knowledge. Perspicuity includes both doctrine *and* ethics.

The chapter concludes by examining the specific passages that deal with SSR: Lev 18:22, 20:13; Rom 1:24–27; 1 Cor 6:9, 1 Tim 1:9–10. First, Gritter claims that the Hebrew and Greek terms used in the condemnatory biblical passages may have been misinterpreted and mistranslated. But these reinterpretations have been shown by numerous scholars to be deficient. Second, she argues that Paul had pederasty or temple prostitution in mind in Rom 1:26–27 and 1 Cor 6:9. Also, Paul did not understand SSA, but believed that heterosexuals were engaging in same-sex behavior. Both arguments fail. In these passages Paul never uses one of the several Greek words or phrases for pederasty current in Hellenistic Jewish writings (e.g. *paidophthorseis*) but uses very general terms condemning SSR by both men and women. Nor are there any references to temple prostitution or idolatry in Rom 1:26–27 and 1 Cor 6:9. In addition, recently discovered texts and art work from the

fourth century BC to the first century AD indicate a variety of same-sex behavior by both adult males and females in the Greco-Roman world. It is precisely these *behaviors* that Paul condemns.

The heart of Gritter's biblical argument for accepting SSR is found in chapter 11. She contends that SSR are "disputable matters" in the same way that eating meat sacrificed to idols is described by Paul's instructions in Romans 14 and 1 Corinthians 8–10. Because Paul teaches that each one is free to follow the convictions of conscience, Gritter claims that the same applies to SSR. The problem with her argument is that she distorts the teaching of both passages. First, Paul is clear that it is not a sin to eat the meat (Rom 14:14; 1 Cor 8:8). Second, if weaker Christians are not convinced in their consciences of this, they must not eat, because to violate one's conscience is sin (Rom 14:14, 23; 1 Cor 8:7). Third, given that Paul's letters are addressed to Christians of both convictions, the clear implication is that the weaker Christians should mature in their faith so as to accept that eating such food is a matter of freedom. The standard for the Christian life is the apostolic teaching contained in Scripture, not, as Gritter contends, what our individual consciences—supposedly directed by the Spirit—are convicting us to do. It is all too common—as any pastor will attest—for Christians to appeal to the leading of the Spirit to justify their subjective desires and preferences.

Of course, to argue that same-sex behaviour is a "disputable matter," Scripture should have both prohibitive and positive passages on the matter. Gritter admits that there do not appear to be any positive texts about same-sex behaviour. But she appeals to indications of positive same-sex relations between David and Jonathan, Naomi and Ruth, and the Roman centurion and his servant. While some may not read SSR into these accounts, at the very least, Gritter argues, these stories illustrate that "deep and intimate love between people of the same sex is not only *not* inherently abhorrent to God, but also seems to be pleasing to God" (p. 180). Gritter continues, because for gay people their desire for a covenantal relationship includes more than merely erotic behaviour, these texts must count as positive texts of SSR. Thus, SSR is a "disputable matter."

This argument is a clear overreach. First, there is no indication in Scripture that these three relationships involve SSR. Second, to use these love relationships—friendship love, family love, and household love—as indications of positive biblical texts concerning SSR is to stretch the category of same-sex love to the point of nonsense. Are we to conclude that any reference to love between unmarried people is a justification for their engaging in sexual relations?

Even if one does not accept SSR as a disputable matter, Gritter suggests that we view such believers according to their fruit, especially the evidence of self-giving love. But Jesus' comment that we will recognize true prophets by their fruit (Matt 7:16) is to be understood within the context of proper beliefs about God and his redemption. It cannot mean that loving, fruitful lives trump any and all beliefs held by people.

Gritter concludes the chapter by criticizing those who demand uniformity on the issue of same-sex behavior, rather than accepting this as a disputable matter.

Humble hospitality will lead to God's blessings. It is unfortunate that she again resorts to an *ad hominem* characterization of those rejecting her point of view: they are driven by their fears and insecurities, manifesting "arrogant certainty," and demanding uniformity (p. 189). More importantly, she fails to recognize that the church must make sharp distinctions between truth and falsehood where Scripture speaks. To not do so is to leave the church open to the false prophets about whom Jesus warns in Matt 7:15–23.

In the final four chapters Gritter offers practical advice to leaders and pastors on how to create "generous spaciousness' in their churches, and to people in SSR on how to find a church where they can grow as disciples of Christ. She dismisses concerns about biblically-taught boundaries and exhorts churches to focus on the core values of love, tolerance, and hospitality.

