

REVIEWS

James W. Aageson. *Paul, the Pastoral Epistles, and the Early Church*. Library of Pauline Studies. Peabody, Mass.: Hendickson, 2006. xv + 235pp. \$24.95 (paper). Reviewed by Dennis M. Swanson, Director of the Seminary Library.

The last several years have seen a renewed and vigorous debate on the nature of the Pastoral Epistles and their relation to the overall Pauline corpus of the NT. The now-traditional liberal assumptions of non-Pauline authorship of the Pastorals are being challenged within that sphere and for the last decade a study group in the Society of Biblical Literature (hereafter SBL) has been dedicated to a re-examination of these key epistles.

Aageson's work is part of a larger series, *The Library of Pauline Studies*, edited by Stanley E. Porter, President and Professor of New Testament at McMaster Divinity College in Canada. The series now totals five volumes and this present volume is one of the most significant. The author is Professor of Biblical Studies and Chair of the Division for Arts and Humanities at Concordia College in Moorhead, Minnesota. He has been one of the key contributors to the SBL study group and has authored several articles on this subject.

The author has compiled a detailed and specific bibliography, and useful subject and scripture indexes have been included. The text is thoroughly noted and the writing style is scholarly and clear, and though he expresses his considered opinion on controversial points, he is even-handed in his approach.

For the most part, the author views the Pastoral Epistles as a bridge of sorts between the "Pauline Scripture," that is the so-called undisputed letters of Paul in the NT and the "Pauline Tradition" or "Pauline Legacy" of the early church. The author examines the Pastorals in several different avenues: (1) the theological patterns of the Pastorals; (2) an examination of those patterns against the undisputed letters of Paul, (3) an examination of the Pastorals in relation to Paul's apostolic authority; and then (4) two sections of influence of Paul and the Pastorals in the early church.

The issue of Pauline authorship, though perhaps not dominating the work, is nonetheless a recurring theme that the author addresses from various angles. In the last century of biblical scholarship, the emerging view (mainly within the sphere of progressive, non-inerrantists) was a denial of Pauline authorship of the Pastorals. Various lines of reasoning were promoted and eventually this denial became the

dominant view, to the point that even a respected evangelical such as I. Howard Marshall in his ICC Commentary (*Pastoral Epistles*, 1999) has joined the majority of those who, “take it almost as an unquestioned assumption that the PE are not the work of Paul” (Marshall, 58). The issue of authorship becomes a central issue in distinguishing what the author calls “Pauline Scriptures” and a “Pauline Canon” (90).

If Paul is not the author, the question is, how did the Pastorals find a place in the NT canon? Though Aageson concludes against Pauline authorship, he notes,

The writer(s) of the Pastorals looked to the Pauline past and used a memory of the pastor to enact a version of the Pauline tradition in the present. In this functional way, the Pastoral writer(s) contributed to the development of the early church even as he sought to combat various theological opponents (208).

In other words, is it plausible to assign the Pastorals an authorship by a late-first-century Christian, facing new problems and issues in the church, who was committed to the “Pauline Tradition” and who asked the now cliché-like question, “What Would Paul Do?” Aageson’s answer to the question is yes; this person crafted letters steeped in Pauline tradition and framed in a plausible Pauline scenario. The effect was to enhance the letter’s authority to deal with the questions at hand and also to build or strengthen the Pauline legacy in the early church at a time when it was apparently in danger of being usurped.

This writer (or these writers) in the Pauline tradition were apparently so successful that by the immediate post-apostolic age, “Paul was perceived to be the author of all the NT epistles that bear his name” (122). As the author notes,

These letters and the stories recorded in Acts represented the “real” Paul for much of the postapostolic church, and they contributed to his ongoing and transforming legacy. In the emerging traditions of the church, there was ultimately no thought that the Pastoral Epistles or the so-called Deutero-Pauline Epistles were from anyone other than the “real” Paul, or that the Paul in Acts was somehow different from the Paul of the epistles. . . . In short, they gave rise to new images of the apostle. Paul, however, was not only a figure of apostolic authority, he was a writer of letters and a theologian who significantly shaped the first century church (ibid).

In short, the author, and others like him, are fighting a battle to retain Pauline authority for the Pastorals while at the same time denying traditional authorship and giving no weight at all to the notion of the inspiration of Scripture. The “Pauline Tradition” is viewed as largely good for the church today and largely authoritative in terms of historical precedent, but it is not absolute, and though it is “canonical,” it is not “Scriptural.”

This is a book that should be read by anyone working through the Pastoral Epistles and Pauline theology in general. The careful research of the author is evident. It represents a significant advance over the simplistic liberalism that rejects

the Pastorals as having no validity or usefulness today. This reviewer disagrees with the underlying assumptions regarding Pauline authorship presented in this work, but finds its trajectories and argumentation both helpful and stimulating.

Craig D. Allert. *A High View of Scripture? The Authority of the Bible and the Formation of the New Testament Canon*. Grand Rapids: Baker, 2007. 203 pp. \$22.00 (paper). Reviewed by Kelly T. Osborne, Associate Professor of New Testament.

The canon of the writing of Scripture ought to be vitally important to everyone engaged in careful study of the biblical texts, Old or New Testament. But it is a subject that is often challenging to investigate, difficult to understand, and fraught with controversy, as demonstrated by Craig D. Allert (hereafter CA), Associate Professor and Chair of Religious Studies at Trinity Western University (Langley, British Columbia), in his book, *A High View of Scripture? The Authority of the Bible and the Formation of the New Testament Canon*. Professor Allert attempts to correct what he sees as a defective view of the NT canon held by evangelical Christians in general and inerrantists in particular (“Introduction” 9-12) which he describes as “a ‘dropped out of the sky’ understanding of the Bible” (10). He continues,

What I mean by this is that since the Bible is the primary source for evangelical faith and life, it is taken for granted as being always there and handed on to us as such. We give little thought to the question of why we have this particular collection (10).

CA contends that unless evangelical Christians take into account the “how, when and why” of the biblical canon’s formation, their view of Scripture will be low, even if they believe it to have been inerrantly inspired (10-11). On the other hand, only by appreciating the complexities of the canonization process in context, that is, without “forcing and reading modern presumptions and presuppositions into the ancient evidence,” can one have a high view of Scripture (13).

CA explicitly affirms the authority of scriptural revelation, but exactly what this means is not clear, since he spends most of chapter 6 (“Inspiration and Inerrancy”) criticizing the Evangelical Theological Society’s (ETS) decision which compelled Dr. Robert Gundry to resign from its ranks for having denied the doctrine of the inerrancy of Scripture in his scholarly work (159-72).

Between the Introduction and chapter 6, CA tries to define the basics of evangelical Christianity (chapter 1, “Evangelicals, Traditionalism and the Bible”), and to show how it has historically arrived at its “low” view of Scripture (17-36). In chapter 2 (“Introducing New Testament Canon Formation”) CA describes a typical but inadequate evangelical view of the NT canon (38-40), before discussing why it

is inadequate (40-47), by showing that one can find a clear distinction in the patristic writings between the notions of Scripture and canon (44-47). He then offers his own three-phase outline of how the NT canon developed (48-52). In phase 1 “the central core of the present NT is already beginning to be treated as the main source for Christians,” although “it would be inappropriate to say that the canon was fixed” (50). This stage extends to about the end of the first century (50). Phase 2 covers the second and third centuries in which the less frequently used NT writings, such as Acts, the shorter Catholic Epistles and minor Pauline Epistles, as well as Revelation, are cited more often by the patristic writers. Nevertheless, “still no one thought of Scripture as forming a fixed collection” (50). Phase 3 constitutes the final stage of development when “fourth-century rulings about the canon bec[a]me firm” and recognized from that time onwards all, but only, the twenty-seven books now known as the NT (51). The concluding section of chapter 2, titled “The Criteria of Canonicity,” treats four major tests usually given to explain why certain writings were recognized as canonical, i.e., apostolicity, orthodoxy, catholicity or widespread use, and inspiration (52-66). Here CA seeks to demonstrate that the church fathers referred to many doctrinally orthodox writings outside of the NT as inspired (60-65).

Chapter 3 (“Canon and Ecclesiology,” 67-86) emphasizes that, if the distinction CA sees between Scripture and canon holds, when the church fathers of the first four centuries refer to “the Scripture(s),” it is anachronistic to understand them as referring (only) to one or more of sixty-six books of the Protestant Bible (74). In addition, CA continues, if the NT canon was not closed until well into the fifth century, and if it developed in the way that it did, then “the Bible is the church’s book” because it “both grew in and was mediated through the church” (84). This, along with CA’s critique of doctrine of inerrancy as held by the ETS, really seems to form the central thesis of the book.

Chapters 4 (“A Closed Second-Century Canon?” 87-130) and 5 (“Two Important Fourth-Century Lists,” 131-45) attempt to show in detail from the writings of the church fathers that it is anachronistic to speak of a “closed canon” of NT writings until at least the end of the fourth century, well after Eusebius of Caesarea’s listing in his *Historia Ecclesiae* (ca. A.D. 330-340) and Athanasius’ famous Festal letter (A.D. 367). First, CA argues that even as a result of the controversies with heretics of the second century, i.e., Marcionism, Gnosticism and Montanism, the church still did not finalize the NT canon (88-103), and, secondly, that the evidence of the church fathers, especially Irenaeus, suggests that they valued an oral Rule of Faith far more than any of the apostolic writings (108-26). CA continues in chapter 5 by challenging the widespread (evangelical) perception that the comments of Eusebius and Athanasius indicate an unequivocally settled NT canon by the end of the fourth century (131-45).

Although they cannot be addressed in detail, several points must be made in response to CA’s arguments. First, on the positive side, this reviewer agrees with CA that many, perhaps most, theologically conservative evangelicals, especially at the popular level (10), have at best an inadequate understanding of the formation of

both parts of the biblical canon, but particularly the NT. Those who believe strongly in the complete, divine authority of an inerrant but limited—to the sixty-six books of the OT and NT—Scripture must be conversant with how it has come down to the present day and why only these particular writings possess ultimate authority for the believer's faith, doctrine, and practice. In challenging shallow thinking on this subject, CA has done a great favor to every thoughtful believer.

Second, however, CA has completely accepted Albert Sundberg's extreme view that neither the NT writers nor the earlier church fathers (2nd to 4th centuries) referred to a closed OT canon (44-47). This is a key point in CA's overall argument, but it is not a strong one, since as good or better evidence to the contrary exists. It can be shown, for example, that the only books which NT writers clearly cite as Scripture conform to what is recognized by most Protestants today as the OT canon (cf. D. A. Carson and D. J. Moo, *An Introduction to the New Testament*, 2nd ed., Zondervan, 2005, 730-32).

Third, CA's interpretation of some of the key evidence in the church fathers, especially Irenaeus (late 2nd century), is certainly questionable. According to CA, "Irenaeus confirms that the church of the second century really had no need of a written canon because it already had a canon of truth" (125). By "canon of truth" CA means an oral one. It is even clearer, however, that in this context Irenaeus is speaking of conversions to Christ among illiterate barbarians (*Against Heresies*, book 3, chapter 4, section 2), whereas he spends almost the entire remainder of the book defending orthodox doctrines (over against various heretical views), using and basing his arguments throughout on the NT writings (*Against Heresies*, book 3, chapters 9-23). This suggests that CA has reviewed the patristic evidence so selectively that he himself is offering an inadequate view of the formation of the NT canon.

Fourth, even if it is true that many evangelicals are unaware of the complexities of the early church's final recognition of the NT canon and perhaps refer (perhaps anachronistically) to "the Bible of the church fathers," this does not change the fact that by early in the second century almost all of the NT writings were already being regarded by patristic writers in a manner similar to how most first-century Jews treated the OT writings, namely, as uniquely authoritative communications from God (cf., F. F. Bruce, *The Canon of Scripture*, IVP, 1988, 41), whether or not they say so explicitly. Merely because the church fathers do not use the word "canon," or actually write about restricting the collection of supremely authoritative works to particular writings, does not mean that a *de facto* canon did not already exist, as can be shown from how frequently NT writings are cited in early patristic sources (cf. Carson and Moo, 733).

Finally, this reviewer's considered opinion is that CA's work constitutes a warning to every believer who holds to the inerrancy of both Old and New Testaments, and therefore their ultimate divine authority (cf. *Chicago Statement on Biblical Inerrancy*, Article I, in Carl F. H. Henry, *God, Revelation and Authority*, vol. 4, Word, 1979, 212). If CA is correct in concluding that "the church has

something to say about what the Bible says because the Bible is the church's book," and, though useful as "a standard of measurement," the Bible "could not and did not function in the early church as the *only* standard for texts" (173-74; author's emphasis), it follows that "the proper lens of interpretation ... [is] the ecclesial canons of the church in which the Bible grew" (175). The question must then be asked, how far away is this position from that of either the (Eastern) Orthodox Church ("the Church alone ... can interpret Holy Scripture with authority," in T. Ware, *The Orthodox Church*, rev. ed., Penguin, 1993, 199), or the Roman Catholic Church ("both Scripture and Tradition must be accepted and honored with equal feelings of devotion and reverence," in A. Flannery, *Vatican Council II*, "Dei Verbum," 9, 755)? CA's book is a vivid reminder that one can deny in practice what one affirms in theory, namely, "the authority and sufficiency of Scripture" (175). To do so in matters such as the authority and inerrancy of Scripture, which are so foundational to one's understanding of the biblical text, can this not lead to disaster (cf. 2 Tim 2:16-18)?

Richard S. Ascough. *Lydia: Paul's Cosmopolitan Hostess*. Collegetown, Minn.: Liturgical, 2009. 127 pp. \$14.95 (paper). Reviewed by Irvin A. Busenitz, Professor of Bible and Old Testament.

This book is another in the series entitled *Paul's Social Network: Brothers & Sisters in the Faith*, edited by Bruce J. Malina. The series focuses on the interconnectedness of early church converts across western Asia, Greece, and Italy and their impact on the ministry of the apostle to the Gentiles.

In this brief treatise, Richard Ascough, Associate Professor of New Testament at Queen's Theological College in Kingston, Ontario, turns his spotlight solely on Lydia, the businesswoman from Philippi. He begins by rehearsing her prominent role in the establishment of the first church in Europe, noting that "She was a key player in Paul's social network—one of the pivotal sisters in the faith" (1).

Ascough introduces this remarkable woman by recounting the data, both explicit and implicit, that is given in Luke's narrative. And, though the information in the Acts 16 account is brief, there are a number of elements of her life that can be gleaned. Among other things, he observes that her name may be an ethnic appellation that speaks of her place of origin, as the city of Thyatira in Asia Minor was located in an area called Lydia; that she now resides and heads a household in Philippi; that she is a business woman, dealing in purple fabrics and/or the purple dye itself; and that she, after responding to the gospel, is baptized and opens her home to Paul and his traveling companions, both before and after their imprisonment. In each of these, the author delves into the background of such activities, providing a treasure-trove of historical information on her identity, the city of

Thyatira, the Philippian assembly of believers, her household, the nature and role of women in first-century business, and much more.

Occasionally, the writer slips into a more “historical novel” mode, seeking to construct “an image of Lydia based on what is known about the political, commercial, social, and religious norms of the first-century world” (back cover). At times, these historical facts carry one beyond what can be corroborated by the biblical text. Nevertheless, when read with discernment, they can open up interesting vistas into the background of Lydia, highlighting the personal, business, religious, and social milieu of Lydia’s day. The author’s Markan priority perspective and higher critical remarks notwithstanding, the historical data provides a rich repository of information about life in that part of the world during the latter half of the first century. Anyone preaching through the journeys of Paul will find it a helpful resource.

Robert Benedetto, ed. *The New Westminster Dictionary of Church History: Volume One, The Early, Medieval and Reformation Years*. Louisville, Ky.: Westminster John Knox, 2008. xlvii + 691. \$59.95 (cloth). Reviewed by Dennis M. Swanson, Director of the Seminary Library.

The resurgence in reference material related to biblical and theological studies in the last decade has new and updated volumes covering nearly every aspect of those studies. One glaring exception has been a lack in the area of church history. The two main works available have been *The Oxford Dictionary of the Christian Church* (3rd edition, edited by E. A. Livingstone and the late Frank L. Cross, Oxford University Press, 2005) and Jerald Brauer’s, *Westminster Dictionary of the Christian Church* (WJK, 1971). The former works price tag of \$150 generally keeps it out of reach to the average pastor, and the later had, by the admission of the editor of this new edition, become significantly dated.