Overall, other matters that Gritter raises in the book deserve comment. First, she contends that she is not trying to convince people "to adopt a particular position" on SSR (pp. 205, 272–73). But this is disingenuous—the point of the book is to persuade evangelicals to accept SSR as an acceptable path of Christian discipleship, which is a *new position* for the evangelical church. Second, she makes use of human rights language in the book to persuade the "heterosexual majority" with their privilege and status not to oppress the marginalized minority in SSR. This attempted shaming of the "oppressive majority" is irrelevant for the teaching and practice of the church, which must be faithful to Scripture. Third, while she admits that, with increasing acceptance of gay marriage, freedom of speech is at risk for those speaking out against SSR, she, in effect, states that evangelicals' resistance to gay marriage is the cause of this. This appears to be a good example of what sociologists designate as "blaming the victim."

The most serious problem with this book is that it separates the Spirit of God from the Word of God, something Protestants have consistently rejected. Gritter repeatedly appeals to evangelicals to accept the validity of the Spirit's leading of Christians into SSR. Yet, the Protestant principle is that the Spirit will always lead the church to teach and disciple believers in accordance with Scripture, and never contrary to Scripture's teachings. When such a claim is made in opposition to Scripture's teachings, it is always certainly false. Gritter is urging evangelicals to accept as the ultimate authority in the matter of SSR the subjective leading of the Spirit, confirmed by appropriate spiritual fruit. Her discussion of the relevant biblical passages, in effect, undermines biblical authority on this matter by arguing that the traditional exegesis is wrong, or that it fails to take account of cultural and historical factors. As already noted, these latter attempts all fail.

In conclusion, this is a deeply flawed book. While it contains numerous accounts of people with SSA and in SSR, which provide moving insights into their struggles, fears, desires, and hopes, the main arguments in the book for evangelicals to embrace "generous spaciousness" are faulty, misleading, and erroneous. They are certainly not persuasive in moving evangelicals to accept the validity of SSR. If anything, the book provides evidence of just how weak the arguments are for overturning the clear biblical and historical church evidence that SSR are sin, because

they are prohibited by the revealed commands of God to his people.

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The Space Between: A Christian Engagement with the Built Environment. By Eric O. Jacobsen. Cultural Exegesis. Grand Rapids: Baker, 2012, 297 pp., $22.99 paper.

In this follow-up to his *Sidewalks in the Kingdom: New Urbanism and the Christian Faith* (Brazos, 2003), Eric O. Jacobsen provides a theologically informed introduction to the built environment and, for those already familiar with the concept, better tools with which to engage it. He notes: "My goal is simple and straightforward. For those who already see the built environment as an important setting for human thriving and Christian discipleship, I want to provide tools for better understanding and working within the built environment. And for those who are not accustomed to looking at the built environment, I want to challenge the way you have been conditioned to look at everything, so that we can discover new ways that the God who sees everything can change us as well as redeem the world through us" (p. 26).

The Space Between is the fifth volume in Baker's Cultural Exegesis series and, like its predecessors, has as its focus the contemporary world. That said, Jacobsen has read widely and draws upon a broad range of works including Walter Brueggeman's *The Land* (Fortress, 1977), Nicholas Wolterstorff's *Art in Action* (Eerdmans, 1980), and T. J. Gorringe's *A Theology of the Built Environment* (Cambridge, 2002). *The Space Between* is unique, however, in its contextualization of the discussion in terms of the new urbanism.

Jacobsen begins with a brief discussion of what the built environment is not—the natural environment, architecture, or urban planning. The discussion that follows is divided into three parts: Orientation, Participation, and Engagement. The first part begins with our longing for shalom. From there, Jacobsen considers how we might live faithfully between the garden and the city. In each of the section's four chapters this question is addressed by way of another question: Who are you? (Chapter 1), Where are you? (Chapter 2), What are you? (Chapter 3), and When are you? (Chapter 4). These questions will be familiar to readers of Brian J. Walsh and J. Richard Middleton's *The Transforming Vision* (InterVarsity, 1984), Albert M. Wolters's *Creation Regained,* 2d ed. (Eerdmans, 2005), or most any other introduction to Christian worldview. That said, Jacobsen's Orientation is novel in its approach, introducing the reader to Christian worldview by way of, and for the purpose of, engaging the built environment (i.e. in conversation with the automobile, curb radii, town fabric, etc.).

In Chapter 1, Jacobsen is concerned with embodied existence and, more specifically, how automobile-oriented environments make our embodied existence more difficult and less delightful. After tracing the rise of automobile-oriented development and introducing the salient features of the new urbanism, he suggests that "the automobile has taken on some of the characteristics of an idol for our culture … a kind of salvation from the burden of embodied existence" (pp. 53–54).