This new edition will be published in two volumes dividing roughly between A.D. 33 to 1700 and then 1700 to the present day. This is an excellent decision on the part of the publisher allowing for more articles in terms of number and depth. In this new edition (unlike its predecessor) the articles are signed and each contains a short bibliography. The articles are all solid overviews of the individual person, place, or event. Very few are longer than two full columns, most between 350-750 words long.

The work is thorough in terms of entries, but it is not exhaustive. For instance, many of the minor or insignificant popes do not receive an entry. One notable exclusion is Benedict IX [Theophylactus of Tusculum] (1012-1061 or 1085), who was notable for being the youngest pope (probably in his late teens when he was first elected) and also held the papacy on three separate occasions in his rather tumultuous lifetime. Some articles are perhaps too brief, for instance, that of Henry

VIII (300) is only slightly longer than that of his son, Edward VI (219) even though Edward reigned only five years compared to Henry's 44 years. In addition, the fact of Henry's exceptional importance in the transition of England to a world power is important. Also, the work does not mention Henry's work against the Reformation, http://en.wikipedia.org/wiki/Defence_of_the_Seven_Sacraments"\o"DefenceoftheSevenSacraments"*Assertio Septem Sacramentorum* (Defense of the Seven Sacraments), for which the title "Defender of the Faith" was attached to the English monarchy. However, these are exceptionally minor flaws in an excellent work.

The articles are also well balanced in terms of reflecting both the Eastern and Western traditions concerning personalities and significant works. Further, the editor has been careful to assign a wider scope of articles in the oft-neglected medieval period, and the updated scholarship in the patristic entries is noteworthy.

This is an excellent reference volume that will serve its owner well. The articles are well written, the bibliographies, though brief, are thoroughly suggestive. One can look forward to the companion volume and highly recommend this present work.

Craig A. Blaising and Carmen S. Hardin, eds. *Psalms 1–50*. Ancient Christian Commentary on Scripture, Old Testament 7. Ed. Thomas C. Oden. Downers Grove, Ill.: InterVarsity, 2008. xvii + 458 pp. \$40.00 (cloth).

Quentin F. Wesselschmidt, ed. *Psalms 51–150*. Ancient Christian Commentary on Scripture, Old Testament 8. Ed. Thomas C. Oden. Downers Grove, Ill.: InterVarsity, 2007. xxiii + 499 pp. \$40.00 (cloth). Reviewed by William D. Barrick, Professor of Old Testament.

The Ancient Christian Commentary on Scripture (ACCS) targets the patristic period of church history (approximately A.D. 95-749). ACCS employs computer digital research and storage techniques in an innovative fashion to identify the Greek and Latin texts composed by early Christian writers who referred to specific biblical passages. The search extends beyond the patristic commentaries on biblical books so that as comprehensive a selection of texts as possible results. The general editor for the series is Thomas C. Oden, Henry Anson Buttz Professor of Theology at Drew University.

Three goals characterize ACCS: (1) to renew preaching in the classical tradition of Christian exegesis, (2) to encourage lay study of Scripture with input from the early history of the church, and (3) to increase scholarly investigation of patristic biblical interpretation (7:xi). Oden describes ACCS as "a Christian Talmud" since the writings of the church fathers clarified and interpreted the Scriptures (7:xii). For a more detailed description of the principles and nature of ACCS, see my earlier review of *Genesis 1–11*, ACCS 1 (*TMSJ* 13/1 [2002]: 134-36).

These two volumes on Psalms draw on more than 160 different patristic works from more than 65 different authors (7:xvii). In the introduction to ACCS 7 Blaising provides readers with a survey of the primary commentaries and homilies from which selections were taken for Psalms (7:xvii–xxvii). For ACCS 8 Wesselschmidt expounds on the uses of Psalms by the early church (8:xviii–xxiii). From the former introduction readers will become acquainted with some of the major patristic commentators and expositors on Psalms. Readers will find the latter introduction helpful in understanding the general content and the various emphases of the patristic citations regarding various pericopes in Psalms.

Throughout ACCS 7 Blaising and Hardin position a brief citation from Athanasius (ca. 295-373) at the head of each psalm's commentary section. The following stands at the commencement of Psalm 19: "As you wonder at the order of creation, the grace of providence and the sacred prescription of the Law, sing Psalm 19" (7:145). Before Psalm 45 the quote from Athanasius reads, "Well aware that the Word is the Son of God, the psalmist sings in 45 in the voice of the Father, 'My heart has uttered a good Word'" (7:341). In order to provide at least some unity between the two Psalms volumes, Wesselschmidt would have been well served to have continued the introductory citations from Athanasius—unfortunately, he did not.

Preachers will benefit from reading the patristic homilies or sermons on Psalms, because they reflect the implications of the biblical text for the early church. For example, Basil the Great (born ca. 330), Bishop of Caesarea, waxes eloquent on the implications of Ps 15:5 for usurious interest: "This interest, which you take, is full of extreme inhumanity. You make profit from misfortune, you collect money from tears, you strangle the naked, you beat the famished; nowhere is there mercy, no thought of relationship with the sufferer; and you call the profits from these things humane!" (7:117). Jerome's (347–420) citation of Ps 131:1 in his letter to Eustochium, the daughter of Paula, could just as rightly be applied to false humility in the present: "Harbor not the secret thought that having ceased to court attention in garments of gold you may begin to do so in mean attire. . . . Do not deliberately lower your voice as though worn out with fasting; or, leaning on the shoulder of another, mimic the tottering gait of one who is faint" (8:362).

Contrasting hermeneutical methods exhibited by the two schools of thought represented at Antioch and Alexandria show up throughout the ACCS as a whole. In Psalms one of the clearest contrasts involves the treatments of "Selah" at Ps 3:2 by Gregory of Nyssa (ca. 335-394) and Diodore of Tarsus (died ca. 394). Gregory, following the less literal Alexandrian school, viewed "Selah" as an indication that the psalmist pauses as he receives additional teaching from the Spirit, but Diodore (of the more literal Antiochene school) claimed that it represented merely an alteration in rhythm and style (7:20-21).

As with modern commentaries and expositions, the patristic writers often came to different interpretations of a particular text. Psalm 29:10 ("The LORD sat as King at the flood," NASU; cp. "The LORD sits enthroned over the flood," NRSV) provides one of the many windows to such disagreements. Augustine (354-430)

indicates two possible interpretations: the Noachic Flood and water used metaphorically to represent many believers (7:219). Arnobius the Younger (5th cent.) and Basil the Great, however, took the flood as a reference to the water that washes away sin (7:219, 220). Theodoret of Cyr (393-466) interprets the flood as a torrent of iniquity with which the world is inundated (7:219). Pseudo-Athanasius (apparently accidentally omitted from the biographical sketches, 7:401-16 and 8:440-53) landed upon the second view mentioned by Augustine (7:220). Due to the limited nature of the ACCS approach, readers must go to the original sources in order to read any available argumentation for or against these viewpoints.

In the matter of Ps 137:9 ("How blessed will be the one who seizes and dashes your little ones against the rock," NASU), only two patristic sources are cited. Origen (born ca. 185) and Ambrose (ca. 333-397) both interpret the verse allegorically, making the "little ones" refer to sinful thoughts (8:379-80). One cannot help but wonder if there might be a source that took it literally and then offered an explanation for imprecatory psalms. The Scripture index for the volume leads to Jerome's comment on Ps 141:6 that cites 137:9 and interprets the "little ones" as "trifling thoughts before they grow into ones of serious consequences" (8:398). Jerome also claims that the rock is Christ.

While preparing adult Bible fellowship lessons on the Psalms, this reviewer referred to these two volumes as part of his research. Though ACCS did not provide help in interpreting a psalm, these volumes sometimes provided good illustrations of poor interpretation and often stimulated thinking with regard to the practical implications of the text. Readers receive another benefit from these volumes: the keen awareness that many current theological issues are nothing more than an old heresy or doctrinal issue that the early church had confronted in its own time. For patristic responses to the denial of original sin, the comments of Augustine, Origen, and Jerome on Ps 51:5-9 present aspects of the debate in the early church that apply equally in modern times (8:4-6). On the other hand, evangelicals will find some patristic comments about believers becoming "gods" in Ps 82:1-7 a bit disturbing in the light of erroneous views of both Mormons and Jehovah's Witnesses (8:145-47).

As lengthy as these volumes are, sometimes large sections of text (e.g., Ps 89:8-30, 35-49) go without any heading or comment (8:163-64). In some cases this may be due to the fragmentary nature of some patristic sources.

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Craig L. Blomberg and Sung Wook Chung, eds. *A Case for Historical Premillennialism: An Alternative to "Left Behind" Eschatology*. Grand Rapids:

Baker, 2009. xix + 184 pp. \$24.99 (paper). Reviewed by Richard L. Mayhue, Professor of Pastoral Ministry and Theology; Senior Vice-President and Dean.

The genesis of *A Case for Historic Premillennialism* came from a faculty lecture series sponsored by the Biblical Studies division of Denver Seminary. The purpose of the lecture series and this book is to honor longtime Denver Seminary faculty member, Bruce Demarest. Of the eight lectures/chapters, six are written by current faculty members and two by friends of the seminary. The editors are to be congratulated for such an honorable undertaking.

The title promises much and piqued this reviewer's interest in that it created the expectation that "a case" would be made to offer strong support for belief in historic premillennialism. Unfortunately, the title offered more than the lectures delivered.

This review proceeds in two major sections. First, the contributors are to be commended for supporting a basic premillennial approach to eschatology as opposed to amillennialism or postmillennialism (see 64-67 for brief mentions of these other prophetic schemes). Several contributions were extremely helpful such as in chapter two "The Future Written in the Past: The Old Testament and the Millennium" and chapter five "The Theological Method of Premillennialism." The remaining chapters were either unconvincing or too uneven in their presentation. For a list of all the contributors, consult pp. 173-74. This reviewer found the Scripture index (175-78), Ancient Writings index (178-79), and Subject index (181-84) to be thorough and quite helpful.

Second, as often happens with lecture series turned into books with multiple lecturers/authors, what made for a great lecture series does not make for such an effective book. This would appear to be true for this volume. One senses an underlying tone of scholastic elitism throughout, particularly when comparing historic premillennialism with futuristic premillennialism (a.k.a. dispensationalism). A futuristic view of Revelation and eschatology in general has more representatives than the two cited most often, Hal Lindsey and the fictional series (*Left Behind*) whose purpose presumed a right theology and never was designed to develop or defend that theology. The reviewer was quite surprised that no mention was made of the Pretribulation Study Group, its members, or articles/volumes that have been written with serious exegetical and theological material.

This volume does not systematically deal exegetically or theologically with historical premillennialism as such, but much more with pretribulationism versus posttribulationism (championed by co-editor Craig L. Blomberg) in chapter four "The Posttribulationism of the New Testament: Leaving 'Left Behind' Behind."

The chapter sequencing makes no evident sense. The volume certainly did not seem to develop a logically flowing inductive case for historic premillennialism. The reader and the book's intended purpose would have been better served had that approach been followed. Throughout the book historic premillennialism was assumed, but never seriously proven. Ultimately, this book fails to grapple with the

most important differential between historic premillennialism and futuristic premillennialism, i.e., the difference between theological covenants (for which there is no commonly accepted biblical basis) and biblical covenants (on which most theologians agree in historical fact). Though an attempt was made by co-editor Sung Wook Chung in chapter seven (“Toward the Reformed and Covenantal Theology of Premillennialism”), no acknowledged contrast is drawn with the non-covenantal theology approach that is unique to futuristic premillennialism. This is a serious lapse given that the contributors and editors repeatedly stated that they wanted to make a very serious attempt at a scholastic case for an academic presentation of their view in contrast to what they alluded to was the popular “origin,” support, and articulation of futuristic premillennialism.

In the opinion of this reviewer, the works by the late George Eldon Ladd (1911–1982) such as *The Blessed Hope* (1956), *The Gospel of the Kingdom* (1959), *The Presence of the Future* (1974), and *A Theology of the New Testament* (1974) remain the most biblically articulate and compelling pieces of literature supporting both historic premillennialism and its associated posttribulationism.

Let this reviewer conclude on a positive note. He agrees with the comment made by the co-editors (xvi), “...no one has emerged to take his [George E. Ladd’s] place.” That remains true to this day.

Craig L. Blomberg and Mariam J. Kamell. *James*. Grand Rapids: Eerdmans, 2009. xvi + 271 pp. \$28.00 (cloth). Reviewed by Paul W. Felix, Assistant Professor of New Testament.

Professor Craig L. Blomberg, Distinguished Professor of New Testament at Denver Seminary, is highly qualified to contribute a new commentary to the growing literature on the Epistle of James. He has studied James more intensely than any other book of the Bible in preparation for teaching its entirety over twenty times to exegesis students at Denver Seminary. Mariam J. Kamell, who is pursuing her Ph.D. in NT at the University of St. Andrews, joins him as co-author of *James*. The authors feel that the product is genuinely “team-taught” rather than merely “tandem-taught” (p. 14).

The format of the Zondervan Exegetical Commentary on the NT series, of which *James* is the first volume, did not allow the authors to provide a detailed introduction to James. Yet, a span of 15 pages (21-35) has a more than adequate treatment of the preliminary matters of outline, circumstances, authorship, and date.

The commentary varies from standard ones by beginning its introduction to James with a discussion of outline. After identifying the individual passages that comprise James (1:1; 1:2-11 [2-4; 5-8; 9-11]; 1:12-27 [12-18; 19-27]; 2:1-13; 2:14-26; 3:1-12; 3:13-18; 4:1-12; 13-17; 5:1-6; 5:7-11; 5:12; 5:13-18; 5:19-20), attention turns to the problematic issue of its structure. Four approaches are identified: (1) No

overarching structure; (2) A broad topical or thematic structure; (3) A structure that prioritizes key themes; (4) A structure informed by Greco-Roman rhetoric or modern discourse analysis. Blomberg and Kamell reject the first approach, while gleaning insights from the other approaches. They conclude that three key themes (trials; wisdom; riches and poverty) along with “the central theme of a right approach to wealth and poverty” (26) lead to the following working outline: Greetings (1:1); Statement of the Three Key Themes (1:2-11); Restatement of the Three Themes (1:12-27); The Three Themes Expanded (2:1-5:18); Closing (5:19-20).

James, the half-brother of Jesus, is ably defended as the author of what is probably the first NT document written. Sometime in the mid-to-late 40s (before the writing of Galatians), the chief elder in Jerusalem wrote from there to a group of primarily Jewish-Christian congregations who resided somewhere in or around Syria. Central to his letter is “faith in action, especially in *social* action” (35).

A five-page, double-column, select bibliography is the next portion of the commentary. It consists of 132 entries with the majority of the entries representing works completed in the 1990s (51 entries) and the 2000s (49 entries). At least 10 of the works are in German. The bibliographic data in the footnotes generously supplement these entries. The breadth of the entries is reflected when the authors reference articles in Spanish and Italian in different footnotes on the same page (84)! The works of William R. Baker, Peter H. Davids, Patrick J. Hartin, D. Edmond Hiebert, Luke T. Johnson, Sophie Laws, Ralph P. Martin, Douglas J. Moo, George M. Stulac, and Robert W. Wall are cited at least 25 times each. Davids, Martin, and Moo are interacted with the most.

The “Commentary on James” (43-253) portion of this work consists of 11 chapters and is the heart of the book. Each chapter divides into the following sections: Literary Context; Main Idea; Translation and Graphical Layout; Structure; Exegetical Outline; Explanation of the Text; Theology in Application. A periodic feature of a chapter is the “In Depth” discussion (“Are the Rich in 1:10-11 Christians?” [57-58]; “Is This a Worship Service or Christian Court?” [110-11]; “Were the Teachers Only Men?” [154-55]; “Does Wisdom Equal the Spirit in James?” [178-79]). Unfortunately, these discussions can be located only by reading through the commentary.

The bulk of the “Commentary on James” is the explanation of the text. The format of these pages is double columns. The norm is to focus on a verse by providing the authors’ own translation followed by the Greek text in parenthesis. Before looking at the details of the text, the relation of the verse to its context is stated. At times conjunctions are not clearly developed (“for” in 2:10 [118] and 2:13 [119-20]). Attention is given to the meaning of non-routine terms, an analysis of syntax, and a discussion of many interpretive issues. The authors do not shy away from terminology found in standard intermediate grammar books. A random page (75) dealing with 1:18 has references to *asyndeton*, *causal participle*, *instrumental dative of means*, *descriptive genitive*, and *partitive genitive*. This is good news for readers who are seeking to enhance their understanding of the Greek language. An

important lesson on syntax can be learned if a person consults the footnotes (i.e., 87 n. 25, temporal participles modifying a main verb in the imperative mood).

Significant textual issues are treated in the footnotes. The treatments can be brief, but on the whole the discussions are illuminating. Blomberg and Kamell chose to spotlight primarily text matters that the United Bible Societies' *Greek New Testament* deems worthy of note.

Sprinkled among the explanations of the text are helpful applications. The reader of the commentary is reminded that the message of James is not just for the head and heart, but also for the hands. The author has a word for nominal Christians (54), for those in pastoral ministry (71), for "bloggers" (99), for those who glibly say "if the Lord wills" (209), etc. These sporadic applications are enhanced by the "Theology in Application" section of each chapter. A person should not get the impression that these parts of the commentary are contrived pragmatics. Rather, such pages are truths that challenge Christians with the message of James (i.e., Christians suffer from "influenza," 211-12). On one occasion, the authors go too far in the area of relevancy by using the "N-word" (121).

Some suggest the Epistle of James is weak in the area of theology. The authors counter this viewpoint by devoting 10 pages (254-63) to a discussion of "The Theology of James." The major theological contributions of James are considered under the headings that emerge from the text rather than those found in standard books dealing with systematic theology. Blomberg and Kamell discuss the areas which they see as most central to the most peripheral: Wealth and Poverty; Trials and Temptations; Wisdom and Speech; Prayer; Faith and Works; Law and Word; God; Christology; Eschatology; Other Themes. In light of the theology of James, they conclude the bottom-line unifying motif or subtheme of this epistle is believers should become people of integrity (261).

James concludes with a "Scripture Index" (264-71), "Subject Index" (272-76), and an "Author Index" (277-80). This reviewer wonders why the subject index contains entries for "aorists" (56, 69, 88), "apostrophe" (220), Semitism (112), and Septuagintalism (115, 138), but none for "asyndeton," "genitives," "imperatives," etc. Since the commentary pays significant attention to syntactical matters, it would have been very beneficial to have various grammatical categories to be in the subject index. The author index is very helpful, but the reader should be aware of the misspelling of names (Adeymo should be Adeyemo; "Jenkins, D. Ryan" should be "Jenkins, C. Ryan"), invalid page numbers (page 36 does not exist for Adeymo, Tokunboh; "Dyer, Charles H." can't be found on page 246, but can be found on page 237 [likewise for "Zuck, Roy B"]; "Porter, Virgil V., Jr." can't be found on page 35), and confusion of names ("Taylor, Mark E." needs to be distinguished from "Taylor, Mark H." [22, 25, 41]; "Barton, Bruce B." needs to be distinguished from "Barton, Stephen C." [191]).

Blomberg and Kamell are strong advocates for inclusive language translations (48, 53, 69, 90, 130, 154-5, 224, 255), even to the point of admitting a less than elegant translation (i.e., 5:20 – "the error of *his/her* ways;" "saves *his/her*

soul”). Quotations from Scripture that are not the authors’ own translations directly from the Greek are usually taken from the TNIV (25). A related gender issue is awkwardly tackled in an “In Depth” article: “Were the Teachers Only Men?” Yet, Jas 3:1-2 is not the best place to argue for the authors’ understanding of 1 Tim 2:12.

At times, *James* can be a bit frustrating when treating interpretive issues. The authors solve problems in three ways. Sometimes it is an in-depth approach where various alternatives are given with accompanied arguments and a conclusion is reached. On other occasions, there is simply a discussion of the views and a conclusion. A more problematic method for an exegetical commentary is a brief discussion of a problem with no conclusion (119—the examples of do not murder and do not commit adultery; 131—middle or passive verbs; 248—true passive or implied middle; etc.). Thankfully, the approach typically taken in this commentary is the first one.

This first volume of the Exegetical Commentary on the NT series published by Zondervan has many commendable features. First, as has already been mentioned, the explanation of the text is a highlight of *James*. This does not mean that the reader will agree with every conclusion reached, but he will have his exegetical faculties stimulated. Second, the “Literary Context” and “Structure” sections found in each chapter are extremely helpful for a book like *James*, where it has been suggested that the letter is simply a “string of pearls” with no relationship between the sections. Blomberg and Kamell in these sections dispel that myth. Third and final, the translation and graphical layout which provides the flow of thought within a text can be of help for the intended audience of the busy preacher or teacher. A similar layout of the Greek text would have been beneficial.

Students of the Epistle of James should wholeheartedly welcome this work by Blomberg and Kamell. The authors are to be commended for producing an excellent commentary on the very practical book of James. The discussions in the body of the commentary will not always satisfy the needs of scholars, but the footnotes demonstrate the authors are more than aware of the issues.

Gary M. Burge, Lynn H. Cohick, Gene L. Green. *The New Testament in Antiquity: A Survey of the New Testament within its Cultural Contexts*. Grand Rapids: Zondervan, 2009. 479 pp. \$49.99 (cloth). Reviewed by William C. Varner, Professor of Biblical Studies, The Master’s College.

Of the writing of many books on NT survey there is no end. This reviewer thought up that paraphrase of Kohelet’s lament when he heard of yet another NT survey textbook to hit the already overcrowded market of academic publishing. Why would Zondervan issue yet another book of this type when it already publishes the fourth edition of Gundry’s survey and the second edition of Carson and Moo’s introduction? Such a book must justify its existence by its unique contribution to the

many similar books in the market. The reviewer's concerns were answered when he began to peruse this truly unique and quite helpful volume. The co-authors teach undergraduates at Wheaton College and I would not be surprised if this text came out of a collaborative course surveying the NT writings.

This volume is worthy of serious consideration by teachers and students because of two great strengths. First, the work fulfills the goal expressed in its title and sub-title. The authors work hard at placing the NT writings firmly within their historical and cultural contexts. They devote over one hundred pages to the historical setting of the NT, the world of Jesus in His homeland, and the Mediterranean world of the apostle Paul before anything is mentioned about the written and oral sources for the Gospels. In their discussions of the individual biblical books, they still attempt to provide the historical context of each writing. The volume concludes with a helpful chapter on textual criticism, canon issues, and some balanced ideas on translation theory. Though the authors utilize the TNIV, their comments about translation theory avoid any attack on the formal equivalence approach favored by advocates of versions like the NASB and ESV.

The second great strength of this volume is the absolutely stunning visual layout. This book has more high resolution photographs than any other similarly sized book that this reviewer has ever surveyed. The "photo credits" extend to three finely printed pages (477-79). Many of the photos are the work of TMC/TMS grad Todd Bolen on his BiblePlaces.com web site. I had not previously seen many of these photographs. Some superbly done and accurate maps also illustrate the written explanations. The visuals do not just serve as decoration, but enhance one's mental image of the items, places, and people mentioned in the NT writings. This marvelous feature causes this volume to stand above other NT surveys. The downside of this visual feast is its inevitably more expensive price tag.

The authors maintain a high view of Scripture and generally espouse conservative positions on most all the issues that concern evangelicals. While explaining the various theories proposing Mark as the first Gospel, Burge cautions the reader that all of the views are hypotheses. "Q particularly is hypothetical, for no such document has ever been found" (117). Some will be dissatisfied that the authors do not espouse the ancient chronological order of the Gospels. They do recognize, however, the theoretical nature of all such synoptic theories. They affirm Pauline authorship of the Pastorals (370-72) as well as the Petrine authorship of 2 Peter (405-7). Such issues have become something of a litmus test for "conservative" introductions to the NT. For the differences in style and vocabulary in those books, they suggest that amanuenses may have played a role in their final composition.

Though one may disagree with an item here and there, this reviewer was pleased with the degree to which the authors affirm traditional positions on controversial issues. For example, in her controversial discussion about the role of women, Lynn Cohick carefully maneuvers her discussion of complementarian and egalitarian positions in her explanation of 1 Timothy 2 (367-69). Discerning eyes can see that she favors the latter approach, but she does not unduly prejudice her

presentation. Gene Green explains the controversial issues surrounding the “New Pauline Perspective” in a fairly even-handed manner (264). One may guess that an editorial hand may have taken a sharp edge off some of these discussions. Some critics will feel that leaving many conclusions on controversial issues for the reader to decide is not wise. Here, however, the important role emerges for the professor who must guide his students through the issues raised by this and any other textbook.

Even though the field is crowded, this book should be near the top of the reading list in any NT survey syllabus. There will be a need for more detailed discussion of certain “introduction” issues. Some professors may want to sharpen areas that the authors leave a bit “fuzzy.” For most students, however, the material included is more than adequate for them to come away with a good presentation of each individual book and its historical/cultural context. If used in a graduate school setting, perhaps the material could be supplemented by information in a more academic introduction like Carson and Moo.

But it is the visual beauty and helpfulness of the volume’s graphics that are unequalled in other books surveying the NT.

John J. Collins. *The Bible after Babel: Historical Criticism in a Postmodern Age*. Grand Rapids: Eerdmans, 2005. x + 201 pp. \$22.00 (paper). Reviewed by William D. Barrick, Professor of Old Testament.

John J. Collins is Holmes Professor of Old Testament Criticism and Interpretation at Yale Divinity School. He has authored or co-authored over thirty volumes including *Daniel* in the Hermeneia series (Augsburg Fortress, 1994), *The Apocalyptic Imagination* (Eerdmans, 1998), *Between Athens and Jerusalem*, 2nd ed. (Eerdmans, 1999), and *Introduction to the Hebrew Bible* (Augsburg Fortress, 2004). Collins is also one of the editors for *The Catholic Study Bible—NAB* (Fireside Catholic Publishing, 2009).

Six essays form the chapters of this volume: “Historical Criticism and Its Postmodern Critics” (1-25), “The Crisis in Historiography” (27-51), “Exodus and Liberation in Postcolonial Perspective” (53-74), “The Impact of Feminist and Gender Studies” (75-98), “Israelite Religion: The Return of the Goddess” (99-129), and “Is a Postmodern Biblical Theology Possible?” (131-61).

In the first of these essays, Collins depicts historical criticism as “a process rather than a technical method” (3). Behind its name (historical criticism) resides the fact that this form of scholarship regards the historical context of Scripture as basic (4). It is not surprising then that historical criticism developed hand in hand with historiography. The following Troeltschian principles guide historical criticism: the autonomy of the historian, analogy, and criticism (5-6). For biblical studies, these three principles mean that the study of the Bible must proceed free of all ecclesiastical authorities and dogmas, must include a commitment to the present being a key

to the past (since human nature remains the same), and must view results as provisional and never final. Collins succinctly states the bottom line in this approach: "it implies that anything we believe may be subject to revision in light of new evidence and undercuts any idea of unchangeable revealed truth" (6). Rounding out this first essay, Collins discusses the relationship of historical criticism to postmodernism (11-17), deconstructionism (17-23), ideological criticism (24-25).

"The Crisis in Historiography" (27-51) stands as one of the more interesting chapters of *The Bible after Babel*. Throughout the essay Collins takes a centrist position, aligning himself generally with Israel Finkelstein and William Dever rather than with minimalists like Thomas Thompson, Philip Davies, and Niels Lemche or with maximalists like Kenneth Kitchen. Prior reviews in *TMSJ* that help identify the positions of these men include Dever's *What Did the Biblical Writers Know and When Did They Know It?: What Archaeology Can Tell Us about the Reality of Ancient Israel* (13/2 [2002]:275-79), Davies' *Scribes and Schools: The Canonization of the Hebrew Scriptures* (10/2 [1999]:290-91), and Kitchen's *On the Reliability of the Old Testament* (15/1 [2004]:121-22). Collins reveals his biases readily. He denigrates the authority of Scripture by declaring that the argument that the testimony of Scripture "should be given the benefit of the doubt is credible only to committed believers" (38). His denial of historical status to Genesis 1-11 ("best understood as myths," 46) rests upon his opinion that the "authors and compilers of Genesis"(!) give no indication that their intentions included "providing an accurate record of the past" (38). This statement totally ignores the force of "and it was so" (וַיְהִי־כֵן, *wayēhi-kēn*) in Gen 1:7, 9, 11, 15, 24, and 30, by which Moses indicates that these things "happened just so" (cf. Bryan Murphy, "Genesis 1:1-2:3: A Textual and Exegetical Examination as an Objective Foundation for Apologetical and Theological Studies" [unpublished Th.D. dissertation, The Master's Seminary, 2008], 51 n. 62, 70-71, 129).

In his treatment of the exodus and liberation theology (53-74), Collins reveals his unease with the biblical account of the conquest of Canaan and the wholesale annihilation of the inhabitants. He declares that the Puritans, the Boers, Zionists, and conservative Christian supporters of modern Israel all appeal to the conquest as the legitimating paradigm for oppression and ethnic cleansing (62-63). He concludes that any appeal "to biblical authority in ethical matters is a dangerous undertaking" (69). The mantra to which Collins returns at the end of this essay "is a cautionary one against according intrinsic authority to any story or any text" (74).

Feminist and gender studies occupy Collins' attention in the fourth chapter (75-98). Actually, his outline of the development of feminist and gender studies marks a section well worth reading (77-85). His anti-biblical rhetoric soon escalates, however, as he writes, "Perhaps the most egregious example [of unfounded assumptions] is the traditional Christian doctrine of original sin" (86). Before the conclusion of the chapter, Collins manages to accuse Gen 1:27 of being oppressive since its limitation to male and female "has the effect of relegating whole categories of people (homosexual, transgender) to a status of abnormality" (97). Then, at the

end of the essay he returns to the attack: “[T]he Bible is not an infallible guide” (98) in dealing with gender issues.

“Israelite Religion: The Return of the Goddess” (99-129) focuses on the contribution “asherah” inscriptions at Khirbet el-Qôm and Kuntillet ‘Ajrud that might indicate an Israelite belief in a female consort for Yahweh. As Collins observes, “Much of this discussion is obviously speculative” (113). Archaeological evidence for Israelite polytheism supports the accuracy and integrity of the biblical narrative (cf. 2 Kgs 16:4; 17:10; Jer 2:20). Revisionist and deconstructive methodologies fail to see that the text itself provides the *prima facie* evidence.

In his final chapter (“Is a Postmodern Biblical Theology Possible?,” 131-61) Collins rejects *sola Scriptura* and opts for the imposition of historical criticism founded on extrabiblical evidence. As he explains, “My context, however, is an academic one, and my concern is for developing an approach to the Bible that takes account of current scholarship as fully as possible. This concern, in my view, is also highly relevant to the churches, if they at all respect the intelligence and integrity of their members” (134).

Though Collins presents an interesting and insightful description and evaluation of the current state of historical criticism, he nevertheless staunchly advocates an anti-evangelical stance in hermeneutics, critical methodology, theology, and ethics. Denying the authority of Scripture, he substitutes human intelligence for divine revelation. He concludes, “Biblical theology and biblical ethics, in short, can never be determined *sola scriptura*, by appeal to ‘the text itself,’ but always have the nature of a dialogue between the Bible as we understand it and whatever knowledge we may have from other sources” (161).

This book concludes with a fairly extensive bibliography (162-92) and indexes of names (193-99) and ancient literature (200-201). Conservative and evangelical sources are noticeably lacking. Collins includes only Kenneth A. Kitchen’s *On the Reliability of the Old Testament* (Eerdmans, 2003), which he calls “too blatantly apologetic to warrant serious consideration as historiography” (35).

John Corrie, ed. *Dictionary of Mission Theology: Evangelical Foundations*. Downers Grove, Ill.: InterVarsity, 2007. xvii + 448 pp. \$32.00 (cloth).
Reviewed by Dennis M. Swanson, Director of the Seminary Library.

In recent years literature about world missions has seen an almost exponential growth after several decades of relative stagnation. This recent addition to reference literature represents an attempt to examine theological terms and concepts in light of their application to missionary and missional constructs.