Chapter 2 begins with Jacobsen distinguishing place from space. He goes on to argue that place has been "swallowed up by time," globalization, and the horizontal integration of corporate structures (p. 56). By way of response, he lays out a brief theology of place as well as a strategy for placemaking through an introduction to town fabric and its related functions: shaping public space (i.e. enclosure), and settings for monuments and housing private needs (i.e. thresholds). Building upon his discussion of town fabric, Jacobsen suggests that we think of it as a place where Christian discipleship might be enacted, a sort of faithful performance. Finally, Jacobsen considers memory and, more specifically, the notion of buildings holding our memories, a reminder of God's faithfulness to past generations and our own, both collectively and individually.

In Chapter 3, Jacobsen shifts from external conditions to self-understanding. He begins with a descriptive tour of Seaside, a beachfront town on the Florida Panhandle founded by some of the pioneers of the new urbanist movement. In contrast to paleo urbanist communities, Seaside is a new urbanist "from scratch" attempt at community and, though it reaches for authentic community, it fails to grasp it. For while new urbanism has recovered in Seaside the physical form of community, it has been unable to attract the critical mass (i.e. of people who live there year-round) to inhabit and interact within that physical form. Jacobsen points out two additional problems: first, Seaside is limited to the ultra-rich; and second, new urbanism has been a secular movement. He concludes: "Seaside is a picture of the prospects for and limits of the New Urbanist movement in its current form" (p. 83). Jacobsen suggests that the new urbanism ought to engage "those distinctively Christian voices" and "figure out a way to incorporate churches in a more central way than it does now" (p. 85). Along these lines, he further suggests that we begin with perichoresis and the derived notion that "our lives are bound up with other people" (p. 87). That said, our sin nature prevents us from experiencing true community. By way of response, Jacobsen notes that "true community requires wisdom, grace and time" (p. 100). With regard to the latter, Jacobsen sees the church as having a prophetic voice, "a witness of permanence and connection among the disparate individuals within a community" (p. 93). More practically, he advises that we "begin to encourage what is good in our communities and … oppose that which is destructive" (p. 101). That said, Jacobsen concludes that we cannot build community; rather, it must be received as a gracious gift.

Chapter 4 begins with a brief introduction to metanarrative theology, and this in order to get to wisdom and creation, wisdom and human culture, and ultimately the built environment as a repository for the wisdom of tradition. Jacobsen contrasts this with modern architecture's folly in dismissing the wisdom of the past and calls for appreciative enquiry, preservation, and pragmatism. At this point, he looks forward to shalom and situates our engagement in the already, not yet of redemption. The chapter concludes with a reflection on time as gift.

In "Part II: Participation," Jacobsen focuses on how the family (Chapter 5), the polis (Chapter 6), and the church (Chapter 7) "can act as agents of shalom in the built environment" (p. 134). Chapter 5 deals with the scope of the family, its purpose, and the container—i.e. the built environment—for the family. Jacobsen

begins by contrasting a home from a pre-WWII neighborhood with one from an exurban subdivision and goes on to give the historical background of *Euclid v. Ambler Realty,* the case that made the exurban subdivision possible. More specifically, with regard to evangelical culture, Jacobsen argues that William Wilberforce and his Clapham community were "an early prototype for the creation idea that suburbs (now exurbs) could function as a private retreat and an enclave for a like-minded community" (p. 147). Here, Jacobsen argues, the Clapham community was guilty of nostalgia, "directing their hopes back toward the garden" (p. 147). From there, Jacobsen traces the evolution of the suburban house, after which he provides direction for families looking to function as agents of shalom. Instead of the home-as-haven model where one seeks above all else "to protect one's family from the dangers of society" (p. 144), Jacobsen suggests an alternate model: home-as-connecting-point, that is, a setting from which we might participate in the larger society. He goes on to suggest that, in addition to home-as-connecting-point, we focus on home as a place for hospitality, extended family, and preparation.

Chapter 6 continues the theme of participation but shifts from family to politics. Here, Jacobsen is concerned with civic virtue and social capital. After a brief history of the top-down versus bottom-up struggle for power in the polis, Jacobsen discusses several problems of the city and then alternative responses to these problems before evaluating the options and encouraging participation.

Chapter 7 explores the relationship of the church to the built environment. Jacobsen begins with the terms "embedded" and "insular," the former designating pre-WWII churches that typically come right up to the sidewalk and have very little or no parking, and the latter post-WWII churches that are insulated from direct contact with the community by parking lots and large tracts of land. Jacobsen sees the former as better equipped for mission and wants to revive the notion/thinking in terms of the parish church, that is, the home as parish. He concludes with a consideration of worship in the built environment, as well as liturgy broadly conceived (i.e. secular liturgies).