The volume has a normal reference format with articles varying in length from a few paragraphs to several pages. Each article has a useful bibliography and, in keeping with the publisher’s normal excellence and attention to detail, an effective

use of “see” and “see also” references throughout. The main editor is Professor of Mission Studies at Trinity College in Bristol (UK) and the contributor list reflects a largely European flavor supplemented with a large number of contributions from African, Asian, and Latin American scholars and mission practitioners, as well as a number from the Indian sub-continent as well.

In his introduction Corrie states his general observations about missions and his intended purpose for the work:

World Christianity and its associated mission are going through unprecedented change and development as the centre of gravity of the faith shifts ever further ‘south’. Mission ‘from everywhere to everywhere’ challenges many traditional models of mission, and new contexts raise new questions for theologies that have hitherto seemed universal truths. Evangelicals need a mission theology with a sufficiently broad agenda, which both engages with these contexts and their perspectives while also holding on to foundational truths and scriptural boundaries (xv).

The types and scope of the articles is a rather jumbled mix of theological, anthropological, sociological, historical, and conceptual terms. Corrie states, “[T]here is plenty here that will be recognizably ‘evangelical’: a respect for the priority of the biblical text as the authoritative source of theological and missiological thinking; a thoroughgoing trinitarian view of mission; an affirmation of Jesus Christ at the heart of God’s mission purposes; a confirmation of the importance of evangelism and the making of disciples of Jesus as the focus of our mission mandate; and the gospel call to all peoples and nations to come in repentance and faith to worship the one true and living God revealed in Scripture” (xvi-xvii). But he also insists that evangelicals need to understand that “liberation as a category of salvation, the inclusion in the church’s mission of reconciliation, social justice and political engagement” are apparently equally important.

No review can detail all or even a significant number of the articles. Some important notes are important to make, though. Though an acknowledged centerpiece of evangelical theology is the inspiration (and normally inerrancy) of Scripture, the reader finds no specific article on the Bible or Scripture in this work. The longest discussion of “the authority of the Bible” consists of a few nondescript paragraphs buried in the larger article on “Worship” (441-43). Though there is some discussion of Bible translation, it is found in the larger article on “Language, Linguistics and Translation” (199-202).

Some of the normal theological categories often has a specific article, but clearly such articles were not written by contributors with specific expertise in those fields. A long, but entirely misleading, article on eschatology (106-10) misrepresents all the major millennial positions in one way or another, and the one on premillennialism calls it a view that became “prominent in the nineteenth century.” That ignores that it was the dominant position of the time prior to Augustine during the greatest missionary expansion of the church to date. After being generally unfavorable to premillennialism in terms of missions, the article then cites George

Eldon Ladd as an example of “Biblical Eschatology” though failing to acknowledge that he was a premillennialist.

A key problem with the volume is that it often wanders out of its titular construct of a reference work into the genre of advocacy for a particular cause. The article on “Ecology/Environment” (104-6) is a prime example of this. The article begins, “Is it time for humanity to be de-centered as the focus of mission?” (104). The article continues, “[P]erhaps at the heart of the matter lies the doctrine of salvation. We urgently need to avoid a reductionist view of salvation, by supplementing the dimension of human individual relationship with God with a comprehensive biblical vision of renewed harmony and justice between people and the rest of the created order (Eph. 1:9-10; Col. 1:15-20)” (105). Of course, even a cursory examination of the passages cited by this article reveals that they have nothing to do with the concept which the author calls, “missionary earth-keeping.”

The discussion of salvation centers in an article of that title (352-57), which, in this reviewer’s opinion, summarizes the overall problem with the work. Largely, it is a general overview that never actually says anything definitive. The article says nothing biblically about justification by faith or how one is saved. It does not answer the question of whether or not the gospel is the exclusive means of salvation (in fact the articles on different world religions never claim that non-Christian religions lead to damnation).

The book cannot be recommended at any level. The articles represent a sociological view of “religion,” not biblical Christianity. The sub-title “Evangelical Foundations” is entirely inappropriate as there is virtually nothing within the pages that is even remotely aligned with historic evangelicalism. It is an aimless, theologically nebulous, and biblically vacuous collection of agenda-driven articles under the guise of a dictionary.

William A. Dyrness. *A Primer on Christian Worship: Where We’ve Been, Where We Are, Where We Can Go*. Grand Rapids: Eerdmans, 2009. 154 pp. \$18.00 (paper).

Reviewed by Andrew V. Snider, Assistant Professor of Theology.

This short book is a part of the Calvin Institute of Christian Worship Liturgical Studies Series, edited by John Witvliet and is therefore targeted at a pastoral and lay leader audience. Dyrness, Professor of Theology and Culture at Fuller Theological Seminary, seeks in this volume to give a theological and historical overview of Christian worship, yet with an eye toward the future of today’s evangelical churches.

Dyrness seeks to develop a God-centered understanding of worship by thinking of worship as God’s call and the human’s God-enabled response. Worship is Trinitarian in its God-centeredness: “[W]e are invited by God, in Christ, to respond to divine initiative in a way that is enabled by the Holy Spirit” (2). Yet this

book is not technical in its theological discussions; it is a resource to help churches think carefully about their worship practices. After all, it is what a body of believers actually do in their worship that reflects what they really believe.

After introducing in chapter one his understanding of the nature of worship and giving an overview of his approach, in chapter two Dyrness turns to a summary discussion of the history of Christian worship. These two chapters of the book provide an excellent overview of the topic, particularly if the reader already has some background in the topic. Unfortunately, without that background some of the material may be a little confusing, particularly in chapter two where Dyrness is attempting to cover so much history in such a short space.

Dyrness then presents a Trinitarian understanding of worship, centered on the glory of God and the human participation in it as people respond to God's invitation in Christ and are formed by the Holy Spirit in their acts of worship. In the scope of the book, this leads naturally into a description of worship as a retelling of the narrative of God's love. Here is where many evangelicals, particularly in the free church traditions, will meet some significant challenge. Dyrness thinks through worship narratively from the perspective of the traditional four-step liturgy (gathering, Word, Table, sending), a pattern that many in the free-church and revivalist traditions are not familiar with.

Chapter six alone is probably worth the price of the book. Given all the foregoing discussion, Dyrness puts forward five lessons that his vision of Trinitarian, narrative worship teaches. Some of these points will be controversial among conservative evangelicals (e.g., "in the liturgy we honor God's material creation"), but these are important points that deserve careful consideration (especially "the liturgy allows us to lament").

Dyrness ends with a chapter of suggestions on how evangelical Christian worship might grow and be renewed based on his discussion. Here again, some will find certain ideas difficult because of Dyrness' self-conscious embracing of the traditional liturgy's four-step outline. Also, it seems at times that the author does not adequately appreciate the reasons why evangelical worship is different from Roman Catholic worship. Yet with all this taken into account, this reviewer can recommend the book for any pastor or church leadership team that is thinking carefully about worship.

Colin Duriez. *Francis Schaeffer: An Authentic Life*. Wheaton, Ill.: Crossway, 2008. 240 pp. \$24.99 (cloth). Reviewed by J. Gregory Behle, Professor of Biblical Studies, The Master's College.

The legacy of Francis Schaeffer (1912-1984) has left an indelible mark on evangelicalism. From the founding of L'Abri in Switzerland, to his writings on thought, spirituality, and culture, Schaeffer's ideas have shaped an entire generation

of Christian leaders. Few evangelical leaders have had the intellectual impact that Schaeffer had in the twentieth century. Sadly, this legacy is slowly becoming lost to the current generation. Various described as a prophet of the culture and philosopher of the modern times, Schaeffer embodied the voice of thinking evangelicals when evangelicals were often silent and should have spoken to culture and society. Schaeffer's contribution to the stream of evangelical thought flowing into the twenty-first century should be carefully preserved for future generations.

In this context, Schaeffer's life and teachings have gained in anticipation of the twenty-fifth anniversary of his death. Such biographies have a way of introducing a new readership to the work of this important man. Hearing from Francis Schaeffer's son-in-law, Udo Middelmann, that a new biography by Colin Duriez was in final editing, this reviewer immediately pre-ordered a copy.

Duriez is the former general book editor for Inter-Varsity Press and currently offers consulting services through his business, *InWriting*. As an author, his research and writings focus on the Inklings, which won him the Clyde S. Kilby Award in 1994 and considerable notoriety concerning C. S. Lewis and J. R. R. Tolkien, including commentary on the recent films based upon their writings. His biography flows out of his own studies at L'Abri with Schaeffer. Readers interested in Duriez publications and activities should visit his website (web.mac.com/colinduriez).

Duriez's treatment of Schaeffer is balanced and even-handed, avoiding the frequent critiques of Schaeffer's apologetic method. The author also avoids defending Schaeffer as a philosopher (a concept Schaeffer himself was careful to avoid), but rather presents him as he was—with all his humanity and compassion. The work is a quality biographical introduction, particularly for those unfamiliar with Schaeffer's life and ministry. The book is structured chronologically, well-written, and offers a balanced presentation of each stage of Schaeffer's life and development. The work avoids slipping into hagiography and is honest in its assessment of Schaeffer's strengths and weaknesses.

Several points should be noted. First, the biography relies heavily on secondary sources in its compilation. The numerous citations of Edith Schaeffer's *The Tapestry*, particularly in the early chapters, left this reviewer with the sense he was reading an abridged and updated version of this early work. It had been hoped that any new biography would draw from the archival materials collected in numerous repositories since Schaeffer's death. This in view, Duriez work is a popular treatment of Schaeffer's life and ministry. Readers conversant with *The Tapestry* or *L'Abri* will likely be disappointed if they are hoping to gain new insights on Schaeffer's life and ministry, particularly up to the concluding point of *The Tapestry*. Having said this, the author's personal interview with Schaeffer in the appendix, and interviews with various L'Abri workers, was a welcomed inclusion.

Second, readers unfamiliar with the intellectual, social and cultural milieu of Schaeffer's time may not appreciate the struggles that fomented much of his thinking. Important to Schaeffer's contribution is the context in which it occurred.

For the generation unfamiliar with Schaeffer, such a context is requisite to appreciating his contribution.

Third, the biography avoids follow-up discussion of some of the issues surrounding changes at L'Abri since the death of Schaeffer. These issues were recently raised in a *Christianity Today* March 2008 article entitled, "Not Your Father's L'Abri." Though many young people are unfamiliar with Schaeffer's ministry, many older individuals assume the L'Abri of today is the same as it was during Schaeffer's life.

Finally, a review of literature pertaining to Schaeffer's literary and speaking corpus would have been a helpful inclusion for the new readership. The breadth of Schaeffer's writings, to say nothing of the L'Abri tape ministry (available through Sound Word at www.soundword.com), deserves a navigational map for the novice.

Francis Schaeffer: An Authentic Life is a solid, popular biography that will introduce a new generation to the writings and thought of this pivotal twentieth-century evangelical thinker. It provides an excellent framework and introduction for the uninitiated prior to making a foray into his formidable body of literature and speaking materials, as well as an introduction to the ministry of L'Abri generally. Readers looking for an alternative biography might consider Barry Hankins. *Francis Schaeffer and the Shaping of Evangelical America* (Eerdmans, 2008). Also, those interested in Schaeffer's life and ministry should consider Jerram Barrs extensive online courses, *Francis Schaeffer: The Early and Later Years* (www.worldwide-classroom.com). Barrs has graciously made his notes and lectures available to the public. Schaeffer's legacy to thinking evangelicals will not be soon forgotten. This contribution from Duriez does much to keep that memory alive to a new generation.

Craig Evans and N. T. Wright. *Jesus, The Final Days: What Really Happened*. Ed. Troy A. Miller. Louisville, Ky.: Westminster John Knox, 2009. 116 pp. \$14.95 (paper). Reviewed by Trevor Craigen, Professor of Systematic Theology.

The scholarly duo who co-authored this three-chapter book, first delivered its content as the first two lectures for the "Symposium on Church and Academy," at Crichton College, Memphis, Tennessee, in 2003 and 2004. Evans contributes the first two chapters and Wright the third. Three essentials based on the Apostles' Creed, namely the death, burial, and resurrection of Christ, were chosen as the content aimed not at the theological scholar but clergy and interested lay-persons (*ix*). It was heartening to hear NT scholars speaking about the historical reality of Christ and the Easter events. Both men hold firmly to the actual events and do not just take them as theological ideas. Evans avers too, that no serious religious historian doubts that Jesus of Nazareth was a real figure. In chapter one, "The Shout of Death," he also says that Jesus' death is well attested in every writing of the NT and by early Jewish and Roman writings.

Since Evans presumes that most people do not know the reasons for the death of Christ, he presents four: (1) His Davidic-like entry into Jerusalem, (2) His zealous actions in the Temple, (3) His recounting of the Vineyard parable from Isaiah, and (4) His anointing by the unnamed woman. Each of these reasons reflect negatively upon Israel's leadership who in the end sought to kill the figure who had become a political threat (5-9). In the main, evidence of Jesus' anticipating His death is presented from outside the formal passion predictions (11). Evidence for anticipating His resurrection arises from Jesus' confidence that God would raise Him again (13). The interaction between Christ and the High Priest and with Pilate receive attention, and the different focus of the interrogations is also brought out. The trial, the offer of a Passover pardon, the mockery of Jesus, the crucifixion and death of Jesus, all receive concise attention, yet the reader senses that he has been given quite a bit of background and historical information in all these areas. "Theological Implications," closes out the chapter, remembering that what appeared to be a loss—the Master is dead—was but the beginning of victory.

Chapter Two, "The Silence of Burial," reviews Jewish burial practices of Christ's time and summarizes what would have been done to criminals, the archaeological evidence of burial in the Roman era, and a survey of theories on the burial of Jesus. All the evidence has only one conclusion: Jesus was placed in a tomb according to Jewish custom (67). Again, one realizes that this chapter has much information, concisely and masterfully delivered.

In the final chapter, "The Surprise of the Resurrection," Wright reacts to an understanding of the resurrection which lowers expectation of being ultimately in the new heavens and new earth to just going to heaven and being in God's immediate presence (75). Resurrection never meant "disembodied bliss"; rather, the preferred definition is "the life *after* life after death" (76). No mention is made of the intermediate state other than to remark that "life after death" is a period of being asleep, resting or waiting (77). Wright points out that with the early Christians coming from every corner of Judaism and paganism, one might expect to find a host of ideas about life after death. What the researcher will discover is that from the apostle Paul and right through to the church fathers of the second century "we find a remarkably consistent set of beliefs about what will happen to God's people ultimately after death" (82). Wright puts forward seven mutations or modifications from Judaism's view of the resurrection on the part of early Christianity. These include there being almost no spectrum of belief about resurrection, and that it is not as important a doctrine during Second Temple Judaism. Associating resurrection with the Jesus of Nazareth who had been executed, meant that something extraordinary had happened to make such cross-identification more than acceptable. The seventh modification is proposed as being the "collaborative eschatology" view of Dominic Crossan, in which the believer, now that Christ is risen, has become a helper in the new creation (95).

Then Wright introduces the reader to "four strange features" of the resurrection stories in the Gospels: absence of Scripture used in the Easter accounts,

the presence of women witnesses, the portrait of Jesus, and the absence of any mention of the future Christian hope. Unfortunately, the assumption is that these stories in written form must go back to a very early oral tradition. Stories told over and over again quickly assume fixed form, and although lightly edited by the evangelists, these stories reflect the four ways in which the stories were told from the start (96-97). To hold so strongly to an oral tradition base and to expend much effort in ferreting it out is an unfortunate little twist to the doctrine of inspiration.

That the tomb was really empty, and that the disciples really did encounter Jesus afterwards as bodily alive and not as a ghost, are solidly established historical facts. It is the only explanation to render. Quite unlike Schillebeeckx who thought it did not matter whether there was a resurrected body or not, Wright assesses this writer to have stopped being a twentieth-century historian. Instead, he has become a twentieth-century fantasist. Right on!

This book could be used possibly as an introductory text on background material and other information on the death, burial, and resurrection of Christ. Add to this Wright's contemporary definition and explanation and the reader might be pushed to seek out more in-depth material, historical and theological, on these important events at the end of Christ's life on earth.

Clyde E. Fant and Mitchell G. Reddish. *Lost Treasures of the Bible: Understanding the Bible Through Archaeological Artifacts in World Museums*. Grand Rapids: Eerdmans, 2008. xxv + 471. \$28.00 (paper). Reviewed by Dennis M. Swanson, Director of the Seminary Library.

The great discoveries in biblical archaeology are generally agreed to have begun with the discovery and excavation of Ninevah (ca. 1847), and though continuing to this day, really ended its "golden era" before World War II. Individual discoveries since then have been of significant importance (e.g., The Dead Sea Scrolls in 1947; the Nag Hammadi library in 1945; the correct location of the Pool of Siloam in 2004; and even the Tomb of Herod the Great in recent months), but that era remains unparalleled in terms of volume and scope of the discoveries.

One of the significant defects in the methodologies of this early period was the wholesale removal of artifacts from the Near East to the great museums of Europe and elsewhere. The British Museum, the Louve in Paris, the Oriental Institute at the University of Chicago, the Museum of the Ancient Orient, and the Archaeological Museum in Istanbul (among others) in many cases house more artifacts than the museums of the countries from which the artifacts were removed. They certainly house the most significant ones. Even manuscripts have occasionally been subdivided; for instance Codex Sinaiticus is in four uneven pieces. The majority of the Codex is in the British Library, but other pieces are in Saint

Petersburg, the University of Leipzig Library, while some of the leaves still reside in Saint Catherine's Monastery in the Sinai.

The authors view this volume as providing a "map to the lost treasures of the Bible. Not buried beneath desert sands or hidden in remote mountain caves, these treasures are lost in the endless halls and countless glass cases of the scattered museum collections of the world. They can be seen, but only if one knows where to go and what to look for—and, especially, if one knows why there are true treasures of the Bible" (xvi).

The authors have pulled together an enormous amount of detailed information, following the lines of the biblical chronology, significant artifactual evidences and remains related to specific biblical passages, events, and history. Each artifact is named, detailed as to its discovery and current location, its place in history, and the biblical significance of the item. The articles are thorough, crisply written, and informative. The volume is well illustrated throughout and contains eight center pages of high quality color photographs of some of the more significant items.

After the main section which presents the artifacts chronologically come some additional chapters. One deals with Ancient Biblical Texts (401ff.) and then a chapter entitled, "Sensational Finds: Genuine or Forgery?" (429ff.). The section on texts is well done and substantial enough to stand on its own. However, the section on forgeries is only four pages and appears to be an afterthought to the project. A lot more could have been done with that chapter to make it more useful. On this topic the otherwise excellent bibliography does not list Oscar White Muscarella, *The Lie Became Great: The Forgery of Ancient Near East Cultures* (Styx, 2000), which details the entire issue of forged artifacts and details some forgeries on display in museums.

In addition to the normal subject and Scripture indexes, the authors have included an index of "Objects by Museum" and an "Index of Objects by Museum Number" (the individual cataloguing numbers that the individual museums use).

This is a well-written and largely well-executed work that fills a need in the literature. It will serve the scholar as well as the pastor who cannot acquire all of the specialized books and articles on these artifacts, but needs a good overview for his study. This work is highly recommended.

Benjamin Fiore. *The Pastoral Epistles, First Timothy, Second Timothy, Titus*. Sacra Pagina. Collegeville, Minn.: Liturgical, 2007. xxi + 253 (cloth). \$39.95.
Reviewed by Dennis M. Swanson, Director of the Seminary Library.

One of the occasional lacks in some of the more conservative branches of evangelicalism is to ignore the contributions of scholars from other traditions, particularly those of the Roman Catholic tradition. This antipathy or perhaps more charitably apathy, of course, has a long history from the Reformation and the

obvious theological differences as detailed in the Council of Trent (1545-63), largely restated in Vatican I (1869-1870) and Vatican II (1962-1965). One small but nonetheless significant movement in Vatican II was the pronouncement that all people within the church were to have full and easy access to the Scriptures.

An exceedingly useful byproduct of that decree has been a resurgence of biblical commentaries from a new generation of Catholic scholars. One commentary series, *Sacra Pagina (The Sacred Page)*, edited by Daniel J. Harrington, has been an excellent addition to the commentaries. Harrington states that the purpose of the series is to perform a "close exposition" and "maintain a focus on the issues raised by the New Testament compositions themselves" (xi). In commenting on the series D. A. Carson states, "[T]he commentaries include fresh translation, critical analysis, and theologically sensitive exposition within the Roman Catholic tradition" (Carson, *NT Commentaries* 28).

The author, President of Campton College at the University of Regina in Canada, has produced an exceedingly useful and detailed work on the Pastoral Epistles. He presents the commentary in the canonical rather than chronological order and presents thorough background and introductory material. The sections are short, and in the commentary portion the author provides his own translation, which, he attempts to "stay as close to the Greek text as possible" (3). The translation is followed by a section of notes where he deals with lexical, grammatical, and historical issues and points of background. He then follows with an interpretative summary. The author has then placed a bibliography at the end of each chapter. The bibliography is detailed with periodical and other literature for each section, which this reviewer finds useful. The author includes helpful Scripture and Ancient Literature, Person, and Subject indexes.

In the notes the author brings a wide range of classical (which was his primary training) and patristic literature to bear. This work is detailed and technical, but does not demand a detailed knowledge of the Greek text to be used with profit (all of the Greek words and phrases are transliterated).

That evangelicals in general and the typical audience of this *Journal* in particular will differ significantly with the Catholic viewpoints and interpretations is obvious. However, this is a volume and a larger series that serious students of the Bible need to consult in their sermon and lesson preparations. Anyone should profit from insights into the text and the fruits of significant research and study.

Norman L. Geisler and Joshua M Betancourt. *Is Rome the True Church? A Consideration of the Roman Catholic Claim*. Wheaton, Ill.: Crossway, 2008. 235 pp. \$17.99 (paper). Reviewed by Gregory H. Harris, Professor of Bible Exposition.

Norman Geisler and Joshua Betancourt have written an excellently researched and logical examination of the claims of the Roman Catholic Church (RCC) that it is the true church of the Lord Jesus Christ. They document their writings with quotations from the Bible, the early church fathers, the various Catholic councils, including Vatican I and Vatican II. Though they include footnotes for those with a more scholarly intent and five appendices for those who want to do further study on related topics, the book is very readable for a lay audience and clearly delineates the differences between the teaching of the Roman Catholic Church and what is considered biblical orthodoxy. Often throughout the book the authors present a base statement (such as in Chapter Five: “The Roman Argument for the Infallibility of Peter Evaluated” and why Matthew 16:18 does not support the apostle Peter being the superior apostle, with a list of twelve reasons why the verse does not show Peter to be the first pope). Most paragraphs begin with “First,” “Second,” “Third,” etc.—all the way through to the twelfth (199-22). Thus the reader can go through the book and follow the logical presentation of the material; there should be no confusion on how the authors divide the material and present and support their case. The summary at the end of each chapter is a very worthwhile review and restatement of their findings.

The claims by the Roman Catholic Church that they are the true church should be evaluated and are of great eternal significance:

According to the Roman Catholic Church, it is a mortal sin to reject one of its infallible teachings. Unrepented moral sins lead to eternal condemnation (hell). The Council of Trent often indicated this by attaching anathema to its decrees, saying something like, “If anyone, however, should not accept the stated dogma knowingly and deliberately, let him be anathema.” But the claims that the Roman Church is the only true church of Christ on earth and that its pope is the infallible interpreter of Christian truth are Roman dogma, since they were proclaimed at the ecumenical councils such as the Fourth Lateran Council and Vatican I.

This means that, according to Rome, anyone who knows and rejects this, as most knowledgeable Protestants do (including the authors of this book), will go to hell (21).

Obviously, such a claim by RCC is either true or false; as the authors repeatedly point out on multiple occasions, they cannot be both at the same time.

The authors realize the seriousness of their study because

if the claims [of the Roman Catholic Church] turn out to be false, unsupported by scriptural, historical, and rational argument, then the very structure of the Roman Church, being built as it is on its own magisterium, collapses. Not only is Rome not the true church, but it is also false in at least two, if not more, of its central claims. Its claim to infallibility would be false, since its fallibility is proven in its claim to infallibility.

Accordingly, since its claim to infallibility underlies other distinctive doctrines of the Roman Church, these too are left, by their own confession, without a solid basis for belief. By its own claim, it is the infallibility of its magisterium that grounds its essential teachings for the faithful. An infallible Scripture, they claim, is not enough. What is also

needed, they say, is to define Scripture and its meaning. Without this, they claim, there is no real basis for our faith. If so, if infallibility can be undermined, then the Roman Church as a whole crumbles. The rest of the book sets out to prove that this is indeed the case (12).

Geisler and Batancourt divide their book into eight chapters. Throughout the book the Roman Catholic position is presented (chapter one "The Roman Claim to be the True Church" and chapter two "The Historical Development of the Roman Primacy Structure," each with substantial quotations from the original sources where possible). These are often done in block quotes so that no accusation about taking a sentence out of context can be made; the authors repeatedly stress their effort to convey accurately the teachings of the church. These chapters are followed by the authors' assessments of the claims (such as chapter three "The Roman Argument for the Primacy of Peter: Stated and Evaluated"). Substantial biblical and logical refutations appear in each chapter, e.g., chapter four ("The Roman Argument for the Infallibility of Peter: Stated") followed by chapter five ("The Roman Argument for the Infallibility of Peter: Evaluated"). Chapter six is entitled, "The Roman Argument for Apostolic Succession," and chapter seven, "*Is Rome the True Church?*"

In the final chapter ("Why Some Protestants Convert to Rome"), the authors note how some people long to appeal to antiquity and thus want to realign themselves with Rome. To this they respond: "Just because the current Roman Catholic Church, which in turn has a connection with the early NT church, does not mean it is faithful to its apostolic founders. There is a direct continuity between the pluralistic, liberal Harvard University today and the original evangelical institution started by the Puritans, but who would argue that they have been faithful to their founders' beliefs" (189)? Geisler further adds a more personal note in the same chapter. Having explained that he grew up in an RCC household and attended two Catholic universities where he studied under the top Jesuit philosophers and theologians, he still remains resolute:

And when I examine the real grounds upon which others convert to Catholicism, I am not impressed. By the same logic of one looking for an older, deeper, richer, more intellectual, more beautiful tradition or rejoining the family tradition, one could easily justify becoming a Buddhist, Hindu, Muslim, pagan, or better, an Eastern Orthodox (198).

All in all, this reviewer thought this was a fair, extremely well-reasoned presentation of the substantial differences. The authors conclude that while the RCC is not "a cult, it is in many respects, nonetheless, cultic in its practices" (184). Also, "[T]his is not to say that the Roman Church has no true believers in it, nor that it has no essentially true beliefs. It has both. It is only to say that not only is its central claim to infallibility false, but so is its plan of salvation" (ibid.). For those who did not grow up in a Roman Catholic environment (such as myself), this book was quite informative about not only the differences, but also in several crucial elements how

the differences evolved over many centuries and thus substantially differ from the Bible and the earliest church history. For those who have RCC family members and friends and desire to discuss with them logical, biblically based theology, this is an excellent resource.

John Goldingay. *Psalms: Volume 3, Psalms 90–150*. Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids: Baker, 2008. 812 pp. \$44.99 (cloth). Reviewed by William D. Barrick, Professor of Old Testament.

This is the third and final volume of Goldingay's commentary on the Psalter. Reviews of both the first and second volumes have already appeared in this *Journal* (see *TMSJ* 18/2 [Fall 2007]:251-54 and 20/1 [2009]: 106-8). Those reviews cover all of the general information regarding the series and the nature of Goldingay's approach to the Psalms, making it unnecessary to repeat those comments here.

At Psalm 90 Goldingay continues his rejection of the psalm headings' indication of authorship. Instead of accepting Mosaic authorship, he insists on dating it in the post-exilic period (22, 24). Accordingly, he interprets the "seventy years" in v. 10 as a reference to the period of exile, rather than to the span of a person's life (30). This demonstrates how a wrong assessment of date and/or setting can radically affect one's interpretation of the text.

Throughout the commentary, the author elucidates the meaning of the Hebrew text, appealing to vocabulary, syntax, and poetic devices and structure. Examples of all three will help the reader of this review understand the wealth of information with which Goldingay packs this volume. First, in his explanation of 95:6 he points out that, in contrast to English versions that normally translate the first as "worship," "all three Hebrew words denote downward bodily movement" (93). The words imply that the worshiper gets down on hands and knees. Goldingay continues, "The effect of the words comes from their accumulation. All imply self-humbling. . . . [W]e are bodies and not merely spirits, and what we do with our bodies expresses our real selves" (*ibid.*). This is the commentator at his best and this volume is filled with similar observations.

Second, an example of Goldingay's treatment of Hebrew syntax occurs in his comments on "I loathed" in 95:10. He explains that the use of the imperfect (*yiqtol*) form of the Hebrew verb "rather than the participle suggests that Yhwh was continually being provoked to loathing by the people's continual acts of rebellion, rather than that Yhwh was continuously loathing" (96). Accuracy at 95:10, however, does not guarantee that the commentator always identifies the best understanding of the usage of the Hebrew verbs. Readers should use discernment in accepting Goldingay's explanations regarding Hebrew verbs. They should rely more on the explanation of distinctions between perfects and imperfects in Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Eisenbrauns, 1990).

Third, referring to poetic devices and structure, Goldingay notes not only the identity of particular features, but their interpretive significance. In 102:11-2 he notes that the “wě’attâ opening v. 12a stands over against the wa’ăni opening v. 11b. It makes for a dramatic shift in the psalm” (154). Noting the chiasmic structure of 140:4, he identifies the significance of the chiasm by saying that the center elements (“wicked” and “violent”) are “thus next to each other and reinforcing each other” (645).

In “Theological Implications” for Psalm 101 Goldingay displays regrettable naiveté with regard to the Muslim world and uses “Christian” loosely when he writes, “The Christian nations, in the West and in Africa, are especially cursed by corruption in the highest levels of government and in the world of business (this seems less of a problem in the Muslim world)” (145). One of the best “Theological Implications” section in all three volumes appears in Goldingay’s discussion of the imprecatory nature of Psalm 137 (610-14).

Goldingay’s sources upon which he most often depends are not evangelical. However, in this volume he refers once to an article in *Bibliotheca Sacra* by Charles Lee Feinberg (134), once to John N. Day’s *Crying for Justice* (Kregel, 2005; 289 n. 54), twice to Edward J. Young’s exposition of Psalm 139 (640 nn. 51, 52), twice to articles by David G. Barker in *Grace Theological Journal* (185 n. 32) and *Bibliotheca Sacra* (459 n. 22), and six times to David M. Howard’s *Structure of Psalms 93–100* (Eisenbrauns, 1997). More frequently he refers to John Calvin’s works (41x), Spurgeon’s *Treasury of David* (15x), and Derek Kidner’s Tyndale OT Commentary on Psalms (12x).

Just like many of the higher critical sources he cites, Goldingay has no compunction in suggesting that the composer of Genesis 1–3 may have utilized Psalm 104, showing a non-adherence to Mosaic authorship of Genesis 1–3 (182). In his treatment of a Messianic psalm like Psalm 110, he declares that “One would never guess this interpretation from the psalm; it can only be read into it” (299). The non-Messianic view of Psalm 110 has to begin by denying the integrity of the psalm heading attributing its authorship to David (“It is difficult to see pattern or logic about links with David in the latter part of the Psalter,” 293). If David is speaking in v. 1 (as the heading indicates), “my Lord” cannot refer to a human king. Who is David’s lord?—only the “Lord” of heaven and earth can fulfill that role. This juxtaposition and the fact that Yahweh speaks to “my Lord” guarantee that a literal, grammatical hermeneutic results in seeing this as a Messianic psalm. It is not a matter of NT reinterpretation.

Although examples of dubious exegesis and exposition mar the commentary here and there, seminarians and pastors alike will benefit substantially from Goldingay’s 3-volume commentary on Psalms. No commentary is perfect and the benefits clearly outweigh the detriments in these volumes. No single commentator will be able to exhaust a mine as deep and rich as the Hebrew Psalter.

Daniel Hillel. *The Natural History of the Bible: An Environmental Exploration of the Hebrew Scriptures*. New York: Columbia University Press, 2006. xiii + 354. \$75.00 (cloth). Reviewed by Dennis M. Swanson, Director of the Seminary Library.

One of the oft-neglected aspects of biblical interpretation is the environment and ecology. Both of these factors, combined with the geography, will largely dictate the direction a culture may move in any region. In this book the author works through the natural history of the OT, demonstrating how the various environmental factors influenced the Jewish nation and affected relations with their neighbors in the Ancient Near East.