In "Part III: Engagement," Jacobsen discusses various strategies for cultural critique (e.g. applicational, correlational, critical correlational), and considers sustainability (Chapter 8) as well as belonging and beauty (Chapter 9). In Chapter 8, Jacobsen examines sustainability from the angles of human thriving, environmental stewardship, and justice in the context of the city. Concerning the first angle, Jacobsen discusses the benefits of bike lanes. Regarding the second, he discusses New York City as the greenest place (per capita) in America, a hard fact to swallow given our general anti-urban and individualistic tendencies, tendencies Jacobsen encourages us to overcome. Concerning the third, Jacobsen considers gentrification and concludes that, contrary to the popular understanding, these neighborhoods are not as stable as we think and, once gentrified, become more stable. The issue for Jacobsen, then, is not *whether* an investment should be made, but *how* an investment might be made without displacing residents. Here, he argues for diverse neighborhoods and draws upon the notion of gleaning to suggest that we think of the space between houses in a neighborhood as gleanings for the poor.

Chapter 9 deals with things that we accomplish within the built environment: belonging and beauty. With regard to belonging, Jacobsen addresses the issue of strangers and, after laying out a theology of the stranger, argues for third places and hospitality in the home. With regard to beauty, Jacobsen, following Nicholas Wolterstorff, advocates for useful beauty.

Regarding strengths of this book, the inclusion of selections "For Further Reading" at the end of each chapter is helpful. It enables the curious reader to explore further and encourages the pragmatically incurious reader by placing the selections in plain view in an as needed (i.e. chapter-specific) format. If a particular chapter strikes a chord, one need not flip to the back of the book and troll through a lengthy bibliography in the hopes of learning more about that particular issue. In addition, Jacobsen's framing of the discussion in terms of a metanarrative theology provided a provocative and helpful reading of the built environment.

Generally speaking, the book could have been improved by the exclusion, or serious reworking, of its hand drawn illustrations, as well as the inclusion of a glossary. With regard to the former, I rarely find these sorts of illustrations helpful, and if they are to be included, a one-day course taught by Edward Tufte or a cursory glance at one or more of his beautifully illustrated volumes would sharpen their effect. With regard to the latter, in the introduction alone the reader is introduced to the following terms: the built environment, urbanists, the natural environment, urban planning, civic art, enacted space (with its related concepts of people, props and time), new urbanism/urbanists, the Congress for the New Urbanism (CNU), as well as several theological terms including the creation mandate and the kingdom of God (where a "two-kingdoms" approach is compared to a "unified kingdom" approach). If the book is in fact intended for students, a glossary would go a long way in easing the introduction of new as well as controversial terms and, conveniently, make the diagrams even less necessary. Perhaps future volumes in the Cultural Exegesis series, or a revised edition of this volume, might include a glossary.

More specifically, the book might have been improved on at least two counts. First, while generally helpful, Jacobsen's introduction to the built environment by way of the *via negative* leaves the reader without a precise or concise definition of what exactly the built environment is. A bit further on, he introduces town fabric in a similarly apophatic manner (i.e. that placemaking quality that placeless environments fail to provide; p. 60). One gets some sense of what town fabric is from Jacobsen's shorthand of Daniel Solomon and a bit more in the discussion that follows, but here again, the reader is left without a precise or concise definition. This lack of precision is apparent throughout. Second, though Jacobsen's footnotes and suggestions "For Further Reading" are fairly robust, he neglects to mention Jacques Ellul's *The Meaning of the City* (Eerdmans, 1970), a surprising omission, and one that is most apparent in his "quick glance" in the section "From Garden to City" (pp. 18ff.). Without Ellul, Jacobsen's discussion moves too quickly from the city of Enoch to the New Jerusalem and sidesteps the tension inherent in the Christian's relationship with the city. That said, the omission is equally apparent in Jacobsen's third section ("Engagement"), one where he might have meaningfully engaged Chapter 5 of Ellul's classic.

These concerns notwithstanding, *The Space Between* is a fine contribution to an important topic, one that deserves our attention; indeed, one would be hard pressed to find a more accessible introduction. In particular, Jacobsen succeeds in giving us a Christian reading of the built environment and the new urbanism. As such *The Space Between* will appeal to pastors, college professors and their students, as well as MBA students looking to supplement their more general readings in real estate development or the new urbanism.

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