The author is Professor Emeritus of Environmental Sciences at the University of Massachusetts and Senior Research Scientist at the Center for Climate Systems Research at Columbia University. He is the author of more than 20 books and technical articles and has made a specialty of the environment in the Middle East, having grown up in Israel and worked there. As a young man he joined the Sdeh Boqer kibbutz in the Negev. The author tells of meeting David Ben Gurion, who in 1953 resigned as Prime Minister and moved to Sdeh Boqer where he lived until his death in 1973.

The strength of this work is in the author's extensive knowledge of the land of Israel and its environment. His explanations of the ecology and how it affected and often dictated the life of the Jewish nation in the OT era is clear and well written. He weaves this knowledge into his rather popular narrative of OT history. In this area, he admits that he is largely self-taught, but his work is respectable and generally takes a conservative line in relation to historicity and dates, though acknowledging disputes in both areas among biblical scholars.

This is a book to supplement and fill in details of natural history that are generally absent or neglected in standard historical studies. It is well illustrated and the bibliography is extensive. Another strong aspect of the work is the author's understanding of cultural geography as he deals with the various people groups of the Ancient Near East, particularly migration patterns and the overall importance of the land as a bridge between the continents.

Few will pay the rather steep price of \$75.00 for the cloth hardback edition, but a paperback edition is available at a more reasonable price of \$24.00. It is a profitable work if one is willing to do the work to extract the grain from the straw.

Richard A. Horsley. *Jesus in Context: Power, People and Performance*. Minneapolis, Minn.: Fortress, 2008. 274 pp.. \$26.00 (paper). Reviewed by Trevor Craigen, Professor of Theology.

Theologians dealing with Christology cannot afford to ignore the NT exegete in his studies of the Gospels. "Will this book contribute to my understanding of Christ?" is the question being asked. The 'blurbs' on the back of the dust-jacket, alert the reader that this book comes from the standpoint of oral tradition and historical criticism. The yellow light of caution immediately switches on and the reader proceeds with care. Horsley, one colleague advises, has overturned historical criticism's assumption of the centrality of the Gospels as written texts. The Jesus traditions are proposed as coming from popular traditions and transmitted through oral performance and not through the textual work of a scribal elite. The major areas which he addresses are "People's History," "Oral Performance," "Social Memory," and "Hidden Transcripts, the Arts of Resistance, and Moral Economy." The data provided from these studies will not leave Jesus detached from His culture, vis-a-vis the *Jesus Seminar*, but will show Jesus and the early Jesus movement as firmly rooted in Israelite social memory (127).

"During the last three or four decades a combination of new questions, fresh perspectives, borrowed methods, and expanding research has dramatically changed the way we approach and interpret biblical texts" (127). Horsley, much earlier in the introduction under the heading "New Directions," issued an invitation to join him in exploring new approaches to those questions and challenges which were not anticipated by "better-established" approaches. In the long term he sees this as culminating in a richer appreciation of the Gospels (10). Hmmm!

Any exegete/theologian readily welcomes more "facts and figures," expanding the knowledge of the historical, cultural, religious, political, and philosophical background of any particular time in Bible history. The motivation should always be to understand the text better in a perfectly normal and straightforward fashion. It is not information by which to formulate a methodology for establishing some fresh interpretive principles which appear to be a challenge to the integrity of the text. It was slow at first to follow along as various bits of information came together in those major areas mentioned above. As Horsley puts it, "Our approach will be eclectically multidisciplinary and self-consciously critical when adapting a given model for a particular purpose" (34). He gives attention to the impact of Imperial Rome on the regions like Judea and Galilee. The Romans did carry out periodic repression on Jesus movements after Christ's crucifixion and undoubtedly such repression may very well have influenced the way of life by the peoples of that period. No single individual lives in a vacuum untouched by anything in this world. A problem addressed by Horsley is that of limited literacy in an environment of oral communication (57-63). Questions arise, however, when the sociopolitical analysis is done and is then used to determine how to interpret the biblical text, as well as why the different writers or editors changed what was written down beforehand. In fact, now it is recognized that there were no stable texts of Mark, Matthew and Luke or John in late antiquity (224). "Unstable" means that the documents kept changing and developing because oral communication predominated, even in literate circles. Is it not better to recognize that oral tradition

is notoriously unstable? Proposing that the written NT documents have no stability seems to this reviewer to be a less than favorable look upon inspiration, infallibility, and authority of the Gospels, written down by the men whose names they bear.

The consistency with which Q is cross-referenced and mentioned is unbelievable. Soon it became rather irritating that so much energy was being directed to a document as yet unseen. Chapter three takes thirty-two pages to cover the subject of "Oral Performance and Tradition in Q" (52-88). It would not be wrong to assert that the author and the writers and scholars he cites and to whom he refers, appear to have had a greater respect for this elusive Q document than they did for the biblical text. Anyone standing, as it were, on the outside looking in, would find the practice of honoring Q an instance of the emperor's new clothes.

As for the answer to the theologian's opening question, "Little, if any new data on the person of Christ came to light, but as an immediate follow-up a more serious study of Bibliology is definitely in order." Recommend or not? Obviously, if one is interested in Q, then he will look on this book with favor, but if not, he will look upon it with disfavor.

Richard R. Losch. *All the People in the Bible: An A-Z Guide to the Saints, Scoundrels, and Other Characters in Scripture*. Grand Rapids: Eerdmans, 2008. viii + 578. \$26.00 (paper). Reviewed by Dennis M. Swanson, Director of the Seminary Library.

One might wonder at either the wisdom or necessity of an "All" of anything in or about the Bible given the classic set of volumes created by Herbert Lockyer.; However, this new volume by Losch contains several helpful additions, updated research, and an upbeat writing style which makes this volume a welcome addition to any library of biblical studies.

The volume is divided into three main sections: (1) the A-Z Dictionary with the larger articles on all the biblical characters about whom some information is available; (2) All the People of the Bible and Apocrypha, a listing of everyone, even if the name occurs only in a genealogy, with a pronunciation guide and main references where the name occurs; and (3) a series of charts of the Kings of the Jewish Monarchies, the Seleucid Emperors, the Maccabean Leaders and Hasmonean Kings, the Family of the Herods, and the Herodian Dynasty.

In the main section of the work the author has included entries for personalities of the Apocrypha as well as individuals who are not mentioned by name (e.g., Nero, 316ff.) but loom large in the history and narrative. It also has entries for local deities (e.g., Molech, 298) and dynasties (e.g., The Herod Family, 151ff.).

The longer entries on individuals are popularly written and flow exceptionally well. The entries are not technical as in the *Anchor Bible Dictionary* or an equivalent frontline reference work, but they are thorough and often insightful.

Losch includes occasional footnotes, but does not cite any sources and has no bibliography. He can be faulted in places; for instance, his views of the text (e.g., denial of Pauline authorship of the Pastorals, 425) and historicity of certain characters (e.g., his equivocation on the historicity of Daniel, 83 ff.). However, those views do not interfere with his presentation of characters as the biblical text presents them. Generally the author avoids critical views related to the narrative and presents an overview in a straightforward manner.

Even with such issues, this is a work recommended for the pastor and Bible-study leader. It is a handy, well-written reference work and will give anyone doing a study of biblical and extra-biblical characters a good starting point.

Richard R. Losch. *The Uttermost Part of the Earth: A Guide to Places in the Bible*. Grand Rapids: Eerdmans, 2005. xi + 250pp. \$19.95 (paper). Reviewed by Dennis M. Swanson, Director of the Seminary Library.

In this technological age one of the enjoyable features of some in-car GPS devices is not only seeing a map, but being able to click a button and find out some basic information about the towns one is passing through. This is exceptionally helpful for anyone in an unfamiliar area. Bibles often have a set of maps, but with no other information, most readers are no better off than they would be without maps.

In this work the author has created brief narratives on nearly 100 of the more significant cities that occur in the Bible. He provides a significant amount of information (although not documented) on the locations and gives an overview of their place and significant extra-biblical information about the cities and some of the biblical significance of the sites.

Only a few basic maps (in black line format) are located at the back of the volume. The work has no detailed maps of individual cities, no maps of roadway systems to show how cities are interconnected, and only a few site photographs, most of which are of marginal value.

The caption on the photograph on p. 121 identifies it as “The Western Wall of the Temple” in Jerusalem, but the picture is actually the eastern wall and the sealed eastern gates. The entire caption reads, “The Western Wall of the temple in Jerusalem is all that remains of Solomon’s magnificent structure. Destroyed by the Babylonians in 587 BCE and rebuilt by Herod in the first century CE, it was leveled by the Romans in 70 CE” (121). The Western Wall or Wailing Wall, of course, was not part of the temple structure, but the retaining wall that Herod built to enlarge the temple mount area. Herod did not rebuild Solomon’s temple, but enlarged and beautified the temple that had been rebuilt under Ezra (Ezra 6).

Though the author has occasional footnotes, they are used only to expand on some point, not to provide reference information. In fact, he provides no

bibliography or supporting documentation at all, and only occasionally makes a reference such as “many scholars believe...,” a vague citation. He makes several dubious statements about both the historicity of events (such as the account of the Battle of Ai in Joshua, 14) and the idea of non-Pauline authorship of Ephesians (91). He also displays the fascination that modern scholars have with the city of Sepphoris. Though Sepphoris was clearly an important regional capital for the Romans in the Lower Galilee (about 5 miles NW of Nazareth), it is never mentioned in the biblical text. Despite this, the author dedicates the second longest article to this city. Only the entry on Rome is longer.

The brisk, popular narrative style is severely weakened by a lack of good graphics and an absence of cartographic support for the entries. Far too many assertions lack support, and the work raises several questions on issues of fact. Many far superior works of this type are available that make it impossible to recommend this book at any level.

Jerome Murphy-O'Connor. *St. Paul's Ephesus: Texts and Archaeology*. Collegeville, Minn.: Liturgical, 2008. xxi + 289 pp. \$29.95 (paper). Reviewed by Dennis M. Swanson, Director of the Seminary Library.

For over 40 years Jerome Murphy-O'Connor has been Professor of New Testament at the *École Biblique* in Jerusalem and one of the best-known authorities on the historical backgrounds of Bible, particularly the main cities. His archaeological survey, *The Holy Land* (Oxford, 1998), is perhaps the best work of its kind currently in print.

The current work follows the line of his *St. Paul's Corinth* (Liturgical, 2002). He examines the writings of 26 ancient writers (which he divides into Historians and Poets/Novelists) and in the second section of the book into a “Quick Visit to Ephesus” and “A Walk with Paul through Ephesus” (183-97). The last part of the book is an examination of Paul's ministry in Ephesus.

The importance of the Ephesus in the NT era can hardly be overstated. After Rome and Alexandria it was called “the third city of the empire”; Caesar Augustus called the city the “First and Greatest Metropolis of Asia.” All the mile markers of the Roman roads in the area all were measured in relation to Ephesus. The significance of Ephesus in NT studies is evident. The city served as Paul's base of operations for over two years; one of his letters is addressed to the Ephesian church, the first of the seven churches addressed in Revelation 2-3; and into the Patristic era it was the site of the Third Ecumenical Council in A.D. 431. Besides Paul, the apostle John and Timothy had connections with the city.

Murphy-O'Connor presents the works of ancient writers who comment on all aspects of life in Ephesus, from Strabo and his geographic insights to Vitruvius' description of the architecture (especially of the Temple to Artemis) to Philostratus'

descriptions of daily life in the city. His interweaving of comments with quotations from these Classical writers is excellent, and the text is exceptionally readable and detailed in its presentation of factual information. The book is not rich in illustrations, but its maps and diagrams are excellent and helpful.

It culminates in the author's reconstruction of the life of Paul in relation to Ephesus. He details his visits and extended ministry there as recorded in Acts 19. He is perhaps overly speculative at times (e.g., his idea of Timothy's reaction to Paul's rebuke of his opponents in Corinth, 238-39), but the section brings to life Paul's activities in Ephesus.

The author's intention was obviously to center on the relation of Ephesus to Paul, but it is odd that he does not mention Rev 2:1-6 or attempt to bring some of his enormous background material to bear on the passage. However, this is a small fault in an otherwise thorough work.

This is the real must-have work for the student of the NT. The amount of material collected and made available (particularly the Classical literature) is invaluable. For anyone preaching through the Book of Ephesians, the Book of Acts, or the life of Paul, this volume will be a resource of exceptional value.

Ehud Netzer. *The Architecture of Herod the Great Builder*. Grand Rapids, Baker, 2008. 443 pp. \$69.99 (cloth). Reviewed by William C. Varner, Professor of Biblical Studies, The Master's College.

Although he is mentioned by name only in the initial chapters of Matthew and Luke, the shadow of Herod the Great looms large over the entire NT. Cities like Jerusalem, Samaria, Jericho, and Caesarea were all adorned with his massive building projects. Three of his sons (Archelaus, Antipas, and Philip), one of his grandsons (Agrippa I), and one of his great-grandsons (Agrippa II) play key roles in the narratives of the Gospels and Acts. Josephus dedicates large portions of his *Antiquities* and *Jewish War* to the life and times of this man. The title "the Great" is appended to the names of very few people in ancient and modern history (Alexander, Peter, Catherine), yet one always refers to "Herod the Great" in discussions. Many moderns who read of his cruelty and maniacal paranoia wonder why anyone like him should be called "great." Josephus actually calls him by this title in only two obscure references and then it is to distinguish him from his son who would be "Herod the Less." Nevertheless, those who have studied his great building projects recognize how fitting that title is, although not in terms of morality. And it is in that role of builder that Netzer describes Herod in this excellent book.

Ehud Netzer could aptly be called "Dr. Herod" due to his extensive excavations of many of the sites credited to this ancient "King of the Jews." In the last decades he has dedicated his remaining career to the excavation and interpretation of the "Herodium"—one of Herod's desert fortresses where Josephus says he

was buried. Netzer dedicated himself to finding the specific site at Herodium where Herod's tomb was located. This search was finally rewarded in early 2007 when he found the ruins of a mausoleum on the slope which contained architectural fragments of the royal sarcophagus that originally contained Herod's disease-ridden remains. Since the book is a second edition of another published by Mohr-Siebeck in 2006, Netzer adds a new preface that describes these finds. Netzer's opening chapter also consists of a helpful overview of Herod's life and career as a clear-headed, although sometimes ruthless, client king of his masters in Rome.

By his book title, Netzer makes it clear that the title "Great" was well deserved by Herod in at least one area of his career—he was truly a great builder. Most of his book is dedicated to describing in detail the great building projects attributed to Herod. These include not only Herodium (179-201), but also fortresses at Masada (7-41), Machaerus and others in the Judean wilderness (203-18); palaces at Jericho (42-60 and Jerusalem (119-36); the massive port city of Caesarea (94-118); and the adornment of Samaria-Sebaste (81-93). For believers, of course, Herod's crowning achievement was his (re) building of the Temple in Jerusalem. Netzer weaves together the written sources (Josephus, Mishna, N.T.) with the results of excavations around the Temple Mount over the last forty years to offer a truly helpful and accurate picture of that largest worship center of the ancient Roman world (137-78). He even describes the remains of his lesser-known projects outside the king's realm (218-42). With the help of some younger assistants, Netzer's general discussion of Herod's architectural philosophy and program (243-83) rounds out knowledge of these crucial subjects of interest to the secular as well as the sacred historian.

This reviewer has devoured the book in preparation for a study tour of Israel, where he will again see firsthand the discoveries of this great archaeologist, whose contributions to Herod research have been unequalled in the field. This is essential reading for the serious traveler to Israel and for anyone who teaches the NT. The reviewer considers it the last word on an ancient figure who, more than any other person, has left his *physical* mark on the land of the Bible.

Stephen J. Nichols and Eric T. Brandt, *Ancient Word, Changing Worlds: The Doctrine of Scripture in a Modern Age*. Wheaton, Ill.: Crossway, 2009. 176 pp. \$15.99 (paper). Reviewed by Jason Sexton, TMS alumnus and Ph.D. candidate at The University of St. Andrews, Scotland.

Once again, evangelicals have cause for renewed attention to a doctrine of Scripture. Amidst what has been called the "third-wave" of the inerrancy debate, this short volume seeks to tell the story of three words that received greatest attention in discussions about Scripture's authority during the nineteenth, twentieth, and now

twenty-first centuries. These are “inspiration,” “inerrancy,” and “interpretation” (14, 18).

In a consistent format, Nichols and Brandt, professor and student at Lancaster Bible College, devote an individual chapter to developments surrounding each of these words. Each of these is followed by one that includes select quotations from key sources in the debates surrounding the terms. They also provide introductory comments to original source texts which give historical background, other aspects of the debates' contexts, and sometimes reasons why the selections were made. This work is laden with historical facts and useful bibliographic material. Among what is throughout the text, these features include time-lines (30, 74, 118), succinct lists of sources cited (41-42, 87-88, 131-32), and three appendices. Appendix one includes nineteen evangelical doctrinal statements on Scripture (159-71); appendix two, key Bible texts on a doctrine of Scripture (173); appendix three, books for further reading (175-76), all of which were cited throughout the work.

New features in the present state of the debate are also highlighted. Among these are the current modern/postmodern struggle (39-40), Barth's role in the American evangelical conversation (36-37, 118), the role of community (124), and theological interpretation (38, 124-25). The authors hold inerrancy by precommitment, deeming it a helpful theological construction (71, 84-85, 129) and also affirming that the Bible stands over readers (118, 127, 130).

Some technicalities should be observed. The citation of Grenz (29) misrepresents his pneumatological emphasis, effectively putting words into his mouth concerning the Princetonian view of inspiration. Page 30 n. 7 cites Grenz at page 116, but it should be 118. Hodge and Warfield are mistakenly identified as not allowing the dictation theory of inspiration (31) whereas they actually did allow that “in some of the prophecies, they wrote by divine dictation” (“Tractate on Inspiration” [1881], in *Westminster Doctrine Ancient Holy Scripture: Tractates by Profs A. A. Hodge and Warfield with Notes on Recent Discussions by Rev. Robert Howie* [Edinburgh: Hunter, 1891] 31). Without directly stating it, Nichols and Brandt contradict article XVI of the 1978 Chicago Statement when asserting that “the challenge” to the Bible was met recently with deeper reflection and clearer expression of the doctrines of Scripture (14). And though asserting Feinberg's closeness to the Chicago Statement (91 n. 66), Nichols and Brandt do not mention the interesting feature that the word “fact” is introduced by Feinberg while missing in the statement.

Further shortcomings might be in the selection of texts, not all of which are the most important or most reasonable voices in the debates. The blurring of the thematic and chronological approaches might also be somewhat confusing. A citation index would be helpful, as might a joint-authored book by scholars from different sides of this debate, which could have attracted a wider readership and given stronger cases from select texts. Nevertheless, while preferring inerrancy, allowing variegated source materials to articulate positions makes it a useful tool for readers in a broad range of positions.

Including hermeneutics as part of a doctrine of Scripture is a matter of question for this reviewer. The topics are certainly related, but seem to be separate unless traditional theological categories are to be shifted. Theology, which is able to account for all reality, carries the burden of providing a doctrine of Scripture. It gives descriptions of phenomena before, during, and after biblical exegesis, but should not be equated with the hermeneutical discipline or exegetical task. Though theological interpretation receives attention in this work, occasionally theological interpreters are more interested in what Scripture *does* rather than what it *is*. Regardless of whether or not hermeneutics should be a part of a doctrine of Scripture, it seems to have slipped in the back door of the evangelical debates about Scripture (and was virtually missing in discussions over the nature of Scripture among evangelicals before the mid-20th century), and may be here to stay.

The few criticisms mentioned should in no wise diminish from this book's importance. It is a clear, delightful read, written with brilliant prose (e.g., 26, 39) at an important time in the history of evangelicalism. Surprisingly, it is a portion of what the present reviewer mentioned as needed to move the inerrancy debate forward: "a serious attempt at a comprehensive understanding of the history of this debate... replete with all the arguments set forth, needs to be made and is due to the evangelical community" ("How Far Beyond Chicago? Assessing Recent Attempts to Reframe the Inerrancy Debate," *Themelios* 34/1 [April 2009]:31). It is unlike any other book this reviewer is aware of, especially in recent times. It will be a useful tool for laypeople or pastors interested in the topic, and would serve well in an undergraduate or M.Div. course dealing with bibliology or contemporary evangelicalism. Even then, it should probably be supplemented with other helpful books about the nature of Scripture, including possibly Mark D. Thompson, *A Clear and Present Word* [Downers Grove, Ill.: InterVarsity, 2006] and perhaps Michael F. Bird and Michael Pahl, eds., *The Sacred Text: Artefact, Interpretation, and Doctrinal Formulation* [Piscataway, N.J.: Gorgias Press, forthcoming]). Nichols and Brandt have produced a remarkable resource in helping evangelicals understand the mammoth nature of the recent debate over the Bible's authority. Though one may still eagerly await an exhaustive treatment of the debate's vast terrain, *Ancient Word, Changing Worlds* is a needed move in that direction.

J. Matthew Pinson. *Perspectives on Christian Worship*. Nashville: Broadman & Holman, 2008. 360 pp. \$24.99 (paper). Reviewed by Alex D. Montoya, Associate Professor of Pastoral Ministries.

Perspectives on Christian Worship presents five views on worship as seen through five distinct branches of the evangelical community. The book begins with a brief survey of Christian worship by J. Matthew Pinson, who is the president of Free Will Baptist Bible College in Nashville, Tennessee. The book is then arranged

with each contributor explaining a certain perspective followed by the other contributors giving a critique of each perspective. The explanation of each perspective was clear and the responses were in a friendly and fair manner.

The five perspectives are:

Liturgical Worship given by C. J. Quill, Dean of International Studies at Concordia Theological Seminary.

Traditional Evangelical Worship by J. Ligon Duncon, Adjunct Professor of Theology at Reformed Theological Seminary and Senior Minister of First Presbyterian Church in Jackson, Mississippi.

Contemporary Worship by Dan Wilt, the Director of the Institute of Contemporary and Emerging Worship Studies in partnership with St. Stephen's University in New Brunswick, Canada.

Blended Worship by Michael Lawrence and Mark Dever, who serve as Associate Pastor and Senior Pastor respectively of Capitol Hill Baptist Church in Washington, D.C.

Emerging Worship by Dan Kimball who oversees the Sunday worship gatherings and teaching at Vintage Faith Church in Santa Cruz, California.

No real surprises appear in the discussions provided by the contributors to the perspectives on worship. What one does find is a well articulated explanation of the perspectives on worship with an expression by each contributor as to why he holds to his particular perspective. One walks away with a deeper appreciation for the respective views and a fuller comprehension of other perspectives. This book helps to get "inside the heads" of those who practice a different perspective than the readers hold. One can only gain by reading it.

Derek Tidball, David Hilborn, and Justin Thacker, eds. *The Atonement Debate: Papers from the London Symposium on the Theology of Atonement*. Grand Rapids: Zondervan, 2006. 365 pp. \$18.99 (paper). Reviewed by Trevor Craigen, Professor of Theology.

The catalyst which brought about the July 2005 symposium on the theology of atonement hosted by the Evangelical Alliance (EA) and the London School of Theology (LST) was the "stark critique of penal substitution presented by Steve Chalke and Alan Mann in their book *The Lost Message of Jesus*" (17). Papers from this symposium became the nineteen chapters of the book. It unveils the diversity of teaching on and the feelings about penal substitutionary atonement (hereafter PSA). The chapters are divided into 5 categories, namely, introduction, biblical foundations, theological contributions, historical perspectives, and contemporary perspectives.

Derek Tidball, respected pastor, educator and evangelical leader in the UK, wrote both the preface, and also the final chapter which he entitled “Penal Substitution: A Pastoral Apologetic.” It stands as a critique of the less than truly evangelical viewpoints encountered in some of the preceding chapters.

Chalke, already well known for his comment of God being guilty of cosmic child-abuse, obviously does not favor PSA (19, 34). Thus, his chapter, the second one, will probably receive the bulk of attention from readers, but he is not alone in his understanding; others at the symposium agreed with his ideas. He still makes startling observations: “[T]he greatest theological problem with [PSA] is that it introduces us to a God who is first and foremost concerned with retribution for sin that flows from his wrath against sinners” (39). The violence shown against the Son by the Father means that God does not practice what He preaches. Hear Chalke’s words: “If the cross is a personal act of violence perpetuated by God towards humankind but borne by His Son, then it makes a mockery of Jesus’ own teaching to love your enemies and to refuse to repay evil with evil” (40).

Was any understanding of God having planned the cross, the death, and resurrection of Christ before the foundation of the world given even minimum consideration? One wonders if redemption, reconciliation, and propitiation were given any prominence in discussing the atonement. Apparently not. The church’s inability to shake off this great distortion of a vengeful God presented in the substitutionary theory has cost the church dearly, so Chalke opines. Society’s concept of retribution and of bearing guilt will determine its response to this doctrine. Indeed, PSA is culturally sluggish, unable to relate to the thinking of the present day. That a flawed hermeneutic is the problem here is reflected in the observation that theology must be informed by the Bible while at the same time theology must be creatively alert and related to the modern-day cultural context (41). The 8th-century B.C. prophets, he accepts, were already moving beyond the concept of a propitiatory blood sacrifice (39, no examples cited). To defend PSA from isolated texts ignores the “resonance of Scriptural witness, overall flow of the narrative, and the unraveling story of salvation” (39). No examples are given, nor is a description of this “resonance and flow.” What does it all mean then? Are these texts valueless?

I. Howard Marshall’s chapter fortuitously follows Chalke and basically sets him straight although without mentioning him by name (34-45). Marshall argues that PSA is well-founded in Scripture, and then lays out the terminology for judgment and condemnation, of destruction and death (51-52). He also gives attention to the holiness and righteousness of God, and rightly so (57-59). By the end of Marshall’s argument, one begins to wonder if Chalke has not placed himself outside the pale of evangelicalism.

Joel Green remarks that the focus of PSA on deflecting divine wrath from sinful humanity onto Jesus is “logically deficient and exegetically problematic” (164). PSA finds itself indicted for portraying a misshapen view of God! (159). PSA has no basis for a thoroughgoing soteriology. What a surprising and unwar-

ranted evaluation! The final plea is to keep the atonement debate intramural. Do not use it to distinguish believer from non-believer or evangelical from non-evangelical. Can it really remain as an at-home discussion? Expository preaching and systematic Bible study will bring it to the fore.

Fortuitously, Garry Williams chapter immediately follows Green's, and, in effect, sets it straight (172-90). Proponents of PSA, Williams advises, are charged with advancing "a biblically unfounded, systematically misleading and pastorally lethal doctrine" (188). Strong words! The chapter treating Rom 3:25-26 represented acceptably the more conservative and evangelical position, and forthrightly observed: the cumulative emphasis in Paul's epistles almost irresistibly gives evidence of a God of amazing love who gave Christ as a penal substitute. Williams well adds, "A rejection of penal substitution is a rejection of the heart of the Pauline gospel" (129). Certainly, that constitutes being outside the pale of evangelicalism!

The three chapters making up the section "Historical Perspectives" are informative with a remarkable amount of data squeezed into the summaries of the atonement as understood at various times since the death of Christ. However, exactly what the politics of colonial England of the past has to do with the understanding of the atonement escapes this reviewer. Why must the cultural situation influence a change in the way the atonement is viewed? Is this not contextualization "gone wild?"

"Contemporary Perspectives," the final category in the book, is quite instructive in making the reader aware of the extent to which writers will go in re-interpreting a doctrine to bolster their very different viewpoints. The logic of PSA allegedly has many problems with which to deal, such as: [1] critical questioning of divine love, forgiveness and mercy in relation to divine wrath (40, 54-59, 61, 121, 299), [2] the transferability of sin, guilt, and righteousness (222-23), [3] the inexorability of divine justice (209-10, 219, 221), [4] the resulting anemic nature of soteriology (159-60), [5] the portrayal of a malevolent God stemming from a lack of sensitivity in communication (36, 41-44, 210-11), and [6] the apparent failure of God, who being a vengeful Father rather than a forgiving one such as portrayed by Jesus in the story of the prodigal son, does not practice what He preaches (39-40).

The final chapter by Tidball is refreshing to read after working one's way through this book, doggedly at times. The closing paragraph of the preface emphasized that all participants agreed on the central significance of the death of Christ to the Christian faith, the varied richness of the NT's interpreting of that death, and the urgent need to communicate the message of the cross. Such a message must be true to the Scriptures yet simultaneously meaningful in the contemporary world (14). Given the diversity of opinion on how to define and explain PSA, obtaining such an agreement on the surface is quite impressive.

Some chapters have not been commented upon, but suffice it to say that in a full-scale review article they would doubtlessly receive attention and critical response. This reviewer does see some value in the book, since (1) it is an eye-opener to the different hermeneutical rules obviously governing the approach to the

text by those rejecting or redefining and amending PSA, and (2) it might be worth studying in an advanced hermeneutics seminar in which the centerpiece for critique would be “contextualization.”

Thomas Woodward. *Doubts About Darwin: A History of Intelligent Design*. Grand Rapids: Baker, 2003. 303 pages. \$16.99 (paper), and Thomas Woodward. *Darwin Strikes Back: Defending the Science of Intelligent Design*. Grand Rapids: Baker, 2006. 222 pages. \$14.99 (paper). Reviewed by Trevor Craigen, Professor of Theology.

Two encyclopedic books by the same author on the controversial topic of intelligent design (ID) are both chock full of information, names of scientists, scholars, and researchers— not to forget important places and dates, actions taken, failures and successes noted, literature published, lectures delivered, and a multiplicity of informative and instructive footnotes. Woodward’s doctoral dissertation at the University of South Florida in September 2001 was a *rhetorical history* of the controversial new movement in science called *Intelligent Design Movement (IDM)*. His dissertation gave birth to his first book, *Doubts About Darwin*.

He asks just how a small band of academicians could have caused such a “remarkably virulent new strain of dissent,” with its vision of “scientific crisis,” and the triumphant “paradigm” shift predicted to follow (29). The Darwinism-Design debate, which is reaching fever pitch in American society, means that it is not a side issue, but what Woodward calls a “culturally central” one (31). Any questions posed about origins “touch the deepest level of our personal and societal notions of what it means to be human” (31). He proposes that the group, be it religious or scientific, which wins the debate over the fundamental cultural story of humankind will gain the authority to call all other stories mythological. This winning group will be the high priesthood of our time (31). Immediately, he identifies Darwinian science as the current priesthood, and as such, it bears an aura of scientific objectivity and infallibility.

The four principal spokesmen for IDM who dominate the pages of *Doubts About Darwin* were first, Michael Denton, whose writing inspired Phillip E. Johnson and Michael Behe, and then later William Dembski joined the team. The tale of the rise of IDM involves these four men and their writings and research. Two of them have double doctorates, Denton, having both both an M.D. and a Ph.D. in biochemistry, Dembski, in mathematics and the philosophy of science, Johnson an experienced law professor, and Behe, a tenured university professor in biology. Separate chapters detail the impact of the research and conclusions by these four leading figures. The information on the reactions in the science community toward these men makes for fascinating reading. The reader becomes aware that these four

were not working and writing in a vacuum. In the providence of God, the time was ripe for what these four could contribute, which might prove to be helpful to the question of origins and the creation/evolution conflict. Chapter headings with subheadings are interesting, e.g., "2. Murmurs of Dissent: *The Prelude to Michael Denton*," or "The Dam Breaks: *Michael Behe and the Explosion of Design*." Phillip Johnson manages to secure four chapters for himself. Focusing on the four men and their important role in IDM, makes for simply fascinating reading.

Four appendices provide the extra detail for those aficionados of the history of science who want more exacting detail. Appendix 1 is Phillip Johnson's "Notes on the Berkeley Faculty Colloquium of 23 September 1988." Appendix 2 furnishes the text of Johnson's "Position Paper on Darwinism," and Appendix 3 is "Letter from the Ad Hoc Origins Committee." Johnson received quite a bit of criticism for being an outsider to biology, but fortunately this did not prevent his criticism from being heard and given attention within the science community. That has resulted in several universities adopting his book, *Darwin on Trial*, as a text for their biology or origins courses (224). In Appendix 4 the author describes and explains the "rhetoric of science," the relatively new subfield of communication theory. It may not be of interest to all readers, but to obtain a good grasp of all that is involved in ID is to read this appendix slowly. The "Afterword" ends with the astute observation that the only grounds for excluding either Darwinism or ID from science is philosophical choice (213).

The second book, as the subtitle shows, deals with the defense of the science of intelligent design. It is as detailed as the first book. He/she who skips the six and a half page preface will lose out on the information which helps set the stage for the second book. The reader will be introduced to The Discovery Institute. He/she will be advised that the debate arena is no longer William Jennings Bryan in debate with Clarence Darrow. It is ID biochemist Michael Behe versus Darwinian biologist Kenneth Miller, and it is intelligent design theorist, Scott Minnich, engaged in intense discussion with a Darwinian philosophy professor, Robert Pennock. "Whether anyone likes it or not, it is no longer science versus religion; *it is now science versus science*" (12, author's italics). Intelligent design is no longer an American thing; it is now a global phenomenon. The author traces the struggle between neo-Darwinism and the ID theory. The author also introduces his readers to his journey from hard-core agnosticism to that of Christian theism. What persuaded him was not religious argument but scientific data. This, he avers, would be true in the experience of just about every leading light in the IDM (15). He also observes that design itself is direct scientific inference and does not depend on any religious premise for its conclusions, so what matters is evidence and logic, not some preferred philosophy (15). In the first chapter he reminds his readers that ID was certainly not driven by a religious agenda (21). Thus, the reader realizes that the book will be concentrating not on the identity of the Intelligent Designer but on the elements making up ID and the challenge that it brings to neo-Darwinism.

Twelve chapters, each packed with information follow (page numbers have been excluded here because these concepts occurred more than in just one place). These pages capture the polemical intensity of the debate and the near frantic response to put down ID as “bad science,” as “rejecting science,” or as having “given up on science”(31-32). False accusations! Like any other new idea or theory proposed, it received a lot of criticism. None of this was without response by ID proponents. The controversy spawned quite a number of books—there is a lot to read if one wants to become very well acquainted with ID and IDM. As the history of ID unfolded the subjects receiving attention and mention were those such as “Irreducible complexity” or “complex specified information,” Demski’s Explanatory Filter, macroevolution driven by mutation and selection, the new ID paradigm, Jonathan Wells and *Icons of Evolution*, the fossil record, DNA, RNA and informational chains, “prebiotic soup,” the mystery of life’s origin, the Human Genome Project, and the fine-tuned universe. Attention is also given to the Discovery Institute and its videos, in particular *The Privileged Planet* and the earth’s perfect setting in the universe.

The last chapter answers the question which is the title of the chapter: “Are we at the tipping point?” Woodward declares that the Kuhnian paradigm crisis has arrived, and Neo-Darwinism will soon be replaced by two or more competitors (176-81). He is convinced that Darwinism will inevitably decline. In fact, it cannot survive. Under “Cross-Examinations” the author poses four questions, probably F.A.Q.s, of which the last one is: “Is not ID a betrayal of all we have gained in the Darwinian revolution, freeing science from the shackles of sectarian ideology?”

A single appendix furnishes an edited version of a lengthy, eight thousand-word critical review of Niall Shanks’ *God, the Devil and Darwin* by Del Ratzsch. It was reduced to three pages. Quite a feat!

Intelligent Design exponents and opponents would show little intelligence if these two books are overlooked and omitted from their bibliographies on ID and IDM. Any one wanting a full knowledge cannot but read these two books and the publications from the pens of the “ID-team” members.

Unfortunately, one sad note which lingers when reading about these men and their work, arguments, and proposals, is that no attempt is made to identify the Designer—that’s a personal, private matter, one of religion, faith, or philosophy.

N. T. Wright. *Justification: God’s Plan and Paul’s Vision*. Downers Grove, Ill.: InterVarsity, 2009. 279 pp. \$25.00 (cloth). Reviewed by Dennis M. Swanson, Director of the Seminary Library.

The issue of what is now popularly called “New Perspective on Paul” (NPP) has been a leading (if not the leading) theological issue for the last decade within evangelicalism. The Master’s Seminary addressed the issue in its Faculty

Lecture Series in 2005. Those five lectures were published in the *Seminary Journal* (TMSJ 16/2 [Fall 2005]).

The literature on the New Perspective is enormous, largely because it is a somewhat amorphous movement. The three main proponents of NPP, E. P. Sanders (largely credited with creating the issue), James D. G. Dunn, and N. T. Wright, often do not agree with one another. In the introduction of *Justification and Variegated Nomism* (Baker, 2001), D. A. Carson noted,

The “new perspective” on Paul is in some respects not new, and in any case cannot be reduced to a single perspective. Rather, it is a bundle of interpretative approaches to Paul, some of which are merely differences in emphasis, and other of which compete rather antagonistically. Taken together, however, they belong to the “new perspective” in that they share certain things in common, not least a more-or-less common reading of the documents of Second Temple Judaism, and a conviction that earlier readings of Paul, not least from the Protestant camp, and especially from the German Lutheran camp, with lines going back to the Reformation, are at least partially mistaken and perhaps profoundly mistaken (ibid, 1).

As new literature on this subject was beginning to wane, John Piper, the well-know pastor and conference speaker, added to the bibliography with *The Future of Justification: A Response to N. T. Wright* (Crossway, 2007). In this work, while affirming that in his view NPP, at least as Wright delineates it, is not “another gospel” (ibid, 15); he nonetheless states that Wright’s “portrayal of the gospel—and of the doctrine of justification in particular—is so disfigured that it becomes difficult to recognize as biblically faithful” (ibid).

Piper’s work was thorough and detailed as an interaction with not only Wright’s concepts, but his actual written material, and as the above quote demonstrates, it was pointed and critical. The book under review here is Wright’s response to Piper and to his (Wright’s) larger number of critics.

Wright, who serves as Bishop of Durham in the Anglican Church, is obviously a man of significant ability and responsibilities. He notes in the preface that this book was rushed, and due “to the pressure of other duties, and the urgency of the publisher’s deadlines” (13), he did not get any editorial assistance or input or even share the draft with Piper (although he acknowledges that Piper had shared his draft with him before publication). Wright notes that he is hopeful of completing a larger work on Paul in the near future that he hopes “will help clarify things further” (ibid).

Wright divides the work into two parts. In Part One he deals with introductory issues, methodology, and historical and theological overviews. In Part Two, “turning now to exegesis” (111), he presents his position on Galatians and Romans.

In Part One the reader is quickly aware of the tone of the book, which this reviewer characterizes as snippy and angry. Wright wanders from illustration to illustration, and often displays little coherence or indication of where he is going.

He does have an occasional excellent turn of phrase, for which he is noted, such as, “History is where we have to go if, as we say, we want to listen to Scripture itself rather than either the venerable traditions of later church leaders or the less venerable footnotes of more recent scholars. For too long we have read Scripture with nineteenth-century eyes and sixteenth-century questions. It’s time to get back to reading with first-century eyes and twenty-first century questions” (37). But he also takes a significant and oddly placed swipe at the New International Version of the Bible (NIV), stating, “I do not know what version of Scriptures they use at Dr. Piper’s church. But I do know that if a church only, or mainly, relies on the NIV it will, quite simply, never understand what Paul was talking about” (54).

In the section on “exegesis” there is actually nothing in the chapters that a student of the Bible might call exegesis. No real in-depth or detailed examination of the text takes place. The chapters in this part are just thematic summaries. After criticizing scholars who “try to demonstrate their knowledge of the field with the massive annotation” (111), he states, “Because I have proved elsewhere that I can play that game to a reasonable standard, my regret at not being able to write this book in the same style is not at all that it may look naked and unadorned (that is a risk I have run before and will no doubt run again), but that some works which really helped my case will be ignored, and others which make good points diametrically opposed to my own could and should have been answered and will not be” (ibid).

This quote and another in the introduction in which he states, “I do not suppose I am actually saying very much that I have not already said elsewhere” (13), sum up this work. It reads like something “written off the top of one’s head.” The expectation of a work by Wright, who is normally a clear and powerful writer, is high, and this book is sorely disappointing.

Wright does occasionally interact with Piper’s points, but he rarely quotes him at length and displays little effort to systematically deal with his points in detail. This contrasts with Piper’s work in which Wright is quoted, often at length, nearly 150 times.

Wright often abandons interaction with Piper entirely, arguing against the unnamed “scholars” who oppose his views. In his section on First Century Judaism (55-77), he notes the existence of the two volumes edited by Carson (*Justification and Variegated Nomism*, which in this reviewer’s opinion has remained unanswered by NPP proponents and has intellectually defeated NPP on all the fronts of historical, theological, and exegetical inquiry), and dismisses the work, calling Carson’s conclusion “tendentious” (74). He does not cite any part of Carson’s work, but cites Carson’s brief promotional blurb on the back cover of Piper’s book.

This is a book that those who are interested in the ongoing discussion of this topic need to read; however, it is really a book that is analogous to the letter you write to someone with whom you are angry. It is fine to write the letter and get the angst out of your system, but you should throw that letter away as soon as you finish it and never let it see the light of day. That’s what Wright should have done with this

book when he finished it. And then he should have concentrated on his promised and yet-future reflective presentation of his views.

Robert W. Yarbrough. *The Salvation Historical Fallacy?: Reassessing the History of New Testament Theology*. Leiden: Deo Publishing, 2004. Reviewed by Brian A. Shealy, Th.M. alumnus of TMS, Dean of The Cornerstone Seminary, and Ph.D. candidate at Baptist Bible Seminary.

Robert Yarbrough is Associate Professor of New Testament Studies and Department Chair at Trinity Evangelical Divinity School, Deerfield, Illinois. His previous books include *The Gospel of John* and *Encountering the New Testament*, which he co-authored with W. Elwell. *The Salvation Historical Fallacy?* is the culmination of Yarbrough's reflections on "disparate interpretive strategies informing New Testament theologies," which began through work on his doctoral thesis titled "The *heilsgeschichtliche* Perspective in Modern New Testament Theology."

In the present work, Yarbrough presents a diachronic historical study of approaches to the discipline of NT theology from the early 1800s to the late 1900s. He divides NT theologians into two camps, the historical critical perspective and the salvation historical. He primarily compares and contrasts three scholars from each stream of thought. From the former he explores the epistemology, theory of history, and NT theology methodology of F. C. Baur, William Wrede, and Rudolf Bultmann. Primary adherents examined from the latter perspective are J. C. K. von Hofmann, Adolf Schlatter, and O. Cullmann.

Yarbrough concedes that the Bultmannian perspective has won the day in the majority of NT studies. Most NT theology authors view the NT from a post-Enlightenment skepticism and would see any approach to the NT that takes seriously the history of God's saving work as recorded by the NT writers as a methodological fallacy. Yarbrough's thesis is that while this salvation historical perspective may have been ignored and discounted, it did have its notable scholarly proponents who ably defended it and adequately critiqued the critical perspective. He seeks to represent these champions and call attention to their methods as models for future studies.

The book contains an introduction and six lengthy chapters followed by an epilogue. Chapter one sets the stage by comparing Baur's conceptions of NT theology, epistemology, and history to those of Hofmann. Baur's starting point for NT theology is the present contemporary perspective of German philosophy, and the NT writings are merely thoughts about things that never really happened. Yet, they provide a religious consciousness that can be explicated by the modern theologian. For Hofmann, the starting point is in the context of the early church, and he seeks to present the content of the NT.

Baur's theory of knowledge is that man has innate ideas that reside in his religious self-consciousness. These *a priori* elements are what the modern interpreter will find in the NT, since it is presupposed that these same dynamics gave rise to the biblical expressions. Conversely, Hofmann has no pre-commitment to an epistemology in approaching the NT. He wants to let the texts speak for themselves.

As for the history of the NT, Baur believes that critical thinking stemming from this epistemology can produce an explanation for why the NT writers expressed themselves the way they did. Miracles and divine revelation can be rejected as the cause and substituted by the latent ultimate realities that were unfolding in the minds of the writers. Hofmann counters with a salvation history that views the NT as the record of a sovereign God participating in the everyday lives of His people to fulfill prophecy and act decisively in Jesus toward a culmination of all things.

Chapter two continues the contrast of approaches by juxtaposing William Wrede with Adolf Schlatter. Again the comparisons are made along lines of the concept of NT theology, epistemology, and view of history. Wrede's concept of NT theology, like Baur, focuses on what supposedly accounts for the authors' production of the NT rather than the texts themselves. Yet Wrede strives for the history of religion behind the text rather than Baur's ideals. Schlatter on the other hand presents NT theology as simply "seeing what is there."

Wrede's epistemology presupposes that certain elements and values are normative from a history of religion, which must serve as the grid for the NT to be evaluated. What texts can signify is predetermined. Schlatter objects to this constraint and wants instead to be open to having his conceptions of the NT determined by the testimony of the NT itself.

As for NT history, Wrede views the NT as only concerned with theology, not history. He rejects the OT as primary background for NT interpretation and makes it dependent upon the modern critical perspective. Revelation in the past is rejected. Schlatter's view of history is that God actively works and has worked in history and that the data of biblical history cannot be explained without the perspective testified to by the NT writers.

In chapter three, Yarbrough traces the way various OT and NT theologians "adapted, modified, and rearticulated" (163) salvation historical views to continue the heritage. Men like Schrenk, Weth, Piper, Dodd, Wendland, Stauffer, Goppelt, and Hunter in various ways contributed to the promulgation of the salvation historical perspective. Biblical theology between the wars was divided between the history of religions school and those who saw Scripture testifying to a God who reveals Himself through "historically discerned acts and words" (164).

After World War II a biblical theology movement emerged. Yarbrough discusses the relationship of the salvation historical perspective to this movement in chapter four. Here he interacts with Childs, Pfeiffer, and Filson to show how phrases such as "revelation of God in history" and "unity of the Bible" were used by those whose presuppositions destroyed the very concepts; yet properly defined, these concepts emerged unscathed. He deals with other theologians like Eichrodt and von

Rad and concludes that while the biblical theology movement did emphasize revelation in history, it failed to affirm that the acts of God as recorded in Scripture were actual concrete events.

Chapter five takes up the study of Oscar Cullmann and his approach to NT theology. He starts with objective exegesis of the text and focuses on eschatology and the centrality of Jesus Christ in the overall plan of God. Yarbrough shows how Bultmann's critique of Cullmann deterred him from gaining much of a following, yet popularity does not negate the fact that, in Yarbrough's view, his perspective of salvation history is indispensable for NT theology.

In the final chapter, Yarbrough shows how Bultmann's assault of Cullmann coincided with the pessimism wrought by World War II to nearly bury the salvation historical perspective. Yarbrough uses Albertz and Goppelt to interact with Bultmann and again takes up discussion of views of epistemology, history, and NT theology. Though these theologians did not unseat Bultmannian thinking in the universities of Germany, they did provide salvation historical alternatives for future students of NT theology to take up.

Yarbrough concludes the study with six reasons to suspect that the salvation historical alternative will continue to find support, summarized as follows: internal conflicts between critical schools of thought, the shift to postmodernism, the power of the gospel witness itself, the positive connection between the testaments and the positive role for NT theology in other disciplines, its use for the church, and divine grace.

This book is an important read for anyone who is going to practice biblical theological methodology. It also will serve well in any advanced theological education. It gives a good introduction to the history of NT theology studies of the period it covers. However, readers need to have a good background in higher criticism and philosophies like German Idealism, Hegelianism, Kantianism, Cartesian thought, as well as biblical theological methods. Yarbrough displays amazing knowledge of his field and although his writing is tedious and dry at times, the summary sections and logical progressions of thought keep the dedicated reader tuned in.

As the disparate approaches are contrasted, most readers interested in how this impacts biblical theology will yearn for scriptural examples, yet there are very few. This reviewer feels that the work could use greater editing to remove many redundancies, correct typos, and cull the overuse of words like "repristinate."

Yarbrough is to be commended for compiling and distilling so much information germane to the history of NT theology. It is a fine survey of biblical theology from Gabler to the present and an equally impressive rescue of overlooked biblical theologians and a perspective that must not be forgotten. The committed reader will be sure to grow through interaction with German philosophy, higher criticism, and evaluations of methods and theologians as they consider the enduring value of the salvation historical approach to Scripture guided by the able hand of Robert Yarbrough. In adopting this approach they will be guided in a greater way

by the God who acts and speaks in history as they meditate upon His Word focused upon His Son Jesus Christ